THE HARMONIST

OR

SREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

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A Feeble Warbling

IT is the usual practice with Journals to offer greetings at the commencement of a fresh year. We commence our twentyninth year on the day of her appearance for the new year, and in the commencement we offer our salutations to the Supreme Lord Sree Krishna and His Eternal consort Varshabhanavee, the ever-cool shade of whose feet brings in eternal harmony that could save mankind. The Two moieties are fastened by the Tie of Love that has brought down before our view the Transcendental All-Beautiful Boon-giver of *Prema* to one and all who do not hanker after any secular interest, save the Transcendental Felicity of the Pair. As they are the Fountain-head of all representative conceptions of Godhead and identical with the Supreme Lord Sree Krishna Chaitanya, all other views entertained by agents of different stages are but manifestations emanating from the same. So we can easily conclude that the conciliatory parts and different aspects of the same are also saluted along with the above offering. The dislocated existences from the transcendental integer are also automatically offered our respective greetings when we pay our reverential

homage to the very Fountain-head of all causes. To serve different masters by a service-holder is quite impossible, so we refrain from the idea of satisfying all who bear a quite different interest from the original mine in their metalic aspects. To please men of different temperaments is quite impossible when we stick to a definite harmonious principle.

Pure harmony can only be had if different aspects terminate in one view. The mental world and the physical atmosphere are made up in such a way as to show that their different positions do not act in harmony. So we are found to change our views every moment unless we submit to unite the contending energies in one thread, sometimes neutralising the disintegrated parts and sometimes giving prominence to conspicuous aspects without having a breach.

The transcendental Footmarks of the Loving Fountain-head of all beings will remind us to chalk out our future activities towards the true theistic principle which can secure the boon of eternal peace among us. The differences that are inherent in our mental speculations can only be settled by our devotion to the One without offering any hostile suggestions to check the evil propensities of those who do not subscribe to the true theistic principle. But the Foot-print of the Absolute will ever guide us to leave off volcanic ruptures of the mind.

In this world we are busy to satisfy our senses and to show our different predilections which are detrement to the One cause of Perfect Peace. Real and true submission to the Absolute Truth is essentially necessary and we will hold this as a cardinal point in our future march. We should be loving to the Absolute aim and His parapherna. Whenever there is any departure from this, we are likely to be situated in a different atmosphere. So we welcome our loving friends to join us in our prayer-service of the Absolute.

Thakur Bhaktivinode

THAKUR Bhaktivinode appeared in this world in 1838. He disappeared in 1914. He was successful as a student, as a teacher, as a responsible officer of the Government which he served till 1894 and as a house-holder who took every care of his family, relatives, friends, and neighbours. He records in his autobiography that he was put in embarrassing positions on more than one occasion in course of his official duties but was enabled by the grace of God to obtain sufficient support from his superiors and friends to tide over all difficulties, without having to deviate from the strict principles of even-handed justice to all parties.

As regards the events of his religious life he was not initiated till 1880. From 1868 he became seriously interested in Vaishnava principles. About this time he was transferred to Puri and was entrusted with the supervision of the worship of Sree Sree Jagannath Deva during five years. He began to write his devotional books from this time and wrote a great part of his Sree Krishna Sanhita in sanskrit at Puri. He obtained the title of Bhaktivinode from his Gurus in 1887. In 1887 he was apprised in a dream that it was his duty to serve Sree Nabadwipdham. In 1894 in a public meeting at Krishnagar the identification of the present site of Sreedham Mayapur with the Birth-place of Sree Chaitanya in old Nabadwip, was announced by him and Sree Sree Nabadwip Dham Pracharini Sabha was established for restoration and publicity work in connection with the newly discovered Sreedham Nabadwip. After retirement from Government service Thakur Bhaktivinode resided in Sree Surabhi Kunja at Godrumadwip in Sreedham Nabadwip. From 1891 he began to organise a preaching mission for giving publicity to the teachings of Sree Chaitanya. He might have obtained an extension of service under Government but did not avail of the opportunity being deterred by the purpose of devoting his whole time to the restoration work of Sreedham Mayapur.

The story of his career written in noble and simple language, can be read in his published autobiography. Every reader is bound to rise from the study of that charming little book with the conviction that the writer was a person of great social influence and possessed a kind and sincere nature. He was

deeply religious by instinct but there was no trace of sectarian acerbity in his composition.

Thakur Bhaktivinode was in close touch with the leaders of the Brahmo movement. He also associated with Christian Missionaries from his infancy. He had read the Koran. He was singularly open to all these influences. He preferred Christianity to Brahmoism on account of the former's clearer admission regarding the transcendence of Godhead and of the spiritual function. This gives the real clue to his own theological position.

Should the service of Godhead be considered as a continuum of our ordinary worldly activity? Thakur Bhaktivinode holds that the spiritual function transcends the mundane and is not realisable by the mundane aptitude to which the conditioned soul is ordinarily found to be subject in this world. According to him it is not necessary, nor the duty of the soul, to function by mundane categories even during one's sojourn to this mundane plane. The soul of man can attain to the transcendental function by the Grace of Godhead joined to his own co-operating effort. But the transcendental plane is absolutely free from all reference that is sought to be carried into it from below. In proportion as one's function ceases to be influenced by worldly experience by reason of the growing realisation of the positive Nature of the Absolute Reality, it tends to be increasingly endowed with the quality of causeless devotion to the Feet of Godhead. There is a concrete realm of the Absolute which can be realised by the soul, if he conceives a sincere hankering for the same by the Grace of Godhead. This sincere hankering itself is generated by substantive discourses on the Absolute Who, although He is inconceivable to our present limited understanding, is symbolically presented to us by the revealed Scriptures enabling us to devote our rational consideration to the subject. But one who is wholly satisfied with his temporary activities on this worldly plane, is not likely to feel any genuine attraction for such quest.

Presidential Address

Third day's sitting at the All-Theistic Conference

(*Continued from p. 367, May-June 1931*)

A narrative in the Upanishads runs as follows. Once upon a time Indra on behalf of the *devatas* and Virochana on that of the *asuras*, repaired to Brahma for the purpose of learning about the nature of the self. Virochana was led by observation of the reflected image to suppose that his external gross body was the soul. Indra without being in a hurry like Virochana, set patiently about the quest of the self in order to realise the true significance of the words of Brahma. His patience was rewarded by making him aquainted with the real nature of the eternal entity viz., the soul who transcends the physical body and mind. The madness of those who direct their intellectual expedition to the external cases, is what is called *asura* judgment. The war between the *devatas* and the *asuras* is going on at all time. By the mode of worshipping (*upasana*), of devotion (*bhakti*), the *suris* were enabled to realise Vishnu as the Best of all entities. When the evil propensity of transgressing against Vishnu made its appearance the non-daiva mode of judgment engulfed the faculty of pure consciousness of the soul (*jiva*). When man becomes excessively addicted to the needs of the non-self he sets himself against the worship of Vishnu. Then man falls even lower than the status of the *devatas*. The *devatas* also offer opposition to the worship of Vishnu. They are apt to think that the *asuras* are their rivals to frustrate their own attempt of becoming Vishnu. The denizens of the realms of *Satya*, *Mahas*, *Jana* and *Tapas* are higher in the scale of creation than the *devatas* who are addicted to the pleasures of the realm of *Svar*, for the reason that the residents of those higher realms belong to the community who have renounced the pleasures of the flesh.

According to the judgment of ordinary people Vishnu is only one of the *devatas* and the other *devatas* do not derive their powers from Vishnu. If Vishnu is regarded as only one among the *devatas* such a view gives rise to the cult of the plurality of gods, or polytheism. Polytheism, henotheism

(*panchopasana*) and pseudo-latitudinarianism in effect propose nothing short of ultimate and complete merging in the One viz., the Brahman, of becoming indistinguishable from the Brahman, by breaking *all devatas*. Persons who are so disposed have a conviction, which they have had prior to the commencement of the process of worship, that the *Object* of their worship is devoid of all distinctive status of His Own. In other words they seek to prove that there is no need of worshipping Godhead at all. 'Let us,' these creeds say in effect, 'by way of sheer hypocrisy insincerely admit, for the time being, a process of temporary worship and the temporary name, quality and activity of the temporary objects of our worship'. They are led to judge in this manner by their previous bitter experience of this world, in order to escape the bad consequences of committing themselves for good to any position which is likely to undergo change in the future. Shreemad Bhagabatam has the following *shloka* which inculcates the method of being saved from such difficulty. 'Want of forgetfulness of the lotus Feet of Krishna diminishes all evil and fosters our good in the shape of purification of the ego, devotion to the Supreme Soul and Knowledge attended with distinctive realisation of the Truth and consequent aversion to the phenomenal and the transitory.'

To be subject to lust, anger, greed, infatuation, vanity and malice is to be in the evil condition. To be opposed to Krishna and His devotees is to lapse into evil. By attaining to the constant recollection of Krishna it is alone possible to be delivered from evil. If the spark of fire of the recollection of Krishna once flashes on the track of memory, or in other words, if the realisation that I am the eternal servant of Krishna, is once aroused, it sets on fire the whole refuge-heap of evils and burns them to cinders.

If one says only once, 'Krishna, I am Thine', Krishna delivers him from the bondage of the limiting Energy (*maya*). If a person chants the Kirtan of Hari in every way it is only then that he can cease to seek honour for himself, can render due honour to to every one and be humbler than the blade of grass. In the verse regarding 'humility greater than that of the blade of grass' the word 'constantly' (*sada*) means undiverted chanting of Hari without offering any opportunity to the operations of lust, anger, etc. A person who is subject to lust, anger, etc., does not possess the utmost humility which is greater than that of the blade of grass, has a taste for limited material enjoyment, is never humbler than a blade of grass. Utmost humility greater than that of the blade of grass is the characteristic only of him who

is unceasingly given to the quest of Krishna i. e., addicted to the uninterruptible mellowing process of the agony of loving separation from Krishna.

'By constant listening to and reciting the Deeds of Krishna with faith and reverence Godhead enters the heart in no very long time.' The empiric truth available in this world has a certain characteristic of relativity. The truth that manifests itself in the relative function, is not the unalloyed Truth. The service of the Supreme Soul is not service of matter. Krishna alone is the Object of our constant and supreme service. Perform always the chant of Krishna ; perform the chant of the Name of Krishna, of His Quality, of the distinctive personality of His Survitors, of His Pastime. He who advises us to do so, viz., the lotus Feet of Sri Guru, is alone the constant object of our worship in every way. He is the eternal associated counterpart of Godhead. Vaishnavas who serve Sri Guru are objects of our worship.

There are many persons who profess the opinion, 'I am the Brahman by disjoined interpretation of the famous Scriptural text. They do not practise the forbearance of accepting the comprehensive interpretation of the *mantram* of the *Sruti*. We can easily cross over the impossible expanse of the Ocean of Maya if we take hold of the support of devotion, and can do so only by such submission. The only method that is open to us for gaining our destination is to follow in the footsteps of those great souls who have preceded us on the same path. They are our only Polar Star on the path of spiritual endeavour. Those great souls of former times are possessors of the true knowledge which is attended with spiritual love and detachment from the world. The heart that is brightly illumined by the pure spiritual essence, bears the name of Vasudeva. It is only in such heart that knowledge i. e. the Personality of the pure cognition Vasudeva, super-knowledge i.e.,spiritual love, detachment from the world i. e,, practice of devotion in the stage of endeavour, manifest themselves. We can get across this realm of un-reason by acting up to such decision, The word '*Tamas*' means '*Mayabada*',—the impulse of enjoyment approved by the professors of Utilitarianism. The Sannyasins of the triple staff (*Tridandi*) ensure their progress in the direction of Truth by accepting the above mode of judgment. Mankind will be assured of progress on the path of spiritual endeavour by acceptance of the triple staff of renunciation and being thereby enabled to join in the chant of the Tridandi Bhikshu of the town of Avanti of the Bhagabatam,—'Adopting this unceasing attachment to the Supreme Soul, worshipped by the

former great souls, I shall get across this abyss or gloom, which is extremely difficult to cross, by serving the Feet of the Bestower of Salvation.'

Krishna is the sole real Object of worship. He is the only Object of worship of all entities that can or will ever be. Krishna is the sole Object of worship of this dry bamboostick and of this table made of wood. He attracts His devotee for the purpose of serving His servant. If the function of my mind takes the direction of the service of any other entity than that of the best of the servants of Krishna it should be impossible to find such another fool as myself. He who serves all those who wish to serve Him, is verily that Entity Who has no limit, Who is the Ultimate of the ultimate of ultimates and the Cause of the cause of all causes.

The Ultimate Reality Krishna has been called *Swayangrupa*, 'Beauty's Ownself,' by obtaining portions of Whose Beauty His servants have become most exquisitely beautiful. The community of the servants of Krishna regard the beauty of form as an offering for His service, by means of which the Divinity is to be served. No beauty is comparable to millionth part of the Beauty of Krishna. When we endeavour to approach Krishna by way of service we have to be possessors of beauty and are actuated by the desire of beautifying ourselves. Then arises the process which is called *Abhisara* (i.e. proceeding to the secret place of assignation). There are two kinds of *Abhisara* viz., (1) The *Sukla* or white *Abhisara* and (2) *Krishna* or dark *Abhisara*. The *Gopis* (milk-maids) run to Krishna by one method when the moon is risen, by the other method when the moon does not shine. There is the same secret expedition for the quest of Beauty, of the Good Quality, of distinctive individual servitude, of Pastime. I do not wish to speak of these things at this gathering in this language. Although my weak tongue has babbled I shall stop here.

Krishna is Beauty Himself and Sree Baladeva Prabhu is Krishna's Own Manifest-self.

'The Soul is not realised by one who is without the Support of Divine Power, neither by austerities, nor again by the avoidance of all ceremonials. The enlightened person who endeavours to attain to Him by these methods, enters the realm of the Brahman.'

'The lotus Feet of Nitai are most refreshingly cool like crores of moons. The shade of His Feet relieves from the scorching heat of the world. Leaving out Nitai, Who is so merciful, one must not have Radha-Krishna. May we ever hold firmly to the Feet of Nitai ?'

Nitai is real Manifestation, but not real Beauty. He is not Omnipotent

or Strong by the help of any other entity. It is not possible to seperate Omnipotence from Him. He is not devoid of power. The power of Baladeva is the distinctive power of Himself, the Manifestation of Krishna's Ownself. Although in Baladeva the Proprietorship of power is predominant He still belongs properly to the category of Divine Power. Baladeva is just next to Krishna in the category of object of worship. In the Maha-Vaikuntha He is manifest as *Vasudeva, Sankarsona, Pradyumna* and *Aniruddha*. The topics of the fourth dimension lie beyond the threefold specification of the linear, superficial and cubical magnitudes of this world. The topics of the fifth dimension are still higher. They are words spoken by the Flute of Krishna. 'Chere amie, He is the same beloved Krishna with whom I am united here in Kurukshetra. And Myself also am, indeed, the same Radha. This is the very same bliss of our meeting with one another. Yet My mind is longing for the woodlands on the sloping banks of the Kalindi with the fifth-scale music of the sweet Flute playing in the heart of the groves'. The Entity Narayana Who is the Conglomerate of the four-fold expansion of Sri Baladeva as Vasudeva, Sankarsana, Pradyumna and Aniruddha, abides in the Maha-Vaikuntha, being the Primary manifestation of Baladeva. There is associated with Him a certain process which bears the Scriptural designation of 'byuha'. The Object of worship has a five-fold nature of His own. Those who are well-versed in the subject of the fivefold 'need' know all these matters. We cannot obtain real enlightenment from any one who is ignorant of the fivefold 'need'. One cannot perform the function of the Guru if he does not possess the knowledge of the five-fold 'need'.

Archavatara :—This is of eight kinds. The Archavatara (Descent in the form of the Archa or Visible Object of worship) makes His appearance in the world for the purpose of bestowing His mercy on unfortunate souls like ourselves i. e., on those who possess a stupid judgment. Krishna manifested His Divine Pastimes in this world in the Dwapara Age. But that Age is long, long past. Unfortunate souls as we are we were not privileged to come into the world at that period. We could not obtain the sight of Krishna for this reason. We do not know anything about Krishna. But what an amount of good the Archa of Krishna has been doing to us. This Archa is of all time. We are having the sight of Krishna even by being born after such an immense interval of time. Appearing in the form of the Archa

Krishna has been arousing the serving impulse of our souls.

Antaryyami :—Godhead is present in every single entity formed of His marginal and deluding Potencies, in the form of internal Guide (Antaryyami) and is regulating us from within. 'Iswara (Ruler, Regulator) abides in the heart, O Arjuna, causing the movement of all entities, set on these bodily appliances contrived for the purpose, by His deluding potency.'

Baibhaba:—This term points to the casual Appearances of the Divinity for specific purposes. 'Whenever the proper function of souls is tainted, O Son of Bharata, and un-spiritual conduct comes to prevail, I cause the Appearance of Myself on every such occasion'. This and other Shlokas of similar import point to the Descents in the different Ages.

Byuha:—The four Byuhas viz., Vasudeva, Sankarsana, Pradyumna and Aniruddha are one and the same Entity. By the sight of one quarter the whole Integer is seen. The estimation of this world is that based on the view of one quarter of the whole. This is partly intelligible by the Science of Trignometrical Mathematics of sphere. We can also understand the degree of fulness of service of the servitor and the subjective psychology of the Object of worship.

Paratattva :—Vasudeva is the transcendental Entity. Baladeva is the super-transcendental Entity. The ultimate super-transcendental Entity is Krishna. Vishnu is the Principle of the Prime Source of the phenomenal world. He is comparable to the milk and Rudra to the curd. Curd is milk turned sour from its natural wholesome state, by the action of an acid substance. Vishnu is essentialy incapable of transformation or perversion. The nature of Rudra corresponds to the perversion that appertains to my deluded idea of Vishnu. If we ascribe transformability to Vishnu, the particulars wherein such ascription affects my idea of the original non-transformable Entity, my view of the mutilated or distorted form of my defective conception of Vishnu brought about by this process, is the principle that is represented by Rudra.

Brahma :—Brahma is a reflected form of the Divinity analogous to the reflected image of the sun in different crystal receptacles. 'Just as the sun makes his own energy be manifest to an extent in all the shining stones, in the same way, in the case of Brahma, in the matter of his power in regard to the globe of this mundane world, it is Govinda Whom I serve. Govinda is the Primal Person Whose reflected form is Brahma.'

Suryya :—The sun travels along his orbit through the twelve signs of the zodiac. He is the form of a *Sura*

or *Deva*. Time is his extraneous manifestation. 'I bow to the Brahman of inconceivable manifested form, devoid of all quality, being quality's own-self, the form which is the support of all this world'.

Ganesha :—He is the destroyer of all dangers and difficulties. The reader of the Lalitavistara is aware how powerful was the rule of this leader of the masses at one time in this land of Bharata. Ganesha is the giver of success of the utilitarian activities of the world, the object of worship of the Vaishya community who concern themselves with economic pursuits. In the sphere of the Vaishyas the function of the demos, the views of the masses or common run of the people, possesses the prevailing force.

Vishnu :—Vishnu is untr. nsformable. He is all pervasive. He is Lord of the limiting energy. He is not served by the enjoying aptitude of the individual soul. The other devotees, who wield power over this world, are worshipped by the ideas that are conducive to material enjoyment. But the judgment of those who covet the worship of Vishnu, is expressed otherwise. 'I have carried out the evil commands of lust and the other impulses of the senses in every way and at all time. But those masters have proved inexorable and have not been mollified by pity, or satiation, towards my sufferings. Lord of the Yadus, I have only just now found my better judgment and having renounced their service altogether, have come to Thee, the Refuge Who frees from all fear. May Thou employ me in Thy service'.

In regard to the one-hundred and twenty-five questions that have been circulated by the Theistic Conference it will not be possible to discuss them one by one within the short period of of nine days that are at the disposal of the Conference. We shall, therefore, content ourselves with the preliminary discussion of nine fundamental subjects and shall try to answer the one hundred and twenty-five questions in course of as many separate articles in the columns of our periodical publications. The answers that have been supplied by other people have been in many cases imperfect and, in many instances, unsound. They have failed to grasp properly the nature of the subject itself about which we have proposed to discuss. Our dissertation of these nine days has thus turned out to be an affair analogous to the attempt, in the legend, of accommodating the elephant within the bag. That the people will agree to spare two hours of their valuable time everyday during even these nine days, is a good fortune that exceeds our most sanguine calculations based on actual experience. In these discourses it is the bare preliminary, or

rather a catalogue of topics, that is being offered. They are sure to leave out many things that should have been said, and many contentions of mankind unanswered. On the other hand, on many occasions when an exhaustive discourse has been attempted, there have been found many persons to express the view that the discussion is not kept limited to the subject. Most persons are not in the position to give this subject a patient and dispassionate hearing. Not-with-standing all these inevitable drawbacks it should be a source of great good to all of us if we are enabled to publish to the world the principles of the revealed Scriptures to the extent that is practicable. As the limit of time of the programme is being exceeded it is necessary to stop here. I, therefore, make my bow to all who are present.

The ancestry of Shree Krishna

THE following account is found in the Bhagabatam. Shortly before the Appearance of Shree Krishna King Shurasena ruled and resided in Mathura. Under him Mathura became the capital of the Yadus Vasudeva, father of Krishna, belonged to the family of king Shurasena. Vasudeva married Debaki, daughter of Debaka, of the clan of the Yadus. Kansa was then on the throne of the Yadus. Kansa was the son of Ugrasena. The father of Debaki was the uterine brother of Ugrasena. At the time of Debaki's marriage Ugrasena was still living but was incarcerated by order of Kansa. Kansa was the son of Padmavati, Queen of Ugrasena, by the King of the Saubhas. Kansa was not the legitimate heir to the throne. The real heir to the throne of the Yadus was the son of Debaki. The King of the Gopas, Nanda, was cousin of Vasudeva born of marriage of a step-brother of the father of Vasudeva with a Vaishya girl. Rohini, who was one of the consorts of Vasudeva, was then living in the home of Nanda for fear of Kansa. As Kansa was in the act of accompanying the bridegroom and bride acting as their charioteer in the marriage procession of Debaki and Vasudeva on the way to the home of the bridegroom, he heard a voice, that did not proceed from any visible person which made the announcement that

Kansa was to meet his death at the hands of the eighth issue, a son, born of the womb of Debaki. Kansa was dissuaded from killing Debaki on the spot by the tactful appeal of Vasudeva who promised to make over to him every child born of Debaki to be dealt with at his discretion. But being apprized of the birth of Shree Krishna by the celestial sage Narada and of the fact that all the Gopas obeying Nanda and living under him in Braja, male and female, all the Brishnis led by Vasudeva, ladies of the Yadus such as Rohini, and others,—all these were *devas* born on the earth in anticipation of the coming of his Enemy Who is no other than Vishnu Himself, prepared to co operate with many of His Own adherents in bringing about his destruction and on being fully convinced of the truth of this, Kansa threw Vasudeva and Devaki into prison and began to kill every issue of Devaki as soon as it was born. It is this which led Rohini to seek an asylum with chief Nanda in Braja. Kansa killed one after another six sons that were successively born to Debaki, one every year. The seventh issue was transferred to the womb of Rohini by the baffling power of Krishna and was born as the son of the latter, the elder brother of Shree Krishna. Kansa was given to understand that the seventh issue of Debaki had miscarried in the womb. The eighth Issue of Debaki, Shree Krishna, was taken to the home of Nanda and was exchanged there for a girl who had just then been born to Yasoda, lady of Nanda, and bringing away the girl to his prison exhibited her as Debaki's eighth-born issue. As Kansa attempted to slay her, this new-born babe eluded his grip and appearing in the sky in her real form of Mahamaya told Kansa that his Enemy had certainly been born at some place and that it was perfectly useless for him to go on killing innocent babies. Shree Krishna resided in Braja for the space of eleven years. His Activities during this period constitute the subject-matter of Shree Brindabana Leela.

There is an interminable controversy regarding the historical truth of the incidents related above. We have no intention of being a party to any such controversy. It may help the empiric historian in the wild-goose chase of the empiric truth (?) and is also bound to give rise to conflicting decisions (?). This never-to-end-pastime-method may be pursued by its votaries for their particular purpose. But as we really intend to adopt only that method which will lead us to the Truth now and here we refrain purposely from any antiquarian discussion of the ordinary type on this subject. We think, on the contrary that it will be more profitable if we could devote the little time that

is actually at our own and the readers' disposal to the pursuit of a more effective but not less rational course in trying to find the relationship, if any, that may subsist between us and the subject.

Shree Krishna is Godhead Himself. This must be admitted by all who want to approach Him at all as required by the condition of the spiritual quest in which we are engaged. Those who will be inclined to make any reservation will miss the sight of Shree Krishna's Divinity not partially but absolutely. The enquirer need bother himself only about the Absolute when he chooses to lend his ear to this narrative regarding the Absolute.

Shree Krishna is full of Activity. He is simultaneously present everywhere both inside and outside of everything and preserves at the same time His Individual distinctive Personality. But He is never less than Himself. He is never divested of the least particle of His Power and Paraphernalia. As he is never less than Full He is never exposed to the view of our present limited senses. How then, it may be asked, is it possible for Shree Krishna to have either birth or ancestry ? How also can it be possible for One Who has reserved the right of not being exposed to the view of mortals, to become visible to the people of this world ? These were the questions that were actually asked by Parikshit Maharaj to whom this narrative of the Bhagabatam was originally recited by Shree Shukadeva.

The reply of Shree Shukadeva was to the effect that the 'Sound' will explain Himself to the person who has no partiality for untruth. The 'Sound' is identical with the substantive Entity. The 'Sound' can take the initiative in this case. It is the 'Sound' Who also guides the organ of speech of the narrator. The narrator is as much a learner as the hearer of the Divine Sound. The narrator is a more loyal hearer than the hearer who cannot narrate. Given sufficient time and undivided attention to the narrator of the Absolute the narrative itself will, in due course remove all the difficulties of both narrator and hearer. But both narrator and hearer must seek only to realise the Absolute.

Any question like the above viz., that Shree Krishna cannot do this thing or that thing without necessarily losing His Absolute quality, is a begging of the question. He can be everything without losing anything. The Birth of Shree Krishna and His Appearance onthe plane of this world, are not incompitable with the fact that He fully reserves the right of not being exposed to the view of the limited senses of mortals. The Descent of the Transcendental does

not mean His conversion to the limited. Shree Krishna appears in this world as He is, but I cannot know Him if I suppose that I see Him with my limited senses. The difficulty is always with myself and never with Him. I shall be a fool if I choose to over-estimate the capacity of my senses by relying on their erring assurance. I can see and not really see Shree Krishna at one and the same time. But when I really see Him I see Him as He is, with all His Power and Paraphernalia.

I am then privileged to see that He is a Person with ancestry and every other particular, of which the unwholesome and deluding correspondences only are reflected in this phenomenal world. I then see the Reality and cease to quarrel with Him on the allegation that He is not the deluding shadow of Himself. Of course I do not see Shree Krishna as soon as I hear about Him from the lips of a *sadhu*. But that I fail to see Him is due to my fault and not to His non-appearance. In my impatience, due to the absence of any real desire to find His service, I do not care to listen with the view to be really enlightened regarding the same.

I am no advocate of the metaphorical method. The Scriptures are in favour of allowing the Truth to speak for Himself. That is the only way of having access to the Truth. This method combines the essence of all the partial methods minus their preventing features. It, therefore, also provides the true historical quality but without excluding the other aspects, as the empiric historical method is bound to do. As for example the empiric method of historical investigation always apprehends the possibility of erroneous observation of an occurence even on the part of an actual and careful observer. This apprehension should be logically and really inapplicable to this case. But its corresponding feature of real value need not be supposed to be absent. All exquisitiveness is present in the full, because real measure in the Absolute without the co-presence of any limiting contrary principle.

The whole position hinges on the question of the categorical difference between the mundane and the spiritual. This difference is also necessarily such that it cannot really be grasped by one who has no access to the higher plane. The description of the ancestry of Shree Krishna is comparable to the exposition of the movements and positions of the moon in the heavens by supposing her to be moving behind the branches of a tree. There is in both cases a difference of planes which always keeps even the vocabulary employed in the description by the actual observer

at an infinite distance from the phenomena described.

In the case of Shree Krishna His Appearance in the world can be described only by means of vocabulary of this world but He is an Entity Who is located wholly above the mundane plane. He has, as a matter of fact no brith, no parents, no ancestors, no relationships, in the world. But He is still capable of appearing in this world in the manner that is some what analogous to the appearance of the sun behind the tree, or in the East of the observer from this world. In the way that the sun is sometimes described as being born of the quarter of the East, Shree Krishna's Appearance in this world may be described in terms of mundane parentage and relationships. Shree Krishna is really nobody's Son in the wordly sense. But He is also the Son of Vasudeva and Debaki. The enlightened commentators take every occasion to caution the reader against supposing Shree Krishna as being the seminal descendant of the line of the Yadus. He only chooses to make His Appearance under the figure of mundane birth. He did not recognise His affinity with the Yadus of History and took the precaution of putting this beyond the possibility of suspicion by bringing about the extermination of the historical Yadus when He chose to disappear from the view of the people of this world.

But neither must it be supposed that Shree Krishna is not served by parental affection on the plane of the Absolute by His eternal parents. This parenthood of the servants of Shree Krishna is identical with the entity that is called in the Scriptures by the term Vasudeva, which means the perfectly pure spiritual essence. In the pure cognition of the soul where there is no deformed relativity that is in the state of perfect transcendental purity Shree Krishna manifests His eternal appearance. This parenthood is communicable to a receiving soul by the servant who has realised it. There is no question of seminal birth although there is always, in the case of His Appearance to the view of the people of this world, the apparent process of mundane birth to delude those who are anxious to be so deluded. But the branches of the tree must not be supposed by any person, on the apparent testimony of his erring senses, as being any nearer to the moon than they really are. Those who persist in thinking of the moon as existing in close proximity to the branches have to thank only themselves for their failure to arrive at a true knowledge of the nature of the real moon.

The empiric historian is, therefore,

not required to testify to the truth regarding the ancestry of Shree Krishna, because such a witness can only describe the branches while what is needed is a description of the moon which he persists in declaring to be a ball of light of a few inches diameter. The admission of the evidence of such a person will only make the confusion hopeless.

Who is a Brahmana ?

(*continued from P. 247, January, 1931*)

WE are now in a position to understand the true Scriptural status and function of the Brahmana. He is head of the secular society by virtue of his disposition towards spiritual service which in its unalloyed form is inaccessible to him. He can qualify for the pure spiritual service by acting as the loyal agent of his Guru viz., the paramahansa in carrying out the latter's wishes regarding his own conduct in a loyal and unreserved manner. He must not be his own master. He must own no property and obey no one else of the secular society. His only function towards secular society is to teach it about spiritual life in an impartial and passionless way. His teaching function will be only the natural expansion of his conduct under the direction of the spiritual guide. His is essentially the life of the pupil teaching others by his own conduct and precept to be pupils of his Guru.

The Brahmana has no concern with the secular affairs of society. One who has a taste for secular affairs should be freely allowed to follow the bent of such natural inclination. But he must not be recognised as a Brahmana at the same time. He will be classed as Kshatriya or Vaishya or Shudra or as outside the the pale of civilized society, according to his disposition. But if he wants to be a member of the *daiva varnasrama* society he must accept the Brahmana as the spiritual teacher of himself. If he is found wanting in the aptitude of spiritual pupilage he must not be allowed to meddle with any affairs of the *daiva varnasrama* society. All secular association with atheists must be strictly avoided if the *daiva*

varnasrama arrangement is to be preserved intact.

It is not denied that a person who is not theistically inclined may be possessed of more than average skill in certain forms of secular activity. He may be a great general, a great scholar, a great sportsman, etc., etc. But he must not be allowed to have any intimate connection with other members of society having the spiritual objective. He is to be socially boycotted. Social intercourse is defined as consisting of the functions of giving and taking anything, hearing and telling secrets, dining with another and inviting him to dinner. All these relationships must be strictly avoided with such a person.

There must also be a code of social precedence among the classes of the *daiva varnasrama* society. The ruling class must be obeyed by the other sections. The industrialists and agriculturists come next in order of precedence. These constitute the moneyed class. Next come the order of the manual workers who are under the secular influence of the other sections. In secular affairs those who cannot stand on their own legs must serve a member of the other and higher groups. This is an arrangement according to natural disposition and merit of the individual. It is based on the principle of all careers being fully open to everybody on the test of election by the community by any method that the society may deem proper for determining the true disposition and capacity of an individual.

There is no question of hereditary function or status, although the fact of parentage is supposed to be favourable for the transmission of secular characteristics.

It is not our purpose to enter further into the consideration of the secular aspect of the arrangements at this place. It will suffice for our present purpose to indicate that the direction of secular affairs is left to a society which follows the lead of the Brahmanas in regard to its spiritual objective, which is paramount. Such a society is for good reasons supposed to be incapable of grossly abusing its secular freedom. But nevertheless in order to prevent anarchy, obedience to a political authority on the part of all other sections is also strictly enjoined. The higher status accorded to the moneyed classes is also a further provision against anarchical forces.

This secular arrangement is not recommended by the Scriptures as constituting the ideal of social organisation. On the contrary it is declared to be a necessary evil to have a system of this kind in the degenerate state into which society had fallen. This is a very important point and one which, if its significance is at all grasped,

should be able to save us from much of the parochial enthusiasm that has been quite wrongly wasted upon the *varnasrama* arrangement by its mechanical admirers. It is explicitly declared by the Scriptures that, if the theistic disposition is general, there can be but one class in such society. The system of one class had actually prevailed formerly when the people had been generally theistic by disposition. With the appearance of open atheism arose the necessity of establishing the secular gradations of society. It is a defective provision against the outbreak of barbarism, a tendency which is due to the weakening of the theistic instinct.

This defective secular arrangement is not binding upon the Brahmanas, still less upon the paramahansas. The society of the Brahmanas does not require the artificial regulation of its individual members by the community. Why then, it may be asked, is there a whole literature for regulating the minutest details of conduct of the four *varnas* and *ashramas*? The Smritis contain the rules and regulations of the secular society which is under the spiritual guidance of the Brahmanas. They were meant to be administered by the Brahmanas. The letter of these regulations continuing to be administered by those latter-day Brahmanas who had no access to their real meaning, has been responsible for their mechanical imposition on the hereditary society of to-day.

The submission of the secular society to the guidance of Brahmanas in matters spiritual is a matter of option as regards the acceptance of such guidance on the part of the society. This is the recognised principle in Hinduism even to the present day. The Hindu society never interferes as between the disciple and his spiritual guide, holding the view that the disciple is in duty bound to render unconditional obedience to the Guru. The dictum of the Guru must be accepted as final in all cases of doubt on the part of the disciple. The Guru is the real authority as representing the Scriptures the true meaning of which, so far as his disciple is concerned, he alone is privileged to settle for him.

There is also no provision against the abuse of one's choice of an undeserving person as Guru. But it is laid down that the consequences of deliberately choosing a wrong guide is bound to be fatal. One can and should renounce a bad Guru as soon as he has cause to suspect his badness. It is the hereditary organisation that necessitated the subsequent curtailment of the free spiritual life of the un-degenerate days and the multiplication of rules and regulations to perpetuate the usurpation of spiritual authority by the pseudo-

Brahmanas who claimed their status by right of heredity.

Shree Haribhaktivilas has not been generally accepted as binding upon society in this country, because it embodies the tradition of the properly regulated spiritual freedom. For this very reason it did not suit the purpose of the hereditary Brahmanas to recognise its authority. The absurd code of Raghunandan Bhattacharyya, compiled in opposition to the spiritual code, was readily accepted in its stead to the utter ruin of all real spiritual life in Bengal. It was of course done by the hereditary Brahmanas who had wrongly usurped the function of spiritual guides of society. This will bring out the importance of the enquiry that forms the subject matter of this short paper. Unless the position of the Brahmana is settled on the principles that are actually laid down for the purpose in the Scriptures as interpreted by the theistic school there will not be any proper authority to whom society can safely entrust its spiritual guidance.

(To be continued)

Contribution towards a History of Theism

THE initial difficulty, one that is bound to affect the judgment of non-sectarian readers at the very outset, is in defining theism. But it is nevertheless necessary to make a real attempt to clearly define what we mean by the term in order to proceed with this discussion in a scientific manner.

Let us walk warily by the negative method. This world is not left wholly to itself. Nay it is under the most minute and careful regulation of an intelligent Personality. The ways of this Person cannot be really understood fully by our present reason. It is possible for us to obtain the necessary power of understanding the same by our own effort backed by His Grace. It is our paramount duty to make this effort in all sincerity. If we can not find out our relationship with the Supreme Person we are thereby reduced to the necessity of groping in the dark which is abhorent to our rational instinct.

If the above definition of theism is tentatively accepted as a preliminary by the indulgent reader we venture to

follow it up by the statement that man is naturally disposed to be theistic by his innate temperament. We do not mean that there are not thoughtless persons who may never think about the subject at all. But even in the savage state the sense of right and wrong, of moral governance, is found to be prevalent in some shape or other. There is an innate preference for right conduct in man which manifests itself the moment that an appeal is made to it in the proper spirit. In this case there is always a co-operative response or at any rate a real and universal tendency to such response.

But if it be asked why this ethical instinct should be supposed to be identical with the theistic we may say in reply that in theism the Supreme Person is also always supposed to be supremely good. If badness is not unnatural and, therefore, preventible there would be no ground for desiring to be ethical at all. The two things are really but unconsciously interconnected. The theistic attitude alone can be consistently and spontaneously ethical.

The universal and natural prevalence of the theistic temperament in some form or other in mankind may, therefore, be advanced as a psychological as well as historical fact which is not the product of artificially manufactured creeds for the propagation of an unnatural, harmful and adventitious disposition.

The next position that we want to take up in this matter is that atheism in all its forms represents the attempts that have been made from time to time to turn this natural disposition into artificial and consequently miserable, opposition to theism.

These two aspects are complementary and neither can be properly understood without constant reference to the other. This is so on account of the nature of man by its very constitution being susceptible to the insidious appeals of disloyalty against the truth. Atheism also claims to represent the natural disposition of man in almost identical terms that have been used on the side of theism. It is, therefore, necessary to expose the comparative unwholesomeness of Atheism at every step in order to supply an answer to the perpetual objector within. The comparative method is, therefore, the only one that can keep the subject perfectly open to the view of the sincere enquirer and enable him to arrive at a decision after full consideration of the representations of both sides.

The History of theism is thus inextricably mixed up with that of atheism. The survey would, therefore, include all creeds. Such study should give offence to no quarter except, of course, to the small but active sections

of illiterate and learned pedants and fanatics who are neither theists nor even atheists, but are only insincere and irrational persons. The opposition from these sections need not become formidable in itself. But they are often liable to be employed as tools by really mischievous persons for the attainment of selfish secular purposes of their own. A clear and popular exposition of the whole position should also prove the best preventive as well as cure of this irritating malady to which all communities are more or less liable at all periods.

The point that we now wish to bring up is offered by way of a positive step forward. Is the Absolute to be discussed in a general way only in order to avoid wounding previously formed and deeply cherished susceptibilities ? From the propagandist point of view this method would seem to possess every advantage. But it is nevertheless only a counsel of postponement of any positive consideration of the subject-matter itself. It is also one of the most favourite dodges of the insincere and mischievous sections to which they habitually resort to postpone any substantive discussion of the subject on the plausible enough ground that the method of discussion had proved unfortunate in the past. But if on this ground the discussion itself is to be postponed there should be no possibility of its being resumed, as the objection would apply perpetually and will be strengthened by precedents in its favour by every such postponement.

What is necessary is a rational but substantive discusssion from a definite and well-established point of view. No objection, for example, is ordinarily apprehended from using the term theism to signify the subject of discussion. But as soon as such terms as Hindu or Muhammadan, or Christian, or Vaishnava, etc., are used for the purpose of definite discussion any critical consideration of any of these positions is almost sure to offend some members of the particular sect.

The point of view that we ourselves occupy is that of the revealed Scriptures as expounded and lived by Lord Shree Chaitanya. We occupy this particular position because we know that it offers the only complete and scientific view of the whole problem of Religion. It is, therefore, practicable for us to attempt in a really bonafide spirit a comparative examination of the whole position. The comparative method that has been employed by many writers on the subject of universal religion has been mostly descriptive of facts as they are. The causal chain has been sought to be brought out by those with a training in the methods of the physical Sciences. Theologians have on the other hand, taken their stand ultimately

on dogmas which have to be accepted on trust even when they appear to be flatly opposed to the rational principle itself. Both methods as applied to an admittedly transcendental subject are not likely to bring about any progress towards the discovery of the Truth.

Our method is not the method that has been found to be so extraordinarily successful in application in finding out the causes (?) of the occurrences of physical and mental phenomena. We know that the mental and physical occurrences are on a plane that is transcended by that on which the spiritual events are located. The apparatus of physical and mental investigation that is being carried out by scientific men, have no access to the spiritual plane. We are in the position of workmen without tools and materials in respect of the investigation of the problems of religion if we want to approach the same by such method.

Regarding dogmatic theologians in the rigid sense we may only observe that even if their method really enables them to arrive at the Truth, as undoubtedly they claim that it does, we can have no means of forming any correct estimate of it till it is possible to discuss it in an open and rational way. If it be contended that no one can understand Hinduism till after his conversion into it such contention is nothing short of a summary ruling out of the very principle of the comparative method of examination.

The revealed Truth is capable of rational presentation by symbols but within the limits of the rational principle. He is not fully presentable by the method of verbal representation to the empiric consciousness. But it is not necessary to withhold Him from the attempt of rational treatment within clearly defined limits. This can, however, be properly done only by one who has full access to the transcendental plane.

But supposing it were possible for the speaker to communicate, how could it be possible for the hearer to understand the Truth? This leads to the rationale of the necessity of being enlightened by Divine Grace. There is also a rationally intelligible method of receiving the Divine Grace which is not bestowed mechanically or irrationally on its recipient. All this forms what may be called the epistemological portion of the Scriptures.

Words play a decisive part in revealed communication, as in our ordinary social intercourse. Unless words possess the spiritual potency, as they do manifest the power of expressing the limited, it would be impossible for the saint to communicate his experience to us. But although

words possess the spiritual potency still we can have no substantive access to it till we fulfil the conditions of enrolment as spiritual pupils.

Such principles as 'standard', 'authority', have their corresponding counterparts in the realm of the souls. They are no less essential aspects of the Absolute Reality than they are of this relative existence. The difference between those conditions and their correlatives in this world consists in this that the spiritual conditions enrich while mundane conditions impoverish the prospects of the free exercise of the rational function itself.

We have been trying, ever since the establishment of this journal in 1879, to place before our readers, by means of the comparative method, the Truth learnt at the feet of the bonafide spiritual guide, revealed by the Scriptures. We have been discharging this function by the public in the English language through the last five years. We have been increasingly feeling the necessity of restating the History of Religion in as much as it has suffered grievous misrepresentation at the hands of empiric historians, in consequence of which we find ourselves liable to be grossly misunderstood by the average reader. The misrepresentation of History is the gravest disservice that can well be offered to any cause and one that most effectively blocks the path of all progress of rational enquiry.



By the Way

The Chaitanya Movement (by Mr. M. T. Kennedy, 1925.)

THE book has the merit of being written with the same clear purpose as another popular work 'Indian Theism' from the pen of Dr. Macnicol, the object of both writers being a comparative treatment of the subject of 'Theism' from the point of view of their respective conceptions of the teachings of Christ. It is the settled conviction of both writers that Christian Theism, as understood by each of them, is the logical goal of all genuine Theistic thought to be found in every part of the world.

This is, no doubt, theoretically speaking, the right attitude to adopt towards the problem of religion, provided one is really convinced of the Absolute Truth of one's own position. The term Christianity itself does not mean, at least historically, that all sections of the professed followers of Christ agree about the fundamentals of the creed they profess in common. If the standard itself is a variable one, which the writers do not apparently suspect to be the case, it is necessarily difficult for the reviewer to hold the writer to his position.

The most fundamental position taken up by the writer of the 'Chaitanya Movement' is that the ethical teaching of Christ is safely 'grounded in His Divinity'. If Godhead is to be recognised at all He has been supposed to be provable of being the consistent upholder of the moral order. By this test it is held that the title of Christ to be called Divinity is absolutely and conclusively established.

It is necessary to put the matter in another way to enable the reader to avoid any possible misunderstanding. The Pastimes of Shree Krishna at Brindaban appears to the writer to be fundamentally defective on account of the undue stress that is laid upon the erotic element which is sought to be established as the only form of activity that is both wholesome as well as self-sufficient. The writer is unable to understand how such an ideal of the Divine function can be a basis for the ordinary moral life that should be led by the people of this world. The form of the amorous Pastimes of Brindaban is also free from all those

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as man' (p. 231). 'The ethical teaching of Jesus is grounded in his conception of God...as unchanging in His love, goodness and moral purpose···The Christian ethic is of one piece throughout with the Christian doctrine of God' (p. 219).

The Christian ethic is not the empiric ethic. The empiric ethic itself is radically unethical. The righteousness of Godhead cannot be of the empiric brand. How can there be any necessity or even justification of the cardinal doctrine of Divine Grace itself in an ethical system which is based upon the principle of vindictive malice in the name of ethical Justice? Will also the ethical conception suit the Theistic doctrine of the Omipotence of the Divinity or even the All-Holiness of Godhead? How is this spurious system to account for the origin of the principle of evil? With all these unanswerable defects how can it avoid the charge of aiming at propagating atheism under the garb of the evangelical language? Is it superfluous or illogical to remember the caution about the wolf in sheep's clothing?

The point will be clearer if we consider the fact that the dupes of a pseudo-ethical system are never prepared to admit frankly the categorical difference between the mundane and the spiritual. They are always trying to deliberately avoid such confession. But no one can also profess Christianity without admitting revelation itself. Can the consistent empiricist, however, admit the doctrine of revelation?

In the light of the above how does the claim that the 'ethical' teaching of Jesus is grounded in his conception of God (as understood by the empiric admirer?) be made by these writers who are in arms by the very principle of empiricism against the Divinity of Godhead?

Let us devote a little more of our attention to the claims of empiric ethics which is the forte of these writers. What is the objective of the so-called science of empiric ethics? It professes to try to understand the meaning of the ethical sanction by the analysis of experience. Does it succeed in discovering any sanction, the purpose for which it sets out with so much noise? One should be surprised to be told that it tries to fulfil its purpose by the method of travelling, with the confidence of a forgone conclusion in an elaborately vicious circle. On the termination of this quest, designed to be successful, it is not ashamed to claim to have established certain negative principles which it proposes with equal effrontary to impose by the force of its desire to escape from all moral restraints, on those people who

may continue to be troubled by the instinctive moral scruples. This is the service which this atheistical science is out to perform for mankind and to claim it to be a scientific vindication of the principle of morality which as a matter of fact, has been so obstinately trying to discredit by its irrelevent designing performance.

The so-called ethical conclusions sought to be established in this utterly inconclusive manner are found on examination to be after all a very simple thing, indeed. They leave us exactly where our unethical instinct wants us to be. They justify the life of refined eating and drinking, which is found in the above extracts to be identical with the teaching of Christ by the writer in question. The science of ethics takes for granted that it is only necessary to make the best of the bad circumstances of this wretched world. What a perfect recognition of the 'ethical' nature of the all-powerful Divinity ! This physical body is the starting point of the enquiry. Everything is gradually discovered to be dependent on the pampering of the flesh. This establishes the desirable connection between the religion and the efforts of the materialistic sciences directed to the identical purpose. This unceremonious method of politely showing the way to all problems of the soul, is claimed to be performed in accordance with the spirit of the teaching of Jesus and it is this which is confidently calculated to be promotive of the brotherhood of man.

The method is distinguished by another characteristic, viz., an extreme *profession* of consideration for the views and opinions of all persons apparently in conformity with the requirement of the above idea of universal brotherhood. It is not, indeed, possible for the exponent of the Truth to be universally obliging in a world so full of evil. But from the samples already quoted it must have appeared to the reader who is concerned about his soul that this class of writers try to make up for any defect of logic by their malicious choice of vocabulary which they do not hesitate to use against doctrines and views they are determined not to try to understand in the rational way. They never care to consult the source-books themselves but find a morbid pleasure of fastening upon the fables of other and equally untruthful writers for their information. The only adequate way in which the vindictive sophistries of these writers require to be met, is by helping them to understand and follow the bible in the spirit of Jesus which appears to us to be altogether different from that of empiric ethics. That will arouse in them a real curiosity for the problems of soul which alone can qualify them to be students of the revealed religions of the world. It is only on the spiritual

plane that the view of the Truth as distinguished from ingenious casuistry of all kinds manufactured by the brain of man for the gratification of the senses is to be obtained by those who really want to serve the Absolute Truth.

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER II

(Continued from P. 382, May—June, 1931)

121 'It is no madness ; it is devotion to Krishna, I tell you.
No one else can never understand it.

122 Never say anything about it to an adverse person,
If, indeed, it be your purpose to witness many secrets of Krishna !

123 Saying so Srinibas went away home.
The suspicion of madness left the heart of Sachi.

124 Yet Shachi remained in the state of distress at her heart ;
In her mind she was afraid lest her Son were to go away from home.

125 Great Lord Biswambhar lived on in this manner :
Who can know Him if He does not Himself inform ?

126 One day the Lord, taking Gadadhar with Himself,
Set out in a merry mood on a visit to Adwaita.

127 The two Lords on their arrival found Adwaita seated,
In the act of worship by the offerings of water and tulasi ;

128 Saying 'Hari, Hari', and brandishing his two arms
He laughed and presently wept, forgetful of himself ;

129 It were as if the Lion, maddened beyond endurance, roared in thunder :
His wrath was like the appearance of the great Rudra himself.

130 As Lord Biswambhar caught sight of Adwaita
He fell down on the earth in a swoon.

131 By dint of the force of devotion mighty Adwaita
Knew everything, that He, indeed, was the Lord of his life.

132 'Whither wilt Thou go, my Thief, to-day ?' he thought within himself,
'All these days Thou hast been moving about even at this very place as a thief !'

133 'To Adwaita Your thievish policy will be of no avail!
I will, on this very spot, commit the act of theft over the head of the Thief Himself.

134 Being aware that the time for the commission of his intended theft had arrived
Adwaita came down from his seat with all the offerings for worship.

135 On the spot, by offer of water washing His Feet, Hands and Mouth,
The Divine Acharyya worshipped the Feet of Chaitanya.

136 Placing flower, perfume, incense and the lighted lamp on the Feet of the Lord
Adwaita made repeated obeisances reciting this shloka :

137 'I humbly bow unto the Lord of The Brahmanas for the benefit of the cows and the Brahmanas ;
I bow repeatedly to Krishna, I bow to Gobinda, for the good of the world."

138 Continuing to recite this shloka Adwaita fell repeatedly at His Feet !
And wept aloud on recognising his own Lord.

139 He washed His twin Feet with the tears of his eyes,
He remained standing at his Feet with his palms joined in supplication.

140 Gadadhar said laughingly, pressing his tongue with the teeth,
'My lord, it is not meet to behave in in this manner to a boy'.

141 Adwaita only laughed at the words of Gadadhar,
'Gadadhar, you will recognize this Boy some day'.

142 Gadadhar experienced a great surprise in his mind ;
'May be, the Lord Himself has Appeared',

143 Ere long Biswambhar, on manifesting His external consciousness,
Saw Adwaita Acharyya full of the spiritual mood.

144 Lord Biswambhar now hid Himself ;
He began to praise Adwaita joining His two Hands in supplication.

145 Bowing to Adwaita the Lord took the dust of his feet ;
The Lord made the offering of His Own Body to him,—

146 'Great one, may you vouchsafe your mercy to me ;
May you recognize for a certainty that I am, indeed, yours.

147 'I am blessed by obtaining the sight of you ;
It is only by your mercy that the Name of Krishna manifests His utterance ;

148 'Yourself can indeed, destroy the bondage of the world ;
In your heart Krishna is always manifest'.

149 The Lord knows how to exalt His devotee above Himself :
He behaves to His devotee just as the latter does to Himself.

150 Adwaita said in his mind, 'What credit hast Thou by this ?
But I have already stolen a march on the Thief'.

151 Adwaita smiled as he made reply,
'Biswambhar, Thou art to me more than all.

152 'Here will I abide in the pleasaunce of Krishna-talk ;
So may I be privileged to see Thee unceasingly.

153 'It is the wish of all Vaishnavas—to see Thee,—
To chant the kirtan of Krishna in Thy company'.

154 On hearing these words of Adwaita, with the greatest joy
Accepting his proposal the Lord returned home.

155 Adwaita knew—the Lord had become manifest.
To test this he at once set out for his home at Santipur.

156 'If indeed, it be true that He is the Lord and I His servant,
Then will He certainly fetch me bound to His side.'

157 Who has power to understand the heart of Adwaita
Whose power is the cause of the Appearance of Chaitanya ?

158 Of one who has no faith in these words,
The instant ruin is assured.

159 The Supreme Lord Biswambhar on each successive day
Performed the Sankirtan in the company of all the Vaishnavas.

160 All were filled with gladness as they cast their eyes on Biswambhar ;
No one could recognise his own Lord.

161 The state of His supreme spiritual absorption marked Him out from all.
A great suspicion took possession of the minds of all persons at sight of this.

162 When the Lord was under the influence of the blissful mood,
Who can describe it with the exception of Lord Shesha ?

163 A hundred persons failed to hold His shivering Form ;—
And hundreds of rivers coursed through His Eyes.

164 His whole Frame, blistering with gladness, had the likeness of a golden *panasa*
He laughed a haughty laughter at short intervals.

165 At times the Lord continued unconscious for a quarter of the day.
On the return of His external consciousness He said nothing but 'Krishna'

166 The ear was pierced by His thundering sound ;
It is by His grace that His devotees are saved.

167 His entire Frame momentarily assumed the fixed look of a column,
And the same Form became the next moment full of the softness of fresh butter.

168 All the Bhagabatas witnessed this unique sight ;
No one any longer thought Him to be human.

169 Some said, 'This person is Partial Appearance of the Lord Himself.'
Some said, 'In His Form it is Krishna Himself Who sports.'

170 Some maintained, 'Or He may be Suka, Prahlada or Narada.'
Some declared, 'It seems to me that all our dangers are ended.'

171 The mistresses of the households of all the Bhagabatas
Said, 'Krishna Himself has manifested His Birth.'

172 Some said, 'It may be the Appearance of the Lord Himself.'
They all judged in their minds in their respective ways.

173 With the return of His external consciousness the Lord clasped them all by the neck
And cried in such fashion that it is not possible for me to narrate.

174 'By the absence of Thy sight, Hari, the intervals of these days devoid of all glory,—
Friend of those who has no other protector, Ocean of unmixed pity,—how indeed, am I to pass ?'

To be continued.

Ourselves

Propaganda

At Darjeeling—His Holiness Tridandi Swami Srimat Bhakti Vivek Bharati Maharaj lectured at the Hari Sabha of Darjeeling town from May 24th for three successive days. Srimat Aprakrita Bhaktisaranga Goswami Prabhu has been trying for the establishment of a branch Math and educational institution at Darjeeling and Takdah.

In the United Provinces :—His Holiness Tridandi Swami Srimat Bhakti Sarbaswa Giri Maharaj lectured on the teachings of Lord Chaitanya in the Indian club at Almora on the 19th of May at a gathering of the local public, presided over by Rai Bahadur Badri Datt Joshi.

Annual mahotsab at Srl Purusottam Math, Puri

The Annual mahotsab celebrations at the Purusottam Math, Puri, are being conducted by His Holiness Srimat Bhakti Srirup Puri Maharaj. There has not yet been the usual influx of pilgrims on account of the date of Ratha Yatra having fallen this year in the middle of July. It is, however, expected that the pilgrims will turn up in much greater number than the average for the sight of Sree Nabakalebara (New Form) of Sree Sree Jagannath Deva. The renewal of the Holy Form is an occasion of special sanctity and takes place after long intervals of time. This ceremony has fallen due this time after an interval of nineteen years. The devotees of Sree Purusottam Math will duly perform as in previous years the ceremonies of retirement to Sree Alalnath during Anabasara, the cleansing of the Gundicha and the dance before the Car, in pursuance of the devotional Activities of Lord Sree Chaitanya.

Results of Examinations

The following examinees have passed in the Sampradayavaibhava Acharyya Examination held on October 21, 1930, at the Gaudiya Math, Calcutta :—

Second Division

1. Sripad Bankim Chandra Das Adhicari, Bhaktishastri.
2. Sripad Nabin Krishna Vidyalankar, Bhaktishastri
3. Tridandi Swami Srimat Bhakti Bijnan Asram Maharaj, Bhaktishastri.
4. Sripad Radhacharan Das Adhicari (Goswami) Bhaktishastri.

The following students of Avidyaharana Para-Vidya Peetha of Sree Chaitanya Math, Sreedham Mayapur, have passed in the examinations of the Sanskrit Association of Calcutta :—

Kavya Upadhi Examination.

Upadesaka Sripad Gaurdas Brahmachari, Vyakarana Tirtha,... 2nd Division.

Harinamamrita Vyakarana Madhya Examination.

Sri Birendra Devasharma (Bhattacharyya)... 2nd Division.

Sri Bankim Chandra Misra.....Do

Harinamamrita Vyakarana Adya Examination 2nd Division.

Sri Bijoy Krishna Chakravarty

Sri Pasupati Mukhopadhyaya

Sri Taracharan Chakravarty

Sri Hara Gopal Das

Sri Amritananda Das

Sri Upendra Nath Das

Disappearance

Bhakta Sri Ashutosh left this world in the evening of the 11th of June. It was the eleventh day of the dark fortnight. He had cut himself off from the world and had been loyally serving the Gaudiya Math at the time of his sudden departure.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

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Spiritual Exhibition

THE regular reader of this journal is already acquainted with the object as well as method of the spiritual exhibition as conceived and organised by the Viswa Vaishnava Raj Sabha. The first exhibition was held at Sridham Mayapur in connection with celebration of the anniversary of the Supreme Lord year before last. This was followed by the exhibition that was organised at the Gaudiya Math in Calcutta a few months back on the occasion of the installation of the Sree Bigrahas in the New Buildings of the Math at Baghbazar. The interest which was called forth by the exhibition in Calcutta may be gauzed by the number of visitors which exceeded all calculations passed beyond all arrangements for the proper regulation of traffic within the limited space at the disposal of the organisers. It is intended to hold the exhibition this year on a more spacious plot of land which has been kindly placed at the the disposal of the Sabha by the Corporation.

The possibility of the spiritual exhibition is ensured by the real and substantive existence of the realm of the Absolute of which the mundane world is the perverted reflection. It is

for this reason possible to represent the spiritual by mundane contrivances. It is not only a merely practicable but the most effective method of propaganda and one which is also free from the ordinary current misconceptions on the subject of religion. This method has a boundless possibility of expansion in the future and if it really sets forth the Truth it will quickly revolutionise the current views on religion. It is both a fully scientific as well as an effectively popularising method of propaganda.

Those who are opposed to the principle of representation of the spiritual by the mundane categories overlook the moiety of the whole and indivisible Truth. The realm of the Absolute is no doubt categorically different from the mundane. It is also perfectly inaccessible to reasoning that chooses to start from and take its stand on mundane experience. The objectors of the representation of the spiritual by the mundane rightly maintain that the mundane representation is mischievous in as much as it is bound to produce and perpetuate the impression that the spiritual is in some conceivable way similar to the mundane. This objection holds good so far and we have every sympathy for those who are so anxious to emphasise the difference that eternally separates the mundane from the spiritual.

But this is only one side of the shield and the dark side. There is another and the brighter side, one that renders worship of the Transcendental possible to the conditioned soul. If it is to be possible for man to progress towards the transcendental service of the Absolute Who by every definition is wholly inaccessible to the limited vision of man both by reason of its want of range and of its aptitude to present the misleading view of the objects seen by its means, there should be a way of using our present equipments in the proper manner for the purpose.

Accordingly the Scriptures declare that the phenomenal world is not wholly out of touch with the Absolute. There is a relationship between the two which may be described by a mundane analogy. The Scriptures say that the mundane is the perverted reflection of the Absolute. This is a most momentous announcement. It no doubt makes worship possible without throwing it open as it is to the view of unredeemed humanity. Worship is rendered to the Absolute by the scriptural method under the constant and unconditional guidance of the redeemed souls.

Let us go a little more fully into the details of the function of worship itself. Who renders worship, to Whom does he render worship, by what method

does he offer worship and why does he worship ? It is necessary to try to understand these matters in terms of the mundane vocabulary in conformity of the plain meaning of scriptural revelation as interpreted by the bonafide spiritual guide to the entire satisfaction of our receptive rational judgment fully prepared to admit the real existence of the Absolute.

The function of worship belongs to the soul in his natural state and it is not a function of the limited mind. This implies admission of the existence of an entity who is not accessible to the mental outlook. But the mind is apt to think that it is the owner of the particular form of an imperfect consciousness which appears to it to be a part and parcel of its own nature. This is a mistake on the part of the mind according to the Scripture. In the conditioned state the soul is enabled by a power of the Divinity to delegate his function to the limited mind and to remain inactive himself. In the mental consciousness there is no trace of evidence regarding the supermental existence of the soul in the unconditioned state. All mental speculation on the nature of the soul is therefore bound to lead away from the direction of the real quest.

The object of worship is the Absolute Truth Himself. The mind as long as it is limited in its function by the mundane categories can have no access to the object of worship. That this must be so is not, however, incomprehensible to the mind itself. The mind feels itself effectively obstructed on all sides by the resistance of its own constitution in the quest of the Truth. Not to recognize this is nothing but sheer hypocrisy on the part of the mind. Therefore, the quest of the Truth is incumbent upon the mind also by its constitution. This is seemingly the insoluble riddle which confronts the empiric enquirer. Unless the empiricists can find a way out of this difficulty he can not claim even to himself to be on the path that leads to the Truth. He can receive no help in this matter from his own mind or from the whole race of those who depend on their minds like himself. In other words he cannot work up to the Truth with the help of those appliances and resources that are at his disposal. Under the circumstances he may like to despair of being ever able to find the real Truth. But by the constitution of his mind he can never stop in the midst of his quest. He must either go forward or backward. If he exercises his habitual method he cannot go forward and, therefore, must be continually moving away from the Truth Whom he professes also to seek.

In this predicament the Scriptures come to his help. What they want to

say is in effect not anything to which he is invited to assent against his own better judgment. But the proposition that is put before him by the Scriptures is at the same time also incomprehensible to his limited understanding if he is disposed to believe nothing to be truth which his limited mind does not fully comprehend by the inductive method. He is of course free to stick to his own futile method and be in a state of perpetual and increasing ignorance. It is not our business to consider at this place this aspect of the case.

The Scriptures propose that the enquirer will have to submit to receive the consciousness of the real nature of the Truth from the Truth Himself. The Truth is not an inanimate entity formed of a number of ideas existing no where except in the brain of the supposed knower. This would make Truth a constituent part of the knower. He would thereby cease to be either an object of quest or of worship. A person is under no necessity of seeking a part of himself. Neither is he under any rational obligation of rendering homage to a portion of himself. The inanimate can be by its nature a comprehensible part of the mind. But the mind cannot include in this way the indivisible entity which is apprehensible to it as the principle of pure consciousness. The Scriptures, therefore, direct us to offer our homage to the principle of pure consciousness which transcends the mental existence.

The process of worship is the function of individual detached entities of pure consciousness towards the plenary indivisible pure Consciousness. The Object of worship is plenary Consciousness. The worshipper is the detachable portion of the plenary Consciousness. The detachable portions are maintained in their position of detachment by their eternal specific nature. They are thereby enabled to serve the plenary Consciousness from their detached position. The necessity of such service is also a part of their nature and the fulfilment and justification of it. But they are not complementaries of one another. The detached portions are under the necessity of rendering service for their own benefit. The plenary Consciousness is under no obligation of receiving any service but is in the habit of allowing the detached portions to serve Him out of His causeless mercy.

The worshipper receives perpetual enlightenment from the plenary Consciousness. The process of receiving enlightenment by his own consent is the nature and basis of all spiritual service on the part of the worshipper. In other words the worshipper is informed of what he is to do. But

this guidance is of such nature that helps the guided to realise the possibility of serving the plenary Consciousness without losing his own individuality in any way. The service of the Absolute is realised as the only really free function of his individual nature in perfect harmony with the equally fully free functioning of every other individual serving entity.

Once possessed of this real enlightenment the worshipper finds himself in a position to use his present appliances and materials in a way that will take him forward towards the Truth. It is the case of Truth drawing His worshipper towards Himself. This need not be impossible for the Truth although it must be perfectly incomprehensible to the limited mind. The service of the Truth in this world is not a symbolical affair only. It is by no means a make-believe. The appliances and the materials used by the worshipper of the Absolute share the spiritual nature of the process and applier of the process.

The service of the Truth on the plane of the Absolute bears a very real resemblance to the activities of the physical body and the materialised mind of the conditioned soul functioning on the mundane plane. We may ask our readers to return to our observation on the subject in the opening paragraphs of this short article to the effect that the mundane world is the perverted reflection of the realm of the Absolute. In other words the activities of the enlightened souls are only apparently concerned with the mundane categories. As a matter of fact, however, they really transcend those categories not symbolically but substantively.

The point that is to be particularly noted in this connection is that the worship, including process, material and worshipper, can be really spiritual if it belongs to the transcendental plane. The worshipper of the Absolute has to be actually lifted to the higher plane for the purpose of performing his worship with other appliances and materials than those that are used for the mundane activity. The worshipper, process and material, however, do not cease to appear as mundane to the mundane spectators even while they are substantialised by the Grace of the Object of worship in the act of rendering Him worship. The physical body and mind of the person who submits to the servant of the Absolute for being initiated in His service become, by such process, by the Will of Krishna, similar to but not identical with the spiritual essence, thereby rendering the worship of Godhead practicable.

The spiritual exhibition, therefore, is not a symbolical display of the mundane. It is a substantive display

of the spiritual. The symbol of the mundane is also and wholly mundane. This spiritual realism of bonafide worship is not likely to be grasped by those who are not prepared to cut themselves off entirely from their empiric moorings in approaching the Absolute. It is only crude empiricism that can have any objection to the reality of worship. The spiritual exhibition, including organiser, process and material, is a spiritual affair, not in any sense which may be read into it by the empiric pedants but in the absolute sense of the only reality. One can have no access to its real nature unless he is prepared to cease to try to understand it by his own resources and submit to receive enlightenment from the exhibition itself which can take the initiative in informing him about its own nature. The spiritual exhibition is really, as its name explains, the Absolute realm itself appearing in the form of the mundane to the perverted vision of the haters of the Truth, but disclosing its spiritual nature to all sincere servants of Krishna.

Shree Krishna Chaitanya at Puri

From the twenty-fifth year of His Appearance the Supreme Lord exhibited the Lila of leading the life of a sannyasin. As Teacher of the world the Lord manifested His anxiety for securing for Himself the regard of the people in the way that was not opposed to the principle of un-alloyed service of the Divinity. If the spiritual teacher is not fully respected by the method of unconditional obedience the real meaning of his words refuse to manifest itself to the unserving disposition of the hearer. The sannyasin is enjoined to be respected by the society which follows the varnashrama regulations. Sri Chaitanya turned a sannyasin in order that His teaching might be heard, by the offer of due regard to Himself, by all classes of the people.

The Supreme Lord spent the first six years of His sannyasa Lila as a travelling preacher of the Scriptures. During this period He met in controversy all opponents of Theism in every part of the country and after fully exposing their sophistries proclaimed the exclusive claim of Truth to the unconditional allegiance

of all persons. The restoration of the pure worship of Shree Brindaban was also arranged for.

The next six years were spent at Puri in confidential discourses with His devotees and with those who approached Him for instruction in the proper mood.

The remaining part of His Career consisting of twelve years was passed in the most intimate service of the Lord in the company of Swarup and Ramananda.

This concluding part of the Career of the Lord has necessarily been the most difficult to understand. It has been imitated by worldly men and down-right rascals, for gaining the reputation of sainthood. Its esoteric significance is sure to be missed by those who are unwilling to place themselves fully under the guidance of the bonafide spiritual teacher. It is also extremely rare to find a really enlightened teacher of the Absolute. There is no wonder, therefore, that an immense boly of spurious literature has grown up round this subject, which has been doing incalculable harm to all classes of the people.

The core of the difficulty may be indicated by referring to the literature that formed the medium of communion of the Supreme Lord with Godhead. The principal works in which Mahaprabhu evinced His interest are the songs of Vidyapati and Chandidas, the drama of Ramananda, Karnamrita and Shree Geeta-Govinda. These books treat of the subject of Divine Amour.

It is not impossible to discourse about the exoteric aspect of devotional Activity and enlist a certain degree of sympathy of the hearer on its behalf by means of rational discussion. This is so because the exoteric aspect is such by reason of its retention of a certain degree of reference to the ordinary concerns of the mundane life as it appears to the view of the mundane spectator. It does not wholly cease to appeal to the economic principle of utility now and here. It seems occasionally to represent the devotional function partially as an improvement of the worldly function.

But if Godhead were to condescend to actually live with us in our homes our present rational instinct would find itself at the end of its resources in devising any reasonable plan of intimate personal relationship with the sole Object of our loving devotion. The mundane wants and necessaries are a perfect god-send to us during our brief sojourn in this vale of tears which are so copiously shed for ephemeral wants that are not to be satisfied. Had there been no earthly wants there would have been absolutely no function for our poor brain. And every one knows that the idle brain is the only workshop of the

enemy of Godhead for devising even worse mischief than ordinary. This Divine pessimism of the soul may, indeed, be drowned in a flood of gin and beer but it may not be universally regarded as the normal function of the rational faculty.

Godhead, say the Scriptures, can be served only by love as it is to be found in the purest of souls. No Scriptures have declared that the love of flesh of the impure heart is an acceptable offering for the Lord. Wherein then does this clinging impurity of our heart consist ? But the connotation of the word 'love' itself requires to be settled as a preliminary before we can try to understand the requirements of its purity.

What is then 'love' ? It has a distinctive meaning when it is applied to the attachment between the sexes which bears the specific designation of 'amour'. Has 'love' in its general sense any connection with this specific phenomenon ? This specific variety viz., amour is found to be the principle that supplies the leavening quality to the animate cosmos. If this principle were banished from the earth there would remain no compelling incentive for any interesting activity. This view is felt to be true in practice by all persons to a more or less convincing degree. It has been sung as the poetry of all poetry, without which the life of man would degenerate to the dull level of that of the animal creation. If the useful order of all the innocent quadrupeds could be ideally housed, fed, clothed, couched, mated, groomed, etc., etc., and if they could also be endowed with the mechanical intellect which is capable of providing all those necessaries in the most profuse and delicious forms, would their condition be regarded as perfect, if their hearts had continued to be devoid of the instinct of amour as experienced by man ?

Or let us take the opposite case viz., that of the denizens of a realm where the sexual activity might be the only possible function of all persons and is also capable of being conscientiously proclaimed as such without any reservation whatsoever. Would such a society be more inviting to our rational instinct than the society of animals ? Too much of sexuality is found to be one of the most intolerable forms of the evil that so abounds in this world. As a matter of fact we know very well that there cannot be a more loathsome character than the person who is given to gross sensuality. But the principle of amour has nevertheless continued to be cherished by all.

The monogamous arrangement has been devised as being on the whole the best practicable way out of a universal difficulty. But the institution of

marriage regulates only the sexual relationship which may or may not accompany the amorous principle. The regulation of the principle of amour is sought to be afforded by the aesthetic art and literature of the world. I have gone into some detail in order to bring out the importance and connotation of the term 'amour' on the mundane plane, from the point of view of a human being.

Exclusive devotion to a single person of the opposite sex may be allowed to constitute the sine qua non of the normal amorous principle on this earth. This attachment is liable to be condemned as it tends to confine its victim to an extremely narrow outlook. It is no doubt contended on behalf of the principle that it also tends to stimulate the nobler instincts of man and thereby to ultimately widen his outlook and range of activities. But if the person so exclusively loved happens to be himself or herself an unworthy subject the effect of the passion directed to such a person becomes a source of great nuisance in every way. As every earthly person is proverbially full of every kind of defect the effect of amorous love is found in practice to be the most fruitful source of the most detestable crimes as well as of the most heroic virtue. In all cases, however, it is found to change a person's general outlook on life.

The fact of difference of sex cannot be detached from the principle of amorous love. Amorous love between persons of the same sex is only the abnormal form of it and need not be considered as different in principle from the other. The sexual factor goes hand in hand with the sensuous appetite and this latter is fully present in the abnormal form. The sexual appetite is directed to the gross physical body which, the passion identifies under the urge of the instinct with the object of its concern. This fact is expressed by the care which a person in love is apt to lavish on the physical body. This objectionable and loathsome side of the amorous affairs of this world is also unavoidable by the nature of the case. The relation between physical bodies is instinctively repulsive to the soul and also, to an extent, to the mind.

The soul is not the physical body nor is he identical with the mind with its affinity to the physical body. The phenomenon of mundane amour represents the strongest form of blind affinity for the gross body and to its supporting portion of the mental principle. There is thus the clear line of demarcation of sphere of interest between the soul on the one hand and the mind in alliance with the gross body on the other, which should effectively prevent the soul in his pure condition from evincing any mundane amorous predilection.

It is, however, the declaration of the Scriptures that the earthly amour is only the perverted reflection of a spiritual principle which is eternal and unchangeable. The amorous relationship of this world is liable to decay and die by the natural process of physical and mental change. It is repulsive, even while it seems to last, for the same reason. These conditions of unwholesomeness are absent in spiritual amour.

The amour on the highest plane does not aim at one's own pleasure. Krishna is identical with and yet distinct from His Only Mistress. The Jiva-soul in मधुर रति can interest herself in the service of the amour of Krishna's predominated Moiety for Himself. She is not disposed to be the direct mistress of Krishna. There is in मधुर रस only one Male Who is directly and fully served only by One Female in Goloka. All the other females are the maids of the Female Counter-whole of Sri Krishna. These servants do not desire to gratify their individual senses. They are exclusively occupied in serving the pleasures of Sree Radhika, the Divine Counter-whole of Sri Krishna. This arrangement does not reduce the occupation of any person to the pursuit of his or her own sexual gratification in any sense. On the contrary it makes every jiva a servant in the Household of Godhead by the institution of the Divine Household.

In that Household it is not the duty of every servant to know or interest himself or herself in the intimacies of the only Master and His Prime Mistress. It is nevertheless inevitable for some to be favoured with the highest and most intimate confidences of the Master by favour of the Mistress. But no one can expect to be really trusted by the Master against the Best Beloved. Those, therefore, who submit to be guided by Sri Radhika are likely to be in a position to be able to act more in accordance with the wish of the Master than even those who may really be in the most intimate direct confidence of the Master Himself.

The love of Sree Radhika for Sree Krishna is known only to those who possess the proper disposition to be of help in the matter. It is entirely at the discretion of the Mistress to confide Her own secrets to another. It is these secrets which are the subject-matter of the compositions to which Sree Gaursundar devoted Himself exclusively in the company of Swarupa and Ramananda during the concluding twelve years of His residence at Puri as Sannyasin.

The ancestry of Shree Krishna
(II)

The positive aspect of the Divine ancestry of Shree Krishna does not run in the upward direction above Vasudeva. It is necessary to seek the mercy of Vasudeva if one is desirious of realising the nature of the Son-hood of Godhead. The Son-hood of Godhead must not be confused with the Fatherhood of Godhead which is much less full. The object of the present discourse is to try to understand the implications of the Son-hood of Godhead which in it's full aspect belongs to the plane of the intimate service of the Divinity.

Those who are enamoured of the Fatherhood of Godhead offer their filial love and obedience to the Majesty of Godhead. The sons of God share in the rule of their Father as His most beloved servants. The sons look up to the Father with a certain type of loving respect mingled with a strong sense of gratitude for favours received and expected. The son cannot also be, by his position as son, the sharer of all the secrets of his Father. There are certain restrictions which the son as son must not pass. This is also true of the relationship of the son to the mother. It is this restriction which prevents the fullest intimacy of relationship of service between the Father and son.

It will not do to refuse to go into these details of relationship on the ground that they are unintelligible to the understanding of man. If we try to push the analogy with earthly conditions to details we may expose ourselves to the charge of being anthropomorphists. But we may fall into the opposite error of being nihilistic impersonalists if we avoid to define our position in a concrete manner. The terms "Father" and "son" are not used by the Scriptures in the merely figurative sense. One who cannot explain their rationale should be rightly charged with the grave defects of wilful obscurantism and radical ignorance.

Shree Krishna is the Son of Vasudeva and Devaki. He is the foster-Son of Nanda and Yasoda. The spiritual exponents of the Bhagabatam tell us that the service of Nanda and Yasoda is much more intimate than that of Vasudeva and Devaki. Shree Krishna was born of Vasudeva and Devaki. But He never received as child the service of His legitimate

parents. Shree Krishna can only be nursed by His foster-parents. Vasudeva and Devaki have too much respect for their Child to be able to nurse Him with pure parental affection. Shree Krishna manifests His Birth in the pure positive cognition who by implication is aware of His Divine Nature and is by that very fact rendered incapable of regarding Him also as his Son. Pure cognition and pure heart in co-operation bring about the Birth of the Un-born. But no understanding and no heart can be enough pure to be able to love Shree Krishna by the method of rational deserving. The moment that Shree Krishna showed His Divine Form to His legitimate parents they had their full reward. Shree Krishna Himself told them that no one is able to recognise His Human Form. Those, therefore, who nurse Him are those who do not recognise His Divinity. But their relation with Him is much more intimate than of those who recognise His Divinity. This is the necessary nemesis of conscious understanding and conscious righteousness in their attempt to be the legitimate parents of the Absolute.

The case of the legitimate sons and consorts of Shree Krishna is somewhat analogous to the above. They belong to a much lower plane than the unclaiming servants who do not covet the position of legitimate relationship for squeezing the Absolute within the pseudo-ethical hole.

We thus get the following position. Shree Krishna is not a mere historical character with a determinable genealogy running backwards and forwards in order to satisfy the truth-seeking propensity of the historian of mundane affairs. There are, however, also in His case, legitimate parents, sons and consorts. But these also are not mundane, although they are apt to appear to the empiric judgment under the figures of mundane persons. This legitimate ancestry and descendence of Shree Krishna also do not run beyond one generation either way. In other words they are and have to be contemporaneous with the Supreme Lord Himself as ministrants to His Activities on the mundane plane. Their significance is derived from and terminate in His Personal relationship. They are, as a matter of fact, part and parcel of the Lord Himself and form the Divine Paraphernalia Who are inseparable counter-wholes of the Lord.

It is, of course, possible and necessary to have relationships with the Paraphernalia of the Divinity in order to be enabled to participate in their service of the Lord. But the Divine Paraphernalia are in the habit of picking and choosing from among

the candidates for service. They choose only such candidates who are fully and exclusively prepared to promote their particular mode of service. Those who attach themselves by the tie of this under-service to the Paraphernalia of the Divinity, form the paraphernalia or families of the servants of the Lord. These families are also no families in the mundane sense. Neither have they any seminal ancestry and descendence for gratifying the pastime of investigation by the chronicler of mundane affairs.

The reader should now be in a position to understand the nature of the plight to which the empiric historian is reduced by his seemingly well-meaning attempt to trace the ancestry of Shree Krishna. All his pedantic performances only shoot over the head of his mark and delude himself and the victims of his sophistries. It is not possible to understand the nature of the Divine Birth, as it really is, by the method of rationalistic discussion; not for the reason that it is in any way opposed to the principle of rationality itself, but for the reason that it exceeds the small compass of our reasoning faculty. One can have access to the substantive Truth only by the method of submission to His Paraphernalia. The empiric reason is perfectly free to follow a different method, as it is undoubtedly free to be unreasonable.

Sree Gopala Bhatta Goswami

(*Continued from P. 347, April, 1931*)

THE 'Six Goswamins' of the Gaudiya community viz., Sree Rupa, Sanatan, Raghunath Bhatta, Jiva, Gopala Bhatta and Raghunath Das who are the traditionally recognised authorised exponents of the teachings of Sriman Mahaprabhu, are not authors and geniuses in the ordinary sense. They are spiritual teachers of the world and saints. As spiritual teachers or Acharyyas, their function consists in expounding the Scriptures by leading the spiritual life embodied therein. The combination of Scriptural learning with spiritual life is found in all these teachers of the religion who were authorised by Sri Chaitanya to spread the knowledge of the Scriptures by

their writings. They are not merely well-versed in the Shastras but could, by their writings, speeches and conduct transmit to others the spiritual life itself. Of these authorised exponents of the teachings of the Supreme Lord, Sree Gopala Bhatta is one of the foremost.

Sri Gopala Bhatta requested his disciple Srila Kaviraj Goswami, author of Sri Chaitanya Charitamrita, to omit all references to his career in his book treating of the Deeds of the Supreme Lord. Hence the author of Charitamrita has not recorded more than the name of Gopala Bhatta Goswami in that work. In the absence of any detailed information from his contemporaries only such particulars of his career as can be gleaned from his own writings and from the writings and references of authors of a subsequent date, have been collected in this short paper.

It appears that Sri Gopala Bhatta obtained his initiation from Probodhananda Saraswati, a sannyasin of the triple staff who was his uncle before he renounced the world. Gopala Bhatta went to Brindaban when his parents departed from this world. He obtained the company of Sri Rupa and Sânatan on his arrival at Brindaban. Mahaprabhu Sri Chaitanya was at Nilachal at this time. Sri Rupa and Sanatan informed Sri Chaitanya at Puri about the arrival of Gopala Bhatta at Brindaban. Sriman Mahaprabhu wrote back to them expressing His satisfaction and asked them to treat the new-comer as their brother.

Sri Gopala Bhatta Goswami is the compiler of 'Sri Hari Bhaktibilas' and author of 'Satkriasaradwipika.' He is the commentator of 'Krishna Karnamrita'. He also established the worship of Sri Sri Radha-Ramana through the instrumentality of Sri Rupa Goswami and made over the eternal service to his disciple Gopinath. It appears from a reference by Sri Jiva Goswami in the beginning of his 'Tattwa Sandarva' that Sri Gopala Bhatta also wrote a book embodying a comparative treatment of the systems of the older Vaishnava Acharyyas. 'Sri Gaurganoddesha-dwipika' identifies Srila Gopala Bhatta Prabhu with Sri Ananga Manjari or in the alternative, with Sri Gunamanjari, of the Dwapara Lila of Sri Krishna-Chandra. Srinibas Acharyya and Gopinath Pujari were the disciples of Sri Gopala Bhatta Goswami. Haribansa, another disciple appears to have fathered a different sect.

Keeping in our mind the above meagre outline of his career let us revert to the home of Venkata Bhatta at the point when Sriman Mahaprabhu accepted his hospitality.

Gopala was then a mere boy. He

was handsome and energetic. But even at that tender age Gopala was marked out by his unique devotional temperament. When this pure-hearted servant of the Lord found Sri Gaursundar, his eternal Lord, in his father's house, he busied himself with extraordinary ardour to serve Him with all his heart. Venkata Bhatta had also welcomed the Supreme Lord to his house with the greatest enthusiasm. He washed the Feet of the Lord with his own hands and drank the water sanctified by the touch of the Lord's Feet with his whole family.

Venkata Bhatta had most hospitably offered to the Lord the alms of the most sumptuous dishes that he could provide. After the Lord had accepted his alms of food Venkata Bhatta did not miss the opportunity of his life and proposed that as the Chaturmasya-brata was near at hand, the Lord might be graciously pleased to stay for the four rainy months under his humble roof and thereby deliver him from the bondage of the world by Krishna-talk from His own lips.

Godhead is ever subject to the wishes of His devotees. The Supreme Lord, Sri Gaursundar, could not do otherwise than comply with the sincere prayer of Venkata. He agreed to pass the rainy season at Venkata Bhatta's house. The Lord bathed daily in the Kaveri. He passed the days in chanting the Name, discoursing about Krishna and dancing in the exclusive mood. He also visited Sri Ranganathji in His temple. Constant drinking of the nectar of pure Krishna-discourses with his ears had its inevitable effect upon Venkata-Bhatta, who soon fell attracted to the worship of Shri Krishna by the method of intimate loving devotion losing his former preference for the worship of Lakshmi Narayana by the method of distant reverence. His heart was at last completely captured by the mode of worship of Braja (Brindaban).

In Brindaban Sri Krishna is the only Male Lover. Though the quality of Divine Majesty is necessarily and fully present in the amorous mode of worship the former does not predominate over the loveliness of the latter. Sri Narayana, Lord of Vaikuntha, is the Manifestation of Sri Baladeva, the Alter-Ego of Sri Krishna, representing the Supreme Majesty of the Divinity in all its direct Fullness. The display of the Majesty of Godhead in Vaikuntha keeps the Object of worship at a great distance from His worshippers. There is, therefore, little scope in Vaikuntha for the play of the unreserved confidence of loving devotion. The latter is possible only in a realm where the barrier of 'dignity' is out of the way. It is only in the atmosphere of Sree Brindaban that one can realise the

significance of Sree Krishna's saying that even when the sweet-heart chastises Him, He prefers her admonitions to the invocations of the Vedas.

Sree Krishna as the Object of loving devotion is brought much closer to the heart of His devotee than Narayana Who is an Object of veneration. Shree Krishna is not too high to His consorts or parents and elders or to His chums and playmates. In Braja we are rid of the comparatively joyless at nosphere of the regime of a perfect King of Kings, lording it over his loving and obedient subjects from the height of His distant throne.

Neither do we find in Braja any of the unwholesomenesses of this world, which are the perverted reflections of the relationships of the former. Worldly love is a purely selfish instinct in all its forms. Unalloyed selfless love for Krishna is called 'Prema' to distinguish it from worldly love which is 'Kama' or carnality. Even those persons who after being freed from all the frailties of this world by being washed clean in the stream of the 'Biraja' and from all taint of worldly knowledge by the light of Brahmaloka have attained the plane of Vaikuntha, the realm of the Absolute ruled over by Sree Narayana Himself, are not in a position to taste the loveliness of the love of Sree Krishna, what to talk of the sinful people of this mundane plane.

The discourses about loving devotion to Krishna in Braja from the Lips of Sree Gaursundar, Who is identical with the Son of the Chief of Braja, evoked in the heart of Venkata Bhatta the inherent dormant love of his pure soul towards Krishnachandra.

(*To be continued*)

THE ANNUAL CELEBRATIONS OF THE GAUDIYA MATH

The Annual celebrations of the Calcutta Gaudiya Math will be held from the 23rd August to the 26th September 1931. During the celebrations a unique moral and religious exhibition will be held from the 6th September to the 23rd September 1931, on the Corporation land, near the Gaudiya Math Temple. This exhibition will contain a big Museum of various religious literatures, antiquities, pictures and other valuable collections and will be a demonstrative exposition and pictorial representation of the intrinsic principles of religion. All are cordially invited.

Ritual

THE practice of Religion in the form of ritual is liable to be most unsympathetically regarded by the empiricists. The rituals that are in vogue in all the principal religious systems are supposed by empiricists to be more or less a survival of the irrational practices of former backward times.

All rituals may be divided into the distinct categories of (1) that relating to worshipper, (2) that relating to worship and (3) that relating to the Object of worship.

Let us take the first of these groups and with its help try to understand in a definite manner some of its implications. Who is really the worshipper in the act of worship prescribed by the different creeds? The empiric view assumes that the real worshipper is the mind of the person who offers worship to a concept represented by the visible emblem that may serve as the object of his worship. The empiricist holds that there can be no other worshipper.

If the above opinion is adopted the origin of all rituals is at once found to be a concoction of the human mind. Empirically speaking the conservatism that is ordinarily displayed in sticking to the letter of the ritual by the religionists is, therefore, an obstacle in the way of the progressive 'evolution' of the ritual.

The empiricists also have an explanation to offer regarding the necessity of the mind to invent the ritual at all. The ritual is in line with every other device by which the mind tries to ameliorate its own condition. If for example food is offered to the god of rain, when the primitive imagination honestly believes in the existence of a deity who is liable to be pacified by such offering, it would not be irrational to expect to be favoured by his blessing in the shape of adequate rain at the proper time, by way of return. As the mental outlook itself undergoes development in course of the progress of civilization it will naturally think differently about the nature of the object of worship and the proper method of his worship.

It is feasible to write a history of the evolution of ritual from the above point of view. It is also possible by this kind of historical method to compel rational assent to the legitimacy of attempts to reform religious practice so as to make it accord with the present requirements of one's mind. It is also

possible on the same ground to suppose that every rational effort for the amelioration of the physical or mental condition of oneself, in fact all the ordinary activities of the average civilized man, is properly describable as the ritual of the most up-to-date religion. This attempt of secularising religion itself is being made in right earnest by the materialistic school who have gained such a strong hold on the imagination of mankind at the present moment.

But the empiric history as well as empiric philosophy of Religion meet their Sedan in the persistent refusal of the instinct of man to accept their postulation of the deluding nature of existence for the principle of cognition in their utterly despairing scheme of reform. There never was the historical period when man set about to manufacture Religion in public or held the view that it had been so manufactured for them at any remote period. Until quite recently man never deliberately set about to reform any religion. The old method of reform was the further elucidation of the received creed by fuller interpretation of the texts of the Scriptures. This is undoubtedly the historical fact and the empiric historian and the empiric philosopher go against the historical method itself when they set up the plea for the necessity of religious reform on the evidence of history. No one is conscientiously justified in so grossly misrepresenting the history of mankind in this most important matter.

It would be worth one's while to try to clear up in some detail the self-contradictory nature of the presumptions of the empiric historians and philosophers, from the purely historical point of view.

There is no Religion which does not speak of the soul and of his spiritual function as constituting the real nature of religious worship and the real worshipper. The mind is not supposed by any of the revealed religions to have access to the plane of the religious function. This is the fact. The empiricists are at liberty to say that it is superstitious but they should not insinuate that it was manufactured by man as a historical fact. There is no doubt that there had been empiricists also in ancient times who may have held the same view on the subject as their modern descendants. But the mass has never followed those teachers, at any rate consciously, in the matter of religion.

We are not opposed to investigation into the early history of ritual. But we want that the investigator must not allow himself to be misled by the atheists also. He must not suppose quite gratuitously and unhistorically that it was the business of people in ancient times to manufacture Religion

and pass it off on the credulous masses in the name of revelation. The proper attitude for such an investigator would be to suppose nothing to be historically a manufacture which is not proved by actual evidence to be such. Whether revelation is possible or not is not the issue before the historian, nor even before the empiric philosopher. In the one case it is irrelevant, in the other it is beyond his power to decide.

If worship means the function of the soul towards a spiritual entity it need not be regarded as superstitious for the simple reason that it happens to be beyond the power of the mind to comprehend. In such a case the word superstition as applied to the ritual would be a misnomer and should be more logically applicable to the person applying it for the purpose.

It would be more to the purpose to ask how can a process which is actually seen to be mental or physical, be at all admitted to be above the comprehension of the mind ? If for example a person while offering flowers with his hands to the idol of stone before him contends that he is doing something which it is beyond the power of the actual observer to understand, should such contention be regarded with mute veneration and submitted to without contradiction ? Would not this also be putting a premium upon mummeries ?

But the Scriptures do not require us to take anything on trust blindly nor do they forbid the proper use of our mental and physical equipments. They assure us that it is possible for us to find our soul and to understand the spiritual significance of our mental and physical activities. They want us to use our body and mind to serve the spiritual end. This plain attitude need neither be grossly misunderstood, nor perversely and blindly opposed, in the name of a rational duty that is incumbent on all honest persons.

The observations in regard to the worshipper apply in to the cases also of the offerings, as well as, to the object of worship. It is equally possible to have a visible object of worship if such object is to be offered any material substance at all by means of the physical hand. But there is nothing impossible in these activities having a spiritual end in view.

Before we close this brief discussion of a large subject to which we shall have often occasion to return, we should try to make our position clear by a concrete example. Let us take the case of the Holy Form of Shree Shree Radha-Gobinda Who is actually worshipped by the Vaishnavas. The Vaishnavas do not claim to worship any historical or mythical hero or any other mundane entity under the Form of Radha-Gobinda. They say that according to the Scriptures and true

eternal service-holder the actual Divine Form Who is identical with Godhead Himself appears in the visible Form of the Archa to accept the worship of His devotee, as otherwise it would not be possible for man in his present state of complete spiritual ignorance to worship Him at all. He (the Archa) can only regulate his misconception. They say that if man is unable to worship Godhead he can never be delivered by any other method from his present state of spiritual ignorance. The Appearance of the Divine Form is brought about by the eternal devotee of Godhead who also can be the only witness of His Appearance, for the purpose of enabling ignorant persons to offer their worship.

The reader will find that the responsibility is rationally enough shifted to the worshipper himself in the long run. The intending worshipper cannot himself find Godhead. He can find His worshipper if he tries to do so. As soon as he finds the worshipper he is enabled by his means to obtain access to the spiritual plane. If he does not seek he will never find, and he will miss everything if he does not worship Godhead, the eternal Absolute knowledge and Bliss.

Marriage of Vaishnavas

THE present Hindu society is disposed to look askance at the movement of pure spiritual service, not from any conviction of its deviation from the ideal of the Scriptures but, through fear of its unsettling effect on longstanding social institution. Marriage is probably regarded by Hindus as the most important of all their social institutions and the code of dining-regulations is considered as of equal importance. These regulations are based on the division of the Hindu society into innumerable hereditary groups known as *jatis* (castes). Intermarriage and interdining among different castes are in many cases forbidden in practice and the provision is religiously observed. A modern Hindu may be scientifically defined as a person who scrupulously observes the marriage and dining-regulations prevalent in the caste group to which he belongs by his birth. It is, therefore, natural for a Hindu to feel that his religion is in danger whenever there

is a proposal for changing or modifying these social practices.

As a matter of fact no Hindu objects to the worship of Vishnu Whose Name is found at the head of the deities of the Hindu pantheon. Nay it is the practice of all Hindus to worship Vishnu on the occasion of worship of the other gods also. The worship of Vishnu is also recognised as the only worship that is obligatory on all Hindus who want to worship at all in the really orthodox style. So far every Hindu is fully prepared to concede the pre-eminence of Vishnu among all the gods. What they insist on is that the mode of the worship of Vishnu must be such as to be in conformity with that laid down in the Scriptures and must not at the same time in any way go against the social privileges of the Brahmanas, nor be supposed to entitle a person to transgress against the rules of intermarriage and interdining prevalent in the Hindu society at the present moment. The utmost that is conceded by way of rational explanations of the insistence on these social reservations is that the rules of marriage and dining are themselves enjoined by the Scriptures and hallowed by immemorial and universal practice.

The social conservatism of the Hindus, however, is universally admitted by themselves to rest ultimately on the sanction of the Scriptures. The Hindu is, therefore, always prepared to promote discussions for explaining the Scriptural basis of every social practice. It is not easy to say whether he is also equally prepared to assent to any modification of any existing social practice if it be found, as the result of such discussion, to be opposed to the plain meaning of the Scriptures. The chance is that he will prefer to stick to the existing practice till at least its modification meets with the general approval of all members of the particular caste-group to which he himself belongs by birth. If he gives up a practice which is followed by the other members of the caste-group on the ground of individual personal conviction his conduct is not likely to be tolerated by the group which may even force him, in case of flagrant breach of any important practice, to give up his particular method by the threat of organised social boycott which is often practicable to carry out in a measure that is sufficient to bring the delinquent to his senses.

The attitude towards these social questions taken up by Shree Chaitanya and the Acharyas who have followed His teachings is that neither marriage nor dining is a spiritual affair and, therefore, the regulation of marriage

and dining need be no concern of the devotee. Shree Chaitanya says that the Scriptures tell us of the service of transcendental Godhead by the pure soul on the plane of the Absolute and also of the method by which it is practicable for all souls to attain to the spiritual service of the Supreme Lord by being completely freed from the aptitudes of the mundane plane. The activities of a person who has realised the proper function of his soul, are necessarily altogether different from those of conditioned souls in the fetters of ignorance though they are also bound to appear to the mundane observer as practicably identical with those of any other person.

The question is not really one of social discipline against lawlessness as the Smartas who insist upon the letter of the social code would have us wrongly understand. What is the purpose of the social code itself ? Is it intended to keep men in the leading strings for all time ? Is there to be no one who should be regarded as capable of walking on his own legs ? Or should there be a clear formulation of the purpose and method of the code ? The normal social condition should be one of individual freedom for the sensible members and an arrangement for enabling all persons to learn to stand on their own legs in the quickest possible way and on principle. Does the Smarta point of view satisfy these elementary conditions of rational life ?

All that the society may strive to usefully provide for the discipline of its members is a compulsory education in the practice and theory of rational living of a really effective and decisive kind for all children up to a certain age. For adults all training can only be on the fully voluntary basis. In the case of spiritual training there must be similar seminaries of both types. The seminary for the spiritual education of adults must follow closely the regulations of the seminary for the ordinary rational education of infants and children with the difference that the students in the former case, must at the time of their admission, promise to go by those rules by their own convinced decision and for only so long as they freely want to do so. There should also be the corresponding right on the part of the authorities to notify an adult student to leave the institution the moment they think him an undesirable person for the purpose they have in view.

The marriage and dining-regulations should come under the control of the authorities of such an institution, as every other subject. The spiritual seminary is intended for the regulation of the whole of life and not merely of any specific part of it. It is, of course, optional for a person to submit to the

regulations or withdraw from the institution, according to his unfettered choice and at any moment, without the least liability on his part, the same freedom of asking him to leave at any moment being reserved for the authorities of the seminary.

This is the arrangement that is also found to be favoured, nay enjoined, by the Scriptures which the Hindu society professes to follow literally under the guidance of the Smarta pandits. If these pandits now come forward with any interpretation that is really opposed to the Scriptures themselves by their own admission, should not the society empower them to change both current practice and theory to make them agree with the injunctions of the Scriptures as they really are ?

The Scriptures tell us not to accept any interpretation of the Scriptures offered by even the so-called guru himself till it fully satisfies the requirements of one's own rational conviction, the implication being that no irrational conduct is capable of being recommended by the Scriptures. Should this most wholesome principle be given up on the demand even of a person calling himself the guru ? No one should be recognized as guru who cannot really satisfy both the rational demand of our individual selves as well as the recommendations of the Scriptures. The power of final decision is always reserved to the individual by the Scriptures themselves.

If the society itself wants to compel any individual to follow any course against his individual choice such a procedure would be opposed to the recommendations of the Scriptures which allow perfect freedom to the individual in this matter. This observation does not apply to the secular arrangements. In secular matters it is necessary to have regulations that should be binding on a person even against his conviction.

Marriage is regarded by the Vaishnavas on the authority of the Scriptures as a secular arrangement which may be spiritually regulated but which need not be recommended as necessary for spiritual living. Dining is not also considered a spiritual function any more than marriage. Dining is also capable of being spiritually regulated but always at the option of the individual who seeks to be so regulated.

The hereditary caste is also not considered by the Scriptures as being identical with the religio-secular institution of *varna* which is under spiritual regulation. Unless this important point is properly realised the real recommendations of the Scriptures in regard to social institutions cannot be rightly understood. The un-Scriptural marriage and dining-regulations go pat with the wrong

interpretations of the Scriptures offered by the upholders of the current degenerate practices. This wrong system has taken deep root and has been sedulously built up through the Ages by the patient labours of those who set a store by worldly living which is alike incompatible with the recommendations of the Scriptures and the real requirements of our own souls conceivable by the rational instinct.

Shree Chaitanya should not be regarded as a mere revivalist of any historical institution. He is the staunch upholder of the Scriptures against the misinterpretations of all schools who seek worldly amelioration in any form by scriptural authority. Shree Chaitanya does not want to revive any old abuse for serving any such narrow purpose. That function belongs to the sphere of activity of the empiric scientists. The pragmatist is fond of making experiments for securing passing results by passing methods. Shree Chaitanya tells us that the Scriptures reveal to us the method of reaching the plane of the Absolute and that by following the method of the Scriptures no want can remain unsatisfied; while by following the empiric method no want can be removed in the real sense. Those who choose to remain satisfied with the temporary and apparent relief afforded by the empiric method cannot and, therefore, need not, be compelled to follow the Scriptural method. But neither should the empiricists i. e. the Smartas and the rest prevent any person from seeking permanent and real relief promised by the Scriptures, which is neither opposed to, nor in accordance with, the method of the empiricists. There is thus no real ground for quarrel between the secular society and those who propose the establishment of the *daiva-varnasrama* arrangement.

By the way
(II)

The objections that have been put forward by Mr. M. T. Kennedy and other empiric writers against the worship of Sri Sri Radha-Krishna are inspired by a double misconception in regard to the subject-matter.

The writers in question take it for granted that the empiric moral standard is absolute and that therefore, it is applicable to the transcendental Activities of Sri Krishna-Chaitanya and Sri Krishna, the Fountain Source of the function of all spiritual service. Such an assumption is, however, wholly unwarranted. The plight of the empiricist is not denied. We understand that he can have no real access to the spiritual plane and that he is limited to the mundane standard even when he has to write on a transcendental subject. We also know the trick by which he tries to justify his conduct at the expense of logic and honesty to his fellow empiricists. That trick in this case has taken the form of a profession of extreme regard for a quest for the 'historical norm and standard, an ideal of life and character realised in human terms, by which the whole development of religion is to be tested and guided.' Any standard that is not historical 'puts religious devotion at the mercy of imagination', the only other alternative that is conceivable to the empiricist.

In other words it is the self-imposed duty of the empiric critic to try to bring the activities of his supposed 'incarnation' within the limited jurisdiction of the so-called ethical standard which is the outcome of the actual experience of his sense-ridden existence, in order to avoid falling a victim to his imagination which can afford a still less satisfactory basis for the examination of the problem of reality. He thinks that the transcendentalist similarly depends, without admitting, on the resources of an imagination born of his sense-experience. He does not believe in the reality of transcendence. Neither does he believe in the Absolute as the only Reality. Yet he feels himself to be under obligation to examine the subject of religion. In these circumstances the function of the empiric critic reduces itself necessarily to the task of declaring all quest of the Absolute as a pretence of the hallucinative imagination of persons conditioned like himself and of opposing tooth and nail all bonafide quest of the Truth under the guise of a disinterested concern for the same.

It would have been a much more honest course for such a person to declare his own utter inability to deal with the subject of the Absolute Whom it is the declared exclusive business of all true religions to seek.

It is not our purpose to decry the empiric ethical standard for what it is worth. We only want to point out that it does not and cannot apply to the Absolute, that it is part of the business of religion to find the remedy for the well-known defects of the empiric ethical standard itself and that, therefore, it is absurd on the part of the empiricist to go out of his way to contend that the conduct of an 'incarnation' should be made to conform to any mundane standard of empiric thinkers. Is the conduct of Jesus to be amenable to the empiric standard ? Or would it be logical to condemn the Activities of Jesus on the ground that they do not at all conform to any standard of this earth ? The Absolute cannot be squeezed within the four corners of an 'ideal' of the life of fallen humanity which does not and cannot mean much more than the ordinary material functions of the physical body by the direction of a mind which is wholly under the thraldom of the flesh. Is there any system of conduct conceivable by the conditioned soul that does not exclusively serve the lusts of the flesh, which were so abhorrent to the pure spiritual nature of Jesus ?

The deification of earthly standard which is based upon and is intended to uphold the ordinary materialistic activities of average men, cannot save it from the defects that are innate to the conditions of its origin. It is the clear perception of the irremediable defects of the systems of conduct made by man that has ever led the soul, as distinct from the mind, to seek the aid of religion in order to escape from the inevitable consequences of physico-mental living. This has been the beginning of the spiritual enquiry proper in the case of all individuals, which is from the very start an enquiry after the transcendental plane of existence. It is wholly opposed to the historical religious experience of the race to assert that the whole development of religion is capable of being tested and guided by any 'ideal' of life and character realisable in terms of the ordinary human experience. Such a view implies utter ignorance of the very nature of the problem of religion.

As a matter of fact the Activities of Sri Krishna Chaitanya, if they are rightly approached, would prove that the Brindaban Pastimes of Sri Krishna afford the only true and universal support for the fully and really moral existence that is available to the

soul when he is free from all the shackles of his present mental and physical equipments. Sri Krishna Chaitanya alone can lead us to that transcendental plane by the guiding help of His own Activities, where it should be possible for our souls redeemed by His Grace to realise the perfect spiritual existence which is fit to serve the Brindaban Pastimes of Sri Krishna in order to be enabled thereby to continue in the perfect state.

The ethical instinct of erring humanity is as darkness in comparison with the purity of the soul functioning on the transcendental plane. The so called 'good' and the so-called 'evil' of this mundane existence are alike utterly unacceptable to and unnecessary for the soul in his natural state of unlimited existence.

The empiric thinker owes all his difficulties to one basic error viz., his gratuitous assumption that the soul is identical with the mind engrossed within the physical body and functioning for the sole benefit of the physical body. He owes this plight to his habitual reliance on the hypotheses of the empiric Sciences. How can he expect any information regarding the Absolute from empiricists whose business it is to deny all possibility of any real communion with the Absolute for the intelligible enough reason that the present mind of man has no access to the plane of the Reality? It is sheer folly to seek for any information regarding the Absolute from persons who profess to know nothing about Him and who also profess to try to know nothing about Him. The empiric Psychologist, indeed, takes the trouble of informing him, on the authority of his patent ignorance of the subject, that there does not exist any such entity as the soul who is capable of knowing the Absolute Truth as distinct from the hypotheses concocted by the ignorant mind. The only argument of the teacher of perpetual ignorance as being the obligatory condition of the human race is that the mind does not possess any faculty by which it can know anything about the Reality; and as the mind is assumed to be the self it is considered useless to engage on an impossible quest.

But if the mind cannot find the Truth why does it pretend to seek Him at all? Why also does it proclaim the hypotheses concocted by it with an endless labour, as *some* kind of truth? Why also does the mind so vehemently deny the existence of the soul possessing the power to really know? Why does the empiricist believe so implicitly in the testimony of the mind on this particular point although he knows very well that it has proved a false prophet in every case in which it has undertaken up till now to assure us that it knows? What

particular advantage does the empiricist expect from his uncalled-for faith in the assurance of the mind that there does not exist any such entity as the soul different from itself? The transcendental messages of the revealed Scriptures are intended not for the mind but for the soul who can be reached by them despite all opposition on the part of the mind who now personates as the soul and who has usurped the power of dissuading him from lending his unprejudiced attention to the word of God. It is no wonder, therefore, that the mind is disposed to prevent the soul from lending his ear to the Scriptural account of the Brindaban Pastimes of Sree Sree Radha-Krishna as expounded by those pure souls who have access to the transcedental plane. The mind is, however, always willing to lead the soul to those sinners who are in the habit of misrepresenting the teachings of the Bhagabat in order to rightly punish the soul for putting his trust in it after repeated proofs of its constitutional hostility to the Truth. The soul has, however, the power of asserting himself against the usurpation of the mind and seeking the Truth on his own account and refusing to be put down by the usual sophistries of the mind. When the soul is in this mood he is sure to be guided by God to His loyal servant viz., the bonafide *sadhu* from whom alone the soul can receive true knowledge regarding the Absolute, provided he is prepared to renounce absolutely his vicious aptitude for depending on the mind. To such a person the *sadhu* is induced to communicate the Scriptural account of the Brindaban Pastimes of Sri Sri Radha-Krishna, as such a disciple is least likely to misunderstand the same, by deliberately persisting to confound the transcendental with the mundane.

Sree Sree Chaitanya Bhagabat

(Continued from P. 31, July, 1931)

175 'Oh, whither shall I go to find Him with
the Flute to His Lips ?'
He sighed as He said so and continued to
weep.

176 Being calm, unto His intimate friends
The Lord said, 'I shall submit to you My
sorrows'.

177 The Lord said, 'My sorrows know no end ;
Even after gaining Him I have lost Kanai,
My Life.'

178 All were glad to learn the secret
And seated themselves round Him with
great regard.

179 'There is a village of the name of Kanai's
Pavilion of Dance.
On My way back from Gaya I saw that
place.

180 "A beautiful Boy, yellowish green like the
Tamala,
With charming tresses in which was
stuck the fresh gunja twig.

181 'And over the same shone the many-
coloured tail of the peacock,
The gems sparkled so bright that I could
not mark Him well.

182 "In His Hands was the charming Flute,
most beautiful to behold ;
The Feet were decked with the most
captivating anklets,

183 "There were ornaments made of jewels on
His Hands which scorned the beauty of
blue columns.
His Bosom was adorned with sribatsa, the
koustuva and gemmed necklaces,

184 "What shall I say of the manner in which
His yellow robe was worn ?
Makara ear rings set out the beauty of
His Lotus Eyes.

185 "He came to My side smiling
And, after embracing Me, He fled I know
not whither."

186 In what manner and what topics did Shree
Gaursundar speak about
Who can understand without His mercy ?

187 In the act of speaking Bishwambhar
swooned away
And fell down on the earth calling
'Oh Krishna !'

188 All of them caught Him up with tender
care, repeating the Name of Krishna,
And, having calmed Him, brushed off the
dust from His Holy Form.

189 The Lord was calmed but yet He could
not be quiet ;
He cried on saying, 'Where is Krishna ?—
Oh, where is Krishna ?'

190 After a time Shree Gaursundar became calm
And His Form bespoke a natural and
extreme humility.

191 The minds of all persons were filled with
the utmost gladness
On hearing the confession of the story of
the Lord's devotion.

192 All said, 'We are all of us sanctified ;
All of us have been made most fortunate
by the company of Thyself.

193 'What is Vaikuntha to the person with whom Thou dost associate ?
One single moment with Thee bears the fruit of devotion.

194 'All of us are fit to be guided by Thyself,
May Thou chant the kirtan, being Leader of us all.

195 'All our limbs burn with the words of the *pashandis*,
May Thou heal them by the cool water of Thy Love'.

196 Having graciously assured all of them
The Lord strode home like an infuriated lion.

197 Even after His return home the Lord did not betake to any domestic enjoyments ;
There was constant manifestation of the trance of transcendental joy.

198 What copious streams of the currents of bliss flowed in those beautiful Eyes !
Did the Ganges, that flowed at His Feet, repair to the Face ?

199 'Where is Krishna,—where is Krishna ?' were the only words He spoke ;
One could get no other words from Him, even by questioning.

200 Whichever revered Vaishnava the Lord found in His Presence
Him He asked, 'Where is Krishna ?'

201 As the Lord put this question He cried very much.
Different persons consoled Him in the way that occurred to each.

202 One day Gadadhar carrying a quantity of betel
Merrily presented himself before the Lord.

203 On seeing Gadadhar the Lord asked,
'Where is Krishna of the yellow robe ?'

204 It smote one's heart to behold the Lord's anxiety.
Gadadhar could not articulate any words, not knowing what to say.

205 High-souled Gadadhar spoke with respect,
'Krishna abides in Thy Heart at all time'

206 On hearing the words that Krishna is in His Heart
The Lord tore His own Heart with His nails.

207 With tender promptitude Gadadhar grasping both His Hands
Made Him quiet, consoling Him in various ways.

208 'Krishna will come just now, have a quiet mind',
Said Gadadhar. The mother noticed all this.

209 The mother was very much pleased with Gadadhar,
'I have not seen such sense in a child.

210 'I myself dare not appear before Him for fear,
Being no bigger than a child he could console Him so well'.

211 The mother said, 'Darling, you must stay here at all time ;
You must not go anywhere leaving Him without your company'.

212 On beholding the wonderful communion of love of the Lord
The mother did not retain any idea that He was her Son.

213 The mother thought in her mind, 'This person is not human.
Can so copious stream issue from the eyes of a man ?

214 'I cannot know, but it is some great soul who has appeared'.
The mother did not appear before the Lord for fear.

215 On the approach of evening all the devotees
Assembled one by one at the House of the Lord.

216 Those verses that express the communion of devotion
Great Mukunda now began to read.

217 Mukunda of great good deeds had such a divine voice
That the Jewel of the twice-born was entranced as soon as He heard it.

218 The Lord began to thunder forth, 'Say Hari, ;
He fell on the ground on all sides and no one could hold Him.

219 Fear, laughter, shivering, sweat,
horripilation, thundering ejaculation,
All the moods simultaneously manifested themselves.

220 On beholding this unique manifestation the devotees sang in great joy.
The loving trance of Godhead was not witheld.

221 The whole night passed like a single moment ;
In the morning the Lord seemed to regain degree of His external consciousness.

222 In this manner in His own House the Son of Shree Shachi
Constantly performed the kirtan night and day.

223 The Supreme Lord began to manifest the kirtan ;
The sorrows of all the devotees were about to end.

224 The Son of Sree Shachi called upon the people 'To say Hari';
This made the atheists awake from their sleep at short intervals.

225 Those who were averse to God became angry by interruption of the pleasure of sleep ;
And everyone blasphemed as he listed, to his utter destruction.

226 Said some, 'What madness has seized upon these fellows ?
Some declared, 'We cannot get any sleep at night

227 Some said, 'The Lord will be angered by the loud noise
And that will cause the destruction of these wretches'.

228 Some said, 'Giving up the mode of sound judgment of the communion of knowledge
These behave like persons puffed up with supreme arrogance'.

229 A few said, 'Whose is the *kirtan* and who cares to understand?
It is the foolish Brahman Sribas who is getting up all this.

230 'In order to feed themselves by begging, the four brothers with one counsel
Shout aloud the Name of Krishna, as if they were, indeed, stark mad.

231 'Does it bring no merit if one call on Hari mentally ?
Is merit produced if one call with a loud voice ?'

232 Some said, 'Listen brother, a great calamity is imminent;
The country is going to be ruined by reason of Sribas

233 'I have heard about it all this very day in the Dewan :
Two boats are on their way to this part by order of the king.

(To be continued)

Ourselves

Seventeenth Anniversary of the dsiappearance of ThakurBhaktivinode

The Festival of the seventeenth anniversary of the disappearance of Srila Thakur Bhaktivinode was celebrated at Sri Chaitanya Math and all the branch centres on the 16th of June. The service of Godhead through the medium of His devotee is assured the acceptance of the divinity. The devotees of Godhead are accordingly as much the objects of our worship as Godhead Himself. The devotees themselves do not serve Godhead only; they also serve all those who serve the Divinity. The form of worship of Godhead that leaves out the worship of His devotee is an imperfect form of worship. But Godhead and His devotee must not be confounded with any entities of this mundane plane nor ignored by the methods of limited negative thought. The devotee of Godhead comes down to this mundane plane as agent of Godhead for delivering conditioned souls. The Vaishnava is the exclusive wholetime servant of Sri Krishna who comes here to tell us of nothing else except the pure service of Sri Krishna. He alone has the power to lift us from the slough of mundane existence. To honour the lila of the disappearance of the Vaishnava is one of the methods of serving him, enjoined by the Scriptures.

The seva of Srila Mahesh Pandit

Sri Viswa Vaishnava Raj Sabha assumed formal charge of the seva of the holy seat of Srila Mahesh Pandit in the village of Kanthalpali, Chakdah, on the 23th of June. The occasion was solemnly observed by a Festival by the local public and a large gathering of devotees from different parts of the country. Mahesh Pandit who was one of the associates of Sri Krishna Chaitanya, used to dance in the sankirtanam to the sound of the big drum. Unless all earthly sounds are prevented from getting access to the ear one is not in a position to utter nor to catch the sound of the Holy Name of Godhead. Mahesh Pandit has been identified with one of the cow-boys of Braja who are the chums of Boy-Krishna These cow-boys (gopalas) serve Krishna by the method of intimate friendship devoid of all sense of awe. This is a very high stage of the Divine service, very much higher than any methods of reverential worship. The service of Krishna by the method of parental affection is higher still and the mode of worship of the milkmaids of Braja, taught by Sri Krishna Chaitanya, is the highest of all worship. We should regard ourselves as most fortunate if we could attain to a participation in the pure loving service of Sri Krishna practised by the cow-boys of Braja by the grace of Sri Nityananda prabhu and his bonafide servants.

Installation of the Sri Bigraha of Sri Sri Mahaprabhu at Sri Brahma Gaudiya Math, Alalnath

The Editor accompanied by a number of devotees left Sri Gaudiya Math, Calcutta, on the 8th. of July on a tour of propaganda in Orissa. On the 11th July He followed Sri Bigraha of Mahaprabhu from Sri Purusottam Math Puri, to Sri Brahma Gaudiya Math, Alalnath, with a huge sankirtana procession formed by a large number of people from Alalnath and devotees from all parts of the country who conveyed Mahaprabhu to Alalnath in commemoration of the annual sojourn of Sri Chaitanya Deva during the period of Anabasar. The Sri Bigraha of Mahaprabhu Sri Chaitanya was formally installed by the Editor in Sri Brahma Gaudiya Math on the 12th July. The auspicious occasion was celebrated by the vast gathering of the devotees by the performance of the congregational chant and honouring of Sri Mahaprasadam at the Math.

Propaganda in the Madras Presidency

On July 6th the Swamijis of Madras Gaudiya Math led a procession of Sri Nama Sankirtanam through Linga Chetty Street, Thambu Chetty Street and a portion of Royapuram from 8 A.M. to 11 A.M. More than three hundred people joined the Swamijis. The speciality of the Bengal Mridanga (drum specially meant for sankirtanam) and the Bengal way of singing the Name of Sri Krishna as taught by Lord Sri Krishna Chaitanya and introduced by the Swamijis of the Gaudiya Math for the first time in this city, was a unique and soul-attracting experience for those who witnessed the procession.

(From the Hindu of July 6)

In the United Provinces

His Holiness Tridandiswami Srimad Bhakti Sarbaswa Giri Maharaj and party have arrived at Simla after preaching the religion of unalloyed devotion at Almorah, Nainital, Ranikhet and several other places of the Province.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

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The Birth of Shree Krishna

BY the testimony of the Holy Scriptures Sree Krishna manifested the Divine Lila of His most auspicious Birth in this phenomenal world about five thousand years ago. Godhead was born in the Holy City of Mathura.

The worship of Shree Krishna has been confounded with the worship of a historical human hero on the above testimony of the Scriptures. It has been gratuitously assumed even by writers who call themselves believers in the Divinity of Jesus Christ, that Shree Krishna is conclusively proved to be human by the admitted fact of His having been born of human parents. The abnormal term 'incarnation', i. e., incarceration in the flesh, of the Divinity Himself, has been invented by so-called theologians to denote the 'miracle' of the Nativity of Christ. Christ has been supposed to have actually put on the mortal coil in order to experience, and by experiencing deliver the race from the sufferings which the flesh is heir to. It is out of deference to the Divine Nature of Christ that this condescension on his part is regarded as a miracle by these theologians. If Christ is admitted to have been born as a mortal he no doubt becomes an ordinary historical personage

by such unwarranted admission on the part of his obliging historians to the great relief of all persons who aspire to understand the Nature of the Divinity by means of their muddy understandings. These writers are also no longer under any obligation to acknowledge the absurdity of a doctrine of a historical incarnation, who is not amenable to the laws of human society.

It is necessary to get rid of the idea of 'historical incarnation' in the above sense in order to be enabled to understand the nature of the Birth of Shree Krishna. Shree Krishna's Own Divine Form became visible to mortal eyes under the figure of a human baby born in the usual way. But the event itself was a true Manifestation of the eternal transcendental Birth of the Divinity. Its transcendental nature was not perceived and is never perceivable, by any conditioned soul to whose cramped vision the event nevertheless chose to disclose itself under the figure of the birth of a human child, which has a real correspondence to the Divine Event. The nature of this correspondence itself is, however, wholly inconceivable to the limited understanding of conditioned souls. By these reservations the Birth of Shree Krishna is prevented by the narrators of the Scriptures from imbibing any of the unwholesomenesses of mortal birth even in becoming, in the better and inconceivable sense, a true historical event which is in the conditional sense, open to the vision of even the people of this world who are possessed of a limited understanding.

The Son-hood of Godhead is unreservedly admitted in the eternal transcendental sense by the doctrine of Divine Descent (Avatara) which is quite wrongly rendered as 'incarnation' in as much as in the process of Descent there is no reference to any assumption of the mortal coil by the Divinity for rendering any 'service' to humanity by undergoing any mortal suffering Himself. The doctrine of Divine Descent implies on the contrary that Godhead can never be subject to any limitation in the mundane sense which belongs to the category of the condemned and irreconciliable potency of the Divinity which has and can have no power over the Spiritual Nature of the Divinity i.e., as He truly is, but which has a punitive function towards the conditioned souls. Or, in other words, the doctrine declares that there is eternal and irreconciliable distinction as between the mundane and the purely spiritual which latter is the proper nature of the substantive Reality, the realm of the Activities of the Divinity as they are. The mundane realm eternally dogs the Absolute as the shadow or rather the reflected image (in this case a distorted and

unwholesome reflection) is seen to attach itself to substantive source. The Divine realm is full of spiritual Activity Which is dimly and inconceivably reflected in the events of this world as viewed through the limited mind of the conditioned soul.

Boy-Krishna is worshipped by the followers of Shree Madhwacharya who flourished in the twelfth century A.D. Shree Madhabendrapuri, in the line of disciplic succession from Shree Madhwa and one generation earlier than Shree Chaitanya, is regarded by the followings of the Supreme Lord as the first religious preacher who realised the nature of loving service of Shree Krishna as treated in the tenth Skandha of the Bhagabatam which was subsequently fully promulgated by Shree Krishna Chaitanya, by His Practice and Teaching, as the highest and perfect form of worship of the Divinity. The method of worship practised by the milkmaids of Braja is declared by Shree Chaitanya to be higher than all other forms of Divine worship. The worship of Shree Radhika, the premier milkmaid of Braja, is proclaimed by the same Authority as being the highest of all, incorporating and surpassing the rest. Shree Krishna dwelt in Braja up till the eleventh year of His Age. The worship of Adolescent Krishna by Shree Radhika by the method of amorous love is, therefore, regarded by the followers of Shree Chaitanya as the complete form of service of Shree Krishna. This worship of Shree Krishna is of such supreme excellence that Shree Krishna eternally prefers to clothe Himself in the mood of His Counterwhole Shree Radhika in order to be privileged to taste the sweetness of Her service of Himself as Shree Krishna. Shree Krishna clad in the mood and beauty of Shree Radhika is Shree Krishna Chaitanya Who is the Ultimate Source of the complete service of Himself.

But neither the Son-hood nor the Adolescent Consort-hood of Shree Krishna are events of the mundane plane. Those who are seriously disposed to know their real transcendental nature are enabled to do so by the causeless mercy of Shree Krishna Chaitanya Who is the only Teacher of the world by the Scriptural test, being alone absolutely fit to practise what He professes to teach. The Scriptures accordingly declare that the sincere willingness to serve Shree Krishna to the exclusion of all other function whatsoever, is the only method of attaining His service by the grace of the spiritual guide who wields the power of Shree Krishna Chaitanya.

Unless the whole scheme, both the method and the purpose, of the redemption of the conditioned soul outlined above is clearly borne in mind the service of Godhead is apt to be

confounded with mundane affairs for the attainment of limited illusory results. From the mundane point of view there can indeed, be no meaning in the worship of Godhead at all. If, rationally speaking, there is to be any acceptable service of Godhead it should be absolutely free from all mundane unwholesomenesses without missing, but on the contrary completely fulfilling in a never-ending order of progression, all aspirations of all aptitudes of the conditioned soul.

The most valued of all the possessions of the conditioned soul is his own individual nature i.e., his personality. He wants to be assured of the substantive continuance of his persent personality by the method of fulfilment of his particular outlook and particular function in accordance with his individual outlook. In other words the true nature of the soul is found on analysis to be primarily i.e., substantively cognitional. This cognitive nature wants to be assured of its complete fulfilment. It wants this consummation for the reason that it is not satisfied with its present position. It is capable of being satisfied, say the scriptures, only if it is really sincere and impartial, as it can be at its option, of the absolute truth of the most fundamental dictum of Spiritual religion that anything offered by its present necessarily limited outlook can never give it what it really wants. So it will be imperative for it to agree to a radical change of outlook and environment if it is to be really satisfied. To that plane it has at present no access and can have none with its present equipments. Its present equipments cannot also be regarded as part and parcel of itself if it is to be admitted that it is at all feasible for it to attain the state of complete satisfaction. So it can not amount to self-destruction if it agrees to regard its present equipments as adventitious and as an obstacle in the way of its being able to realise what its real self imparatively requires.

The problem for the conditioned soul is, therefore, to carry its personality unimpaired and fully expanded to a sphere where it can properly exercise all its faculties in the perfectly satisfactory way. It is as a matter of fact always trying to attain this elevated plane by the exercise of its present equipments. It is somewhat persuaded that the solution of this problem is attainable on the mundane plane by the discoveries of the Physical Sciences. But the Physical Sciences themselves in the pride of their earthly triumphs have learnt to look askance at the very problem which the soul has always been putting to itself. At any rate they have no mind to waste their time over what they suppose is no better than a form of hallucinative idleness of minds which have no sufficient mundane occupation. Critics trained in this materialistic school

of modern thought feel themselves in the position of square men in round holes when they find it necessary, for some mundane end, to undertake the investigation of this problem of religion. Those among them who persist, from their point of view, in this hopeless quest which does not reward its votary with the discovery of any earthly good, find it necessary to seek the aid of the conclusions of the Physical Sciences for the purpose of finding the Absolute. But you can never get blood out of stone.

Shree Krishna is the Absolute to whom the conclusions of the Physical Sciences do not apply as they lie altogether off His proper plane. It is necessary to realise one's spiritual self in order that one may have access to the plane of the Absolute at all. The adventitious equipments of the Physical and mental coils which the conditioned soul mistakes for the self, have no access to the spiritual plane. It is open to the Physical Scientists to refuse to believe in the existence of the Absolute plane by disowning the consistent promptings of their own rational natures. This is what the atheist actually does. He simply refuses to be rational in the only consistent sense in order to disbelieve the Absolute. But all the ephemeral discoveries of the Physical Sciences will never succeed in stifling the eternal need of the ignored soul.

The Absolute possesses a specific Personality of His Own and is simultaneously the material as well as the efficient Final Transcendental Source of all existence. The Absolute Person possesses a specific Name and a specific Body. In these respects there is an inconceivable but realisable resemblance between the state of man and Shree Krishna. Shree Krishna is simultaneously unborn in the earthly sense and is possessed of the quality of being eternally born on the transcendental plane. The eternal Birth of Shree Krishna is realisable only by those who has attained a very advanced state of spiritual realisation. Shree Krishna manifests His eternal Birth in the perfectly pure spiritual essence who is called Vasudeva in the language of the Scriptures. The perfectly pure spiritual essence does not belong to the tiny soul of man but he may make himself known i.e., realisable, to the pure soul of man. By the grace of Vasudeva the tiny soul of man is enabled to attain the realisation of the Divine Event of the Birth of Shree Krishna which is otherwise inaccessible to him.

Present Position of the Principal Religious Sects in India

INDIA at the present moment includes all the principal religions of the world thanks to the increased facilities of international intercourse that have been made available to all by the discoveries and inventions of the empiric sciences and by the vicissitudes of her past history, There is a widely prevalent desire for tolerating all forms and opinions that profess to be religious to the point till they actually and openly transgress against the fundamental principles of morality, or jeopardize the very existence of social and political safety. But this very inclination for toleration in its turn may degenerate into indiscriminate support of hypocritical opinions and practices. It is necessary to propagate the correct view regarding all form of worship in order to pave the way for the growth of the truly enlightened toleration, without necessarily encouraging any practice or opinion of the pseudo-religionists.

The toleration that is demanded for pseudo-religion is traceable to the current misconception that it is not possible by state contrivance to get at the real Truth. It is contended, on this ground, that the state should confine itself exclusively to the political issue and have a purely political attitude towards the question of religion. But is this really practicable ? Is the political issue worth looking after if it is wholly indifferent to the religious issue ? It is a counsel of hankering for stagnation which presents itself to the materialised outlook as the long-sought-after summum bonum. It is in the first place necessary to awake from this state of stupid torpor if we want to mend the affairs of this world in the only real sense.

It should be the duty of the state, as of every individual, to promote the freest rational discussion of the religious issue. The only condition to which all disputants should unconditionally agree and this is no more than the universally admitted political convention, is that no one should use any language that incites to acts of actual physical violence or lends countenance to such acts. It is necessary not to stop the mouth of any religious preacher who is not opposed on principle to this single necessary limitation. There should be state seminaries on an adequate scale to provide facilities for the scientific preaching of the true

religion, to which all person should be allowed free access at their option. But all persons should also be actively encouraged to join. There was a mediæval State-Church with one doctrine and one practice. There should be the above modern State-Church with its really universal unity of doctrine and practice.

The comparative study of current religions is practicable without giving offence to any rational person. It is not only practicable but an indispensable duty towards humanity in order to prevent mankind from stagnating into the condition of stocks and stones. The phrase "Religious toleration" should be changed into "toleration of irreligion" to indicate the real nature of the policy of the proposed Universal-Church. It is not necessary, even for political reasons, to confound religion with irreligion in the choice of our vocabulary or policy. If the State tries to avoid this supreme duty it is not worth its salt.

It is with these thoughts that the Harmonist has been essaying to be of some practical help in bringing about an atmosphere of scientific curiosity on the subject of the universal religion. The Harmonist in this as in every other respect stands fully for the teaching of the revealed Scriptures as taught and practised by Mahaprabhu Sree Chaitanya and all His bonafide followers. Being identical with the real teaching of the Scriptures the method should be found to be in full conformity with the practice and doctrine of all the revealed religions of the world.

The necessity of revelation is grossly misunderstood and mis-represented by a section of empiric thinkers. Revelation is represented by its opponents as a device for suppressing all open discussion of the religious issue. It is of course true that the Absolute Truth revealed by the Scriptures by His very Nature requires to be approached by the method of unconditional submission or of spiritual service. This is by no means at all obstructive of the freest discussion of the subject. Unconditional submission to the Absolute Truth implies the previous actual ascertainment of the Nature of the Absolute and the unswerving and exclusive service of the Absolute Truth when He is found. Is this the suppressing process?

As a matter of fact the empiric process itself is really liable to the charge of gagging freedom of opinion which it dishonestly prefers against the Scriptural method of serving submission of the Truth. The empiric method insists on the service of the transitory and untrue. It is thus opposed to the search of the Truth Who is neither transitory nor untrue. He is bent on suppressing the seeker of the Truth who can, with any show

of consistency, neither serve nor approve the service of anything short of the Absolute. One cannot serve both God and Mammon.

The process of the quest of the Truth enjoined by the revealed Scriptures looks indeed to the superficial observer like intolerence. But it is the perfectly salutory intolerance of heterogeneous views. Truth does not require to be tolerated. It is, on the contrary obligatory on all persons to serve the Truth and nothing but the Truth. It may be necessary to seem to tolerate untruth during our sojourn into this mundane plane. But any real toleration of untruth is cruelty to the slaves of ignorance. The servant of the Absolute is reluctant to serve the Truth by the method of cruelty that has such an unnatural attraction for the advocate of pseudo-toleration.

If the expediency of toleration of irreligion is unduly insisted upon the acceptance of such a view by the society and state will only prove an obstacle to the scientific quest of the truth. The society and state are not prepared to show the same indulgence to exploded doctrines and practices in the sphere of secular affairs. This only shows that they are really indifferent to the spiritual issue, partly under the wrong impression that it is not practicable to have any active and rational policy in regard to religion. Let society and state only agree to extend to religion the same attention which they have been accustomed to offer to secular matters at all periods in such large measure and the universal Church is sure to make Her appearance in due course.

It is possible to ascertain the comparative value of different religious practices and doctrines that are now current in the world. It will be necessary for such a purpose to accept those interpretations of them that are offered by their actual followers. It is not the business of the scientific student to create the material which he is to consider. His only proper function is to describe faithfully the data available to him and classify the same according to an accepted standard. The accepted standard in this case has ever been the Absolute Truth. It is only necessary for us to seek to know the Absolute and with the help of His Light to settle our conduct towards every entity.

The Harmonist has been consistently following the policy outlined above. She has been trying to put before her readers her realisation of the nature of the Absolute by the grace of the Sat-Guru. This is the positive method. But the positive method by itself is not the most effective mode of propaganda in a controversial Age like the present. The negative method which seeks to differentiate the Truth

from non-Truth in all its forms, is even better calculated to convey the directly inconceivable significance of the Absolute. It is a necessity which cannot be conscientiously avoided by the dedicated preacher of the Truth if he wants to be a loyal servant of Godhead. The method is sure to create an atmosphere of controversy in which it is quite easy to lose one's balance of judgment. But the ways of the deluding energy are so intricate that unless their mischievous nature is fully exposed it is not possible for the soul in the conditioned state to avoid the snares spread by the enchantress for encompassing the ruin of her only too willing victims. It is a duty which shall be sacred to all who have been enabled to obtain even a distant glimpse of the Absolute.

Before we proceed to the actual valuation of the current creeds we may tell our readers that we have no earthly interest of our own in undertaking this God-given task. We are neither friends nor foes of any mundane cause. Our only business will be to distinguish the mundane from the spiritual. That which appears to us to be mundane may be held to be spiritual by diverse persons whose definition of a spiritual entity is different from ours. But such difference of opinion need disturb nobody who is really anxious to find out the Truth.

The creeds may be divided into two distinct groups according as they profess or deny the transcendental nature of the Object of worship. Trascendence is something quite different from the negation or abstraction of the mundane. The most abstract thought, for example, is not a trascendental entity but only a subtle form of the mundane entity. There are not a few creeds which do not keep this important distinction in their constant view. They accordingly are disposed to show their preference for the worship of the subtle form of matter in the shape of an idea to that of grosser forms of matter in the shape of images of gods made of wood, stone clay or metal. But one who is really conscious of the difference between spiritual and mundane, sees at once that both of these are equally outside the process of the spiritual worship and from the transcendental point of view there is nothing to choose between the two.

The worshippers of their own favourite ideas are sometimes found to regard, as idolaters the worshippers of images made by the hand of man. But the transcendentalist knows that both of them are worshippers of the phenomena of physical Nature which they wrongly suppose to be identical with the transcendental Object of worship revealed by the Scripture.

Godhead is defined by anti-transcendentalists as the noblest idea made by the brain of men. Empiricists give this definition their ready support and suggest a science to trace the growth of the idea through the Ages. All this, from the transcendental point of view, is rank atheism. This conclusion is not irrational intolerance of free thinking. It is rational opposition to all radically irrational speculation regarding the Absolute.

Protestant Christians and Muhammedans sometimes profess to be breakers of idols. But if all the images of gods in all the temples of the world were broken to fragments would the process take us one step forward in the direction of transcendence? If the mind could be rendered perfectly void by the process of yoga would the process admit us necessarily to the Cresence of the Absolute ?

But these notions are nevertheless cherished by almost all sections of the thinkers. These notions also necessarily colour their practices. There are persons who, while admitting theoretically the superior claim of the Scriptures to their exclusive obedience persist in following a different course in actual practice. They may do this unconsciously from thoughtlessness or habit or deliberately under the lead of the empiric notions. The breaking of an idol by an iconoclast is performed, so far as the external act goes, from deference to the Scriptures, but may really be inspired by baser or, at any rate, mixed motives. It is necessary to find out and proclaim all such aberrations, for serving the cause of the spiritual education of the people in general.

Buddhism is considered to be opposed to the authority of the Scriptures on the alleged ground that the practices enjoined by the Vedas offend against the principles of ordinary morality. Buddhism has accordingly been regarded as a system of organized Atheism. But the enquiry started by Buddhism is not of a trivial nature. Are we or are we not to follow the Scriptures unconditionally ? Are we to try to understand the real meaning of the Scriptures before we agree to follow any of their injunctions ? Are we to suppose that the ordinary rules of morality are opposed to the teaching of the Scriptures ? If there appears to be a real conflict between the two, are we under the obligation to follow the Scriptures and perform unethical acts ? It is this large question which has been opened for the consideration of mankind by Buddhism. Can any consistent rationalist disregard this momentous question raised by a system that has been supposed to be professed Atheism ?

Buddhism is the worship of our empiric reason. The teaching of the Scriptures deny the competence of the

empiric reason to understand the nature of transcendental existence. The Scriptures do not deny all function to the empiric reason. They only do not accept the conclusions of empiricism in regard to the Absolute. Buddha also does not propose to his followers to try to attain to the Absolute by the method of empiricism. He only shows that the empiric logic logically leads to the denial of the Absolute Reality. That need not be regarded as a piece of disservice to humanity. Buddha is said to be silent about the Absolute. This silence need not be regarded as a proof of actual opposition to the authority of the Scriptures. It is the pseudo-form of religious practice and doctrine against which Buddha enters his clear and emphatic protest on behalf of the unenlightened reason of man. No Theist need object to agree with Buddha if the above interpretation of his real position is correct. It is not necessary to defend Buddha by discarding the principles of pure Theism. Those followers of Buddha who similarly affect to oppose the genuine Theism, cannot also be said to be aware of the full import of the teaching of the Master.

The comparative study of religions in the form in which it is being attempted in this journal seeks to avoid falling foul of any practice or doctrine that is really in keeping with the religion of unmixed service of the Absolute professed by all the revealed creeds of the world. The empiric reason has also a function to perform towards the Scriptures. That function consists in trying to understand the real nature of the message of Divine Revelation. Unless the empiric reason is prepared to perform this duty towards the Scriptures it is doomed to remain in the state of utter ignorance of the Absolute in which it finds itself inspite of its so-called boasted achievements of centuries. It is no doubt a negative function but one which is eminently fitted to clear the ground of all awkward constructions that stand in the path of the Light. We, therefore, propose to undertake in a series of articles the examination of the relationship of professed doctrines and practices of all religions to the quest of the Absolute which they declare to be their common goal, in the light of unbiased empiric reason helped by a comprehensive study of the Scriptures. We claim that this function is also enjoined by all the revealed Scriptures of the world and cannot be avoided by those who sincerely desire to follow the actual teachings of the revealed Scriptures.

Rituals of Fruitive Work

(*Karma-kanda*)

The current ceremonials of Hinduism may be comprehensively described as the rituals of fruitive work. In order to have a rational principle on which one may proceed to a scientific examination of the details of Hindu ceremonials it will be necessary to possess a working knowledge of the Philosophy of 'the path of fruitive work' which bears the Scriptural designation of *karma-kanda*.

The Vedic *karma-kanda* bears a close analogy to Utilitarianism of the materialistic philosophy of Western countries. Utilitarianism seeks to provide an abundance of worldly facilities by the resources of the human brain working on the data supplied by the careful observation of the phenomena of this world by our sense-organs under the lead of the limited (i.e. material) mind. The Vedic path of fruitive work aims at the amelioration of the worldly lot of humanity by processes revealed by the Scriptures. There are, therefore, a real difference and a real similarity between the details and nature of the fruitive activity and the practice of Utilitarianism. The Vedic activity is based upon faith in the Scriptures. This has been called superstition or magic by the empirical Utilitarians.

The rationalistic explanation of the Vedic ritual of *karma-kanda* would be somewhat on the following lines. The gross material plane on which we have to move in this world is under the immediate control of beings with subtle bodies, who are not perceptible to the gross senses. It is possible to attain to the vision of the subtler plane to which they belong. The Vedic Rishis had attained to that peculiar vision and could hold communion with the denizens of that elevated sphere. They were thereby relieved of the necessity of following the uncertain lead of the conclusions drawn by the erring brain from the experience of the defective senses by being in responsive personal touch with those beings who are the God-appointed rulers of the phenomenal world. They could obtain whatever they wanted by means of direct communication with those who had it in their power to give what they wanted. These superior beings are the *devatas* of the Vedas.

If the above realisation were really practicable it would at once give the empiric Utilitarian all that he can ever

desire. The method has been forgot but is possibly not irrecoverable by following the Scriptural teaching. One who happens to be in possession of it would gain the reputation of being a superman by grace of the *devatas*. The Puranas give us quite a number of instances of persons who had succeeded in gaining the favour of the *devatas*. This need not scandalize the striking success that has undoubtedly been gained by a different method by the scientific men of this or any age. That which is common to either is that both have been busy in gathering an abundance of the good things of this world which cannot be retained permanently because it would be a dire misfortune if the unwholesome possessions of this world would have stuck to their victims for good. Therefore, has it been ordained by the All-merciful that no one should be in a position to gather beyond the limit of endurance the worst of curses in the shape of the so-called good things of this world. The ideal of the scientific men has retained its charm only by the fact of its being fully unattainable and permanently unretainable.

It is said that those whom the *devatas* really want to benefit are not given any worldly boons for which their votaries are apt to pray to them. In the Iron Age the *devatas* are said to be particularly merciful to man in as much as they never bestow their deceptive boons on humanity. This makes it possible for man to turn to the Supreme Lord, Who is also Lord of the *devatas*, for the real blessing. Material prosperity is an insurmountable obstacle in the way of the quest of the real good. The *karmakandins* as well as scientific men promise unlimited material prosperity. But would such so-called prosperity be realy good for the soul of man ?

Those who oppose the over-valuation of the so-called worldly good by the scientific men and the *karmakandins* are in their turn denounced by the latter as being the deluded victims of their self-evident hallucinative phantasies. Indifference to material prosperity is regarded by worldly men as nothing short of an abnormality and the consequence of a pessimistic temperament soured by failure to get what it denounces. The followers of the *karmakanda* rituals of the Scriptures of the Hindus are also regarded by modern scientific men as unethical for trying to get, what the scientific men have to earn as the fruit of their hard labour and sacrifice, by a process which is no better than magic. This is according to them a form of sheer gambling which need not be justified even by its impossible success. But neither the *karmakandins* nor the scientists have the least suspicion that the fruits of their labour and magic are not only not worth having at the cost of so much trouble but is

sure to prove to be a source of unalloyed evil on actual attainment.

The *karmakandins* try to compass their purpose by the method of worship which bears some resemblance to bonafide service of the Divinity but is, as a matter of fact only a hypocritical method of securing a chance of worldly enjoyment for oneself under the guise of worship. This leads to another issue which may also be conveniently discussed at this place viz., 'Can the Scriptures deceive ?'

The contention of the *karmakandins* is that the Scriptures cannot deceive and, therefore, the Scriptural method of securing material enjoyment is bound to be beneficial and should not be confounded with the harmful material prosperity that results from the unscriptural efforts of the scientific men. The *karmakandins* pay back the scientific men in their own coin. They also protest in no uncertain terms against the condemnation of their position on Scriptural authority that is hurled against them by the Liberationists and the Devotees. We are not here concerned with the point of view of the Liberationists. The point of view of the Devotees may be indicated as follows.

The Devotees hold that the Scriptures are liable to be grossly misunderstood by those who are averse to the service of Krishna. Those who seek as their foregone conclusion either material enjoyment or liberation from the troubles of functioning on the material plane, are bound to consult the Scriptures for realising their respective selfish purposes. But these results concern only themselves and have nothing to do with Krishna. There are sections of the Scriptures which deal with the methods for the attainment of material enjoyment and material liberation. These are not, therefore, to be regarded as being either practicable or beneficial. The Scriptures themselves contain the reasons why they should not be pursued by one who desires to attain the real good. The *karmakandins* as well as the *jnanins*, therefore, pursue their respective objects, which are as a matter of fact originally conceived by themselves without reference to the Scriptures by those condemnable methods that are described by the Scriptures in order to provide against any possible misconception regarding their objectionable nature.

It is, therefore, no argument against the Devotees to urge that the Scriptures really offer a choice of methods for the attainment of the *summum bonum*. The condemned ways are perversely regarded as legitimate by the *karmakandins* and the *jnanins*. This prevents them from understanding that there is only one path viz., that of exclusive devotion to Krishna according to the teaching of all the Scriptures and that this view alone

is also fully supported by our unbiased reason. The Devotee is not dazzled by the showy acheivements of the Elevationists and the Salvationists. He has no attraction for the greatest temptations that it is in their power to offer in order to lead astray the soul who is not really anxious to exclusively serve Krishna by all his faculties.

The Topography of Shreedham Mayapur

WE have dealt with the question of the identification of the geographical site of the birth of Shree Chaitanya from the antiquarian's point of view, in a previous number of this journal. In another article we tried to explain why the circumambulation of the Holy Site possesses an abiding spiritual value for all persons.

The identification of many of the old sites has been rendered comparatively easy by the survival of the old place names. This is as was to be expected in the case of a place which is only four centuries old. In the Bhaktiratnakar we find the corroboration, from on old source, of the truth of the relative positions of these locally recognisable sites.

As we pointed out in the previous article the actual Site of Birth of the Lord is definitely remembered by the inhabitants to the present day. The memory of the Holy Site has been further preserved by the growth of many an interesting legend round the Site. This also was noticed in the article referred to.

As soon as we are thus enabled to identify the Site of the 'House of God' to quote the language of Bhaktiratnakar, we can follow and identify the details of the route of circumambulation given in that work, of Shreedham Nabadwip by Shreenibas Acharya in the company of Ishan Thakur who was in charge of the household of the Lord shortly after His disappearance. The places visited were Atopur adjoining Mayapur which, said Thakur Ishan, formerly bore the name of Antardwip. The place bearing locally the designation of Atopur did not disappear in the bed of the Bhagirathy till quite recently. It adjoined the identified Site of Mayapur.

On leaving the 'House of God' Ishan Thakur pointed out to his companion the ancient site of Suvarnabihar which could be seen in the distance from the neighbourhood of the 'House of God.' This agrees perfectly with the position of the site as identified. It may be noted in this connection that the ancient mound of Suvarnabihar is a prominent object as seen from a place adjoining

the 'House of God' and even the most casual observer was not likely to miss the sight. The almost dramatic suddenness with which the historic mound burst on the view of the observer as he left the 'House of God' could not fail to excite curiosity in those days when the magnificent old ruins were still intact.

The *Kholohangar danga* i.e. the mound where the khol of the first chanters of *kirtan* was broken is easily identifiable from the narrative of the Chaitanya Bhagabat with the yard of Shreenibas. The traditional site of *Kholbhangar danga* is identifiable quite close to the site of Birth. This relative position is corroborated by numerous references, in various connections, in Shree Chaitanya Bhagabat.

From *Kholbhangar danga* the distance of the home of Shridhar could not have been very far. When Sridhar was sent for from the house of Shribas Pandit the devotees who went to bring him heard his loud voice reciting the Name of Hari when they had proceeded only half the way. Shridhar was accustomed to chant the Name of Hari with a very loud voice. The voice of Shridhar was heard long before the boundary of the village (Mayapur) was reached. We are told elsewhere, in the description of the route of the first processional kirtan along the streets of the town, that the house of Shridhar was visited on the route between the house of the Kazi and Gadigachha. The position of Gadigachha is given in the Settlement maps as adjoining Mayapur. The village has since shifted its position on account of the change in the river-bed and one part of it now bears the name of Mahesganj. The house of the Kazi is still in Bamanpukur.

The Kayastha-koustuva quotes from the Urddhamnaya-tantra a passage regarding the Appearance of Mahaprabhu Son of Shachi at Mayapur (p.98). The book was published eighty-six years ago by Raja Rajendra Nath Mitra of Andul. The same work also quotes from Anantasamhita that the Supreme Lord will be born from the womb of Sachi at Nabadwip (p. 124, 130). On page 123 the writer takes the trouble to explain that Mayapur was another name of Nabadwip where Lakshman Sen had built his capital. The tradition recorded by Hunter in his Statistical Account (1880) is that "It (Nadia) was on the East of the Bhagirathy and on the West of the Jalangi" (p.142). The changes in the course of the Bhagirathy may be studied in the History of Nadia Rivers, the Map of Suba Bangla, Rennel's Map and Blochman's Map. They throw some light on the obscure point how the name Nabadwip was gradually shifted by the pressure of the changing river to the present town of Nabadwip on the West side of the Bhagirathy. *(To be continued)*

The Exhibition of Theistic Education

(Organised by the Gaudiya Math of Calcutta from the 6th to the 23rd September, 1931.)

A large number of stalls, aggregating no less than eighty-five have been set up for visualising, in a concrete and easily intelligible form, many of the most fundamental principles of the revealed Religion. The following account has been compiled to afford the visitor to the Exhibition some ideas of the subject matters demonstrated by the arrange ments of the separate stalls in their serial order.

1. The Ten Avataras of Vishnu (Successive Descents into this World of Ten Specific Personal Divinities)

The cyclical Appearances of Vishnu, the Personal Absolute, in this world in Infinite Forms correspond to the stages of gradual progress of the Theistic disposition among His eternally associated servants in different Vaikunthas. These Appearances and their respective specific Forms are capable of being described in terms of the stages and their corresponding physical forms of evolution, on the mundane plane, of the physical organism. The process of growth of the physical organism is the perverted reflection of the graduated progress of the serving spiritual disposition. The spiritual forms and processes of the Absolute Realm are pervertedly reflected in those of the mundane world. But the two must not be supposed to be similar in any sense that is at all substantially conceivable to our limited understanding. The analogical argument, which may help us in cautiously accepting this interpretation of different texts of the Scriptures bearing on this topic, is that there can be no form of existence, either physical or mental i. e. gross or subtle, in this world which is not to be found in their wholesome spiritual inconceivable forms in the original Substantive Realm of the Absolute of which the mundane world is the distorted perverted reflection. All the spiritual principles are analogously, but inconceivably to our empiric judgment, represented by the forms and figures of this mundane world. It is, therefore, possible for those who have access to the Transcendental Realm to describe the distinctive forms and figures of that world in terms of their corresponding unwholesome shadowy images that are familiar to us. The empiricists suppose they understand the meaning of the Scriptures by ignoring the all-important reservation that the limited understanding cannot penetrate through the analogy, offered by the terms of mundane language, to the Substantive Reality to which they point. In trying to understand the Scriptures by means of the limited understanding the empiricists and psylanthropists arrive at opposite, but equally absurd, conclusions. The empiricists hold that the Absolute Realm described in the Scriptures is a very bad and absurd speculation about the Reality, derived from erroneous observations of the phenomena of this world. They ascribe the supposed defects of the Scriptural account to the undeveloped nature of empiric thought in the early stages of material civilization to which period the Scriptural account is supposed by them to belong historically. The psylanthropists insist on the absolute truth of the Scriptural account in its literal mundane sense. It is necessary to avoid both these wrong assumptions in order to attain the perfectly rational point of view indicated above which is supplied by the Scriptural record itself.

The Avataras of Vishnu are Infinite by the analogy of mundane numerical computation. The ten Avataras are representative of the series as a whole. Each Avatara has His Own Eternal Absolute Realm in which He is eternally served by the infinity of His devotees who have spiritual forms that correspond to the stage of their devotional progress. The mundane phraseology, let the caution be again repeated, must not be assumed to mean anything that is conceivable, even analogically, by the limited understanding. The real meaning of the Scriptures becomes accessible to the conditioned soul only by a course of training under the transcendental teacher, the agent of Vishnu for saving us from the bondage of limited existence.

The ten Avataras are, in the chronological order of Their Appearance,—(1) the Divine Fish (Shree Matsya), (2) the Divine Tortoise (Shree Kurma), (3) the Divine Boar (Shree Varaha), (4) the Divine Man-Lion (Shree Nrisingha), (5) the Divine Dwarf (Shree Vamana (6) Rama with the Axe (Shree Parashu Rama), (7) Rama Son of Dasaratha (Shree Dasarathi Rama), (8) Rama Son of Rohini (Shree Bala-Rama), (9) Shree Buddha, (10) Shree Kalki.

The ten Avataras represent the Appearances of the Personal Absolute Godhead Vishnu with Forms and Functions corresponding to the following graduated stages of evolution of the devotional disposition viz., (1) recognition of the Transcendental Sound, as Divinity, (2) first attempt to understand the meaning of the Transcendental Sound by means of the Sound giving rise to the first religious schism frustrated by the Appearance of the Absolute, (3) the first formation of a definite Theistic community in this world ; opposition to the process being violently frustrated by the Appearance of the Absolute, (4) cruel oppression of Theists, who are constant in their loyal devotion to the Absolute, by tyrannical atheism, put down by the Appearance of the Absolute in His Terrible Form, (5) devotion in the form of perfect self-surrender to Vishnu against the advice of pseudo-gurus rewarded by a glimpse of the real but imperfect human personality of the Absolute, (6) armed opposition to the supremacy of Theists (Brahmans) by political power is defeated by repeated extermination of the military brutal forces of atheists by the Absolute in the Form of savage man, (7) recognition of the Personal Absolute in the Form of civilized man served by His Counter-whole as only Consort, (8) complete recognition of the Omnipotent Personal Absolute in the Form of civilized man as the culminating point of the growth of the serving spiritual disposition, (9) recognition of the ultimate claim of the unmixed benign personality of the Absolute in the Form of non-violent civilized man, misconceived as anti-Theism, (10) establishment of the complete prevalence of Theism by the violent wholesale destruction of all opponents of Theism. The Transcendental Activities of all the ten Avataras are described in the Bhagabatam.

§ 2. Epistemology of Absolute Knowledge. Empiric processes of Deduction and Induction from concepts and percepts versus the process of Submissive Service of the Absolute for receiving Enlightenment through the Transcendental Sound

The Epistemology, or the Science of knowledge, of the Absolute is necessarily different from that of the non-Absolute. It is different from the method in which the piece-meal, essentially hypothetical and tentative knowledge of the limited temporary entities of this phenomenal world is sought to be picked up, assorted and applied. The process of the attainment, retention and application of the knowledge of the Absolute is also itself transcendental and belongs to the realm of the Absolute Persons who study and teach the Scriptures by the empiric process do not attain to, nor impart the knowledge of the

Absolute This must also be fully known to all empiric students and teachers of the Scriptures. But the surprising fact is that they should still have the assurance to represent their method as a means of attaining the knowledge of the Absolute. Those teachers and students may sometimes cherish the deluded conviction that they can really understand and teach the subject. The Deluding Energy of Vishnu prevents them from understanding their patent error. The Scriptural epistemology of the Absolute forbids us to start from sense-experience either deductively from the concept or inductively from the percept. By following the empiric deductive and inductive processes one will be deprived of the knowledge of the Absolute. The positive process for attainment of the knowledge of the Absolute consists in lending one's submissive ear to the bona-fide teacher of the Absolute. In this case also it is the spoken sound that enlightens But the medium through which the transcendental Sound makes His Appearance is different from the empiric teacher. The teacher of the Absolute is also transcendental. He is the whole-time servant of the Absolute on the transcendental plane. The Absolute Sound appearing on the lips of the transcendental Guru reveals His transcendental Nature to the transcendental ear of the listener who attends to the Sound with the object of rendering Him exclusive, unconditional service.

The empiric process seeks to work up from the known (i. e. experienced perceptually by the senses) to the unknown, to assimilate a new percept to those previously experienced and retained by the process of conceptual integration. The empiric method is as futile in regard to the Absolute as the vain attempt to see the Sun at night by means of the most powerful electric lamps. Attainment of spiritual enlightenment by the Scriptural method of submissive listening to the Absolute Sound is comparable to the Sun-rise by which the room kept wide open towards the Sun is fully illuminated by the light of the Sun itself.

3. Stairs built by Ravana, the type of the Aggressive Empiricist, for Reaching the Absolute

The efforts of the empiricists have given birth to numerous futile systems of speculative philosophy that have the common characteristic of breaking down utterly in the midst of their imaginary progress towards the Reality. These resemble the masonry stairs that were built by Ravana to scale the realms of the Absolute but collapsed in mid-air for sheer want of any kind of support.

4. The Dwarf Absolute Shree Vamana Deva, Lord of the Three Energies, in the Role of Beggar, begs his all from Bali King of the Demons

King Bali was the grandson of Prahlad. He qeeame very powerful and conquered Swarga and reigned over heaven and earth. The mother of Indra, the dispossessed King of heaven and of the Devas, prayed to Vasudeva for the restoration of her son to the rule of heaven. In response to her prayers the Absolute Godhead was born as the Dwarf Shree Vamanadeva. Then Shree Vamanadeva repaired to the place where King Bali had inaugurated the Aswamedha Sacrifice and, on being received with great respect by King Bali and, at his prayer, begged from him as gift as much space as would be covered by three of His Foot-steps.

Shukracharya, the Pseudo-Guru, attempts to prevant King Bali from surrendering his all to the Dwarf Absolute Shree Vamanadeva

Shukracharya, the pseudo-preceptor, who was Guru of King Bali and by whose advice the king had engaged in the series of the Aswamedha sacrifices, intervened at this stage. He told

King Bali not to give anything to the Dwarf Who was Narayana Himself and Who had asked for his gift in order to restore Indra by depriving him of his possessions.

King Bali ignores his Pseudo-Guru's Wrong and Malicious Advice and Surrenders his all to the Dwarf Absolute, Lord of the three Energies

King Bali paid no heed to the warning of his atheistical preceptor. In the company of his Queen Bindhyabali the King washed the Feet of Shree Vamanadeva and received His Feet-wash with the greatest reverence on their heads. Shree Vamanadeva then manifested His Cosmic (Virata) Form and with two strides encompassed the whole Earth and Heaven and demanded the portion of the promised gift that was still due. King Bali prayed to Shree Vamanadeva to mercifully place His Foot on his head as he had sincerely promised to give Him what He had asked for. King Bali was deprived of his rule of heaven which was restored to Indra. But Bali was made ruler of the under-world (Patala) and Godhead Himself armed with the club accepted the office of guarding the gate of his royal mansion.

5. Four classes of persons are utterly averse and apathetic to the transcendental message of the Personal Absolute Godhead viz. (a) sensual persons who are appreciated by dogs (b) ambitious persons appreciated by swine, (c) stupid persons appreciated by camels and (d) ignorant pedants appreciated by donkeys.

The above is the substance of a famous text of the Bhagabatam. Worldly ambition is deprecated as showing an abnormal attachment for essentially unwholesome objects that require to be carefully discarded, instead of being coveted. The camel loves to chew thorny substances although they prick into its tongue and lips and yield it no nourishment.

6. Three kinds of the Process of Initiation (*Diksha*)

The word 'initiation' does not fully convey the sense of '*Diksha*' which means 'the process which frees the conditioned soul from sinfulness and at the same time confers on him the knowledge of the transcendental'. The service of Krishna is a spiritual function. Empiricists have no access to it. The eligibility for the worship of Krishna has, therefore, to be conferred on the conditioned soul who is sincerely desirous of serving Krishna on the transcendental plane by complete renunciation of all empiric activity. Such a wish, if it be really genuine, implies the causal working of Krishna's mercy in its latent form. The mercy of Krishna directs the steps of the sincere seeker of the service of the Absolute Truth in the above sense to His own pure devotee for receiving at his hands transcendental enlightenment by the Scriptural process. After he has been so enlightened he becomes eligible for the performance of the spiritual worship of Krishna revealed in the Scriptures. The study of the Veda under the bonafide Acharya is not to be confounded with the method by which knowledge of a mundane subject is imparted to a student by his teacher in the academies of the empiricists. The knowledge of the transcendental is indivisible and is not impartable piecemeal. The study of the Veda, before the attainment of enlightenment, has, therefore, only a prospective and more or less negative value. The study of the Scriptures after enlightenment rests on a different footing and is part and parcel of actual spiritual service of Krishna. So in neither stage the study of the Scriptures under the Acharya enjoined by the Scriptures on the twice-born, has anything in common with the empiric process of receiving knowledge. The process of imparting spiritual enlightenment laid down by the Scriptures is of three kinds viz,. the Vedic, the Pauranic and the Pancharatric.

Vedic Process of Initiation (*Diksha*)

The purity of seminal birth from twice-born lineage is insisted upon as the pre-condition of eligibility for admission to the study of the Scriptures. But even in the Vedic period, as we learn from the account of Satya-Kama in the Chhandogya Upanished, sincerity of disposition was considered as the real test of eligibility of the candidate for admission to the study of the Vedas.

A candidate descended from undoubted twice-born lineage is invested with the sacred thread (*Upanayana Sanskara*) by the Acharya and is thereby made eligible for the study of the Vedas under the absolute direction of the Acharya.

The pupil who is found by the Acharya to possess the genuine disposition for the transcendental service of Vishnu receives from him spiritual enlightenment by the process of Vedic initiation (*Diksha*). The initiated becomes eligible for the actual performance of Vedic rites and ceremonials.

Pauranic Process of Initiation (*Diksha*)

This process is similar to the Vedic. The Acharya invests with the sacred thread, i.e. admits to the study of the Vedas, candidates belonging to the three higher *varnas* forming the group of the twice-born. After a course of training under the absolute direction of the Acharya, candidates who are judged by the Acharyya as eligible, are imparted spiritual enlightenment by the Acharya and become fit for the actual performance of Vedic rituals and ceremonies.

Dhruba belonging to the Kshatriya group of the twice-born was initiated by Shree Narada by the above process.

Pancharatric Process of Initiation (*Diksha*)

This method is recommended by the Scriptures and ought to be accepted in the Kali Juga when there are reasonable doubts regarding unbroken unadulterated purity of legitimate lineal descent from twice-born parentage, as well as, in regard to actual possession of genuine Theistic propensities by most persons. Any candidate irrespective of high birth can be given spiritual enlightenment (*Diksha*) by this method. The candidate is first given initiation (*Diksha*) and is there-after invested by the Acharya with the sacred thread (*Upanayana Sanskara*) which makes him eligible for the study of the Vedas. Shreela Rasikananda Murari, the accredited preceptor of the whole of southern Bengal, was initiated by this method by the Acharya, Shreela Shyamananda Prabhu.

7. Predilections and Temperamnets of the People on the eve of The Advent of the Supreme Lord Shree Krishna Chaitanya

Diverse forms of non-Theistic activities were in high favour with the people who were ignorant of the method of Bhakti (unalloyed devotion) to Shree Krishna, before the Advent of the Supreme Lord Shree Krishna Chaitanya Who for the first time made known to the world the true nature of the highest service of Shree Krishna practised by the spiritual denizens of Braja, of which the essential feature is full confidential reliance on the Absolute Personal Divinity.

The ordinary forms of non-Theism prevalent at the time of Shree Chaitanya are described in Shree Chaitanya Bhagabat. They were as follows :—

Selfish Attachment to and Absorbing Occupation of Worldlings in Domestic Pursuits

The marriage of sons and daughters was the greatest event of the domestic life. Immense sums were spent on it and even the poorest person grudged no expense for this purpose. Rich men spent fabulous sums on the marriage of their pet animals. The sums spent on the worship of a large number of gods and goddesses, on the worship of the Basuli and Manasa (Serpent-goddesses), and on

pious observances with the view of securing the boons of sons, daughters and wealth also mounted to a huge total. People kept up whole nights in Bacchanalian revels which were an indispensable part of the popular worships. Wine was copiously drunk at these ceremonies. Goats and other animals were sacrificed and their meat was eaten with high relish as sacrament. Women were also in request for secret purposes in some of the ceremonials. The dramatic performances and dances that were associated with all these worships were traditionally specially obscene in character. Rank, fame, wealth, learning, beauty of body, sons and daughters, were the engrossing topics of all persons everywhere. In a word advancement of one's family and pride of lineage were the sources of all activities of the people.

This is by no means a rare event even to day. The centre of all activities of not a few persons is the epicurian home. This has more or less the support of many persons who pass as preachers of religion. The engrossing care of one's family, however, tends most effectively to stifle one's spiritual disposition. The family is a temporary environment which fastens itself upon the soul by the physical union of man and woman. It is a purely mundane encumbrance which may be made to serve the spiritual purpose, but is not itself spiritual.

8. Controversial Disputes among Irreligious Pandits arising from Misinterpretations of Scriptures

The Shastras, secular literatures as well as Spiritual Scriptures, were studied with great assiduity at numerous centres of learning of which Nabadwip was the most famous at that period. The Pandits delighted in controversial disputes with one another. The greatest ambition of the erudite Pandit was to defeat in open controversy all other Pandits of his day. The subject that was studied with the greatest care at Nabadwip was New Logic whose subtleties furnished a capital weapon for these barren contentions. These hair-splitting disputations were of a most disorderly and violent character and were indulged by every person who had crossed the threshold of a Grammar School. They were never intended to produce any tangible results. These circumstances put a premium upon clever misinterpretations of the Scriptures for serving sordid ends. Excessive cultivation of the art of abstract polemics produced an atmosphere of cock-sure assurance and shameless arrogance as the only passports for obtaining popular recognition as a great scholar. The only original books which were produced were intricate and long-drawn rejoinders and counter-rejoinders for the display of the logical acumen of avowed partisans. Not a single scholar cared seriously for the Absolute Truth.

The Shastras establish the supreme excellence of the transcendental service of Shree Krishna. This is inconceivable to those who try to understand it by dint of their empiric scholarship. The real meaning of the Shastras can be obtained only by the method of absolute submission to the feet of the pure devotee of Krishna, by the process of spiritual enlightenment by grace of Krishna. Those who submit to the feet of the true devotee obtain enlightenment without and independently of the necessity of empiric study. Spiritual enlightenment is altogether different from empiric erudition. On the contrary the one is actually incompatible with the other.

9. Dissembling Tendency of Abstract Meditationists

The Chaitanya Bhagabat has drawn the picture of a dissembling religious peeping through his closed eyes at females bathing in the river. Nabadwip being the holiest tirtha (sacred place) of Bengal even at that period, was thronged by a vast army of yogins who were engaged in abstract meditation. These idle persons haunted

the premises of the Temple and the cool shades of trees planted on the river-side at the bathing ghats. Even the author of the Chaitanya Bhagabat did not fail to mention that these meditationists were not unmindful of paying their close attention to the charms of females who frequented the Temples and the bathing Ghats. They were found to evince no outward interest in any worldly affairs, but were internally the slaves of their senses.

Those Yogins who aim at merging in the Supreme Soul by the method of meditation are bound to turn into dissemblers. It is never possible to get rid of the desire of the flesh by the method of empiric meditation. Such endeavour only whets the carnal appetite of its victims. This is corroborated by the historical fact that the most unchecked sensuality has been found to prevail among those religionists who affect to be wholly occupied in abstract meditation.

10. Rigid Austerities of Pseudo-Ascetics

The pseudo-ascetics were also to be found in Nabadwip in very large numbers. These people were engaged in the practice of austerities in diverse forms. The familiar practices were those of exposing themselves to the fierce heat of the sun and of blazing fire during the day in summer and to the intense cold of the wintry night. They would also remain in the same almost impossible postures standing for days on their heads, on one leg, on the support of one hand etc., etc. They had recourse to such and many other methods which were sometimes of a most brutal character for mortifying their flesh.

This method is equally futile and cannot check the carnal appetites. The stoics are in their hearts more sensuous than people who indulge their appetites in a moderate and regulated measure.

11. Vishnu is Absolute Personal Godhead

Vishnu is unalloyed Existence, Cognition and Bliss. He is Absolute Perfection. The Brahmau of the Upanishads as interpreted by exclusive monists is the indistinctive conception of the transcendental greatness of Vishnu. The Paramatman or Supreme Soul is a partial realisation of His function in reference to the phenomenal world only. The Parabyom Vaikuntha or the Absolute Realm,—the eternal Abode of Vishnu,—transcends this phenomenal world of three dimensions. The Divine Functions of Vishnu belong to Parabyom and also become periodically visible in this mundane sphere. Their real nature cannot be perceived by the limited senses. All wrong conceptions of Vishnu are due to the defect of our angle of vision.

Personality of Vishnu implies His eternally identical Name, His eternally identical Form, His eternally identical Qualities and His eternally identical Activities. To acknowledge and to submit to the Personality of the Absolute is the sine qua non of Theism or bhakti.

Since the NAME of Vishnu is eternally identical with Himself those who acknowledge and submit to the NAME are Theists or bhaktas. Those who do not do so are atheists or abhaktas.

Prakashananda Challenges and Assails the Personality of Vishnu

Prakashananda was a contemporary of Shree Krishna Chaitanya. He was the greatest leader of the ascetics (Sannyasis) of the Sankara School in Benares. He was different from Prabodhananda, Preceptor of Shree Gopal Bhatta and brother of Venkat Bhatta, a resident of Sri Rangam in the Tamil country. It was in 1505 A. D. that the Supreme Lord Shree Krishna Chaitanya, while He was still residing at Nabadwip, condemned the interpretation of the Vedanta by Prakashananda which was in conformity with the theory of Indistinctive Exclusive Monism propounded by Shree Sankaracharya. Shree Chaitanya met the family of Venkat Bhatta in 1511 during His

pilgrimage to the South. Shree Chaitanya defeated and converted Prakāshananda at Benares in 1517. There is no ground for supposing that Prabodhananda was the name of Prakashananda after his conversion.

Prakashananda was the preacher of Pantheism which is supported by the Indistinctive Exclusive Monism of Sankara. The Pantheists hold that Vishnu and other gods worshipped by them are only a fiction devised to help their worshippers to realise (?) the impersonal Absolute, by merging in the One. Sankara is the leading exponent of this extreme form of Monism as contradistinct from Mono-theism, Vaishnavism or Bhakti. He maintains that the Absolute is devoid of any distinctive name, form, quality and function.

11 a. The Supreme Lord Sree Krishna Chaitanya, in the Role of World-Teacher Expressed His Anger before Murari Gupta His Devotee, at the Blasphemous Activities of Prakashananda at Benares

The true interpretation of the Veda, contained in the Vedanta, is re-established by Godhead by His Descent in the Form of the Holy Boar(Shree Varahadeva) whenever the Deluge of atheism threatens to obliterate all knowledge (Veda) of the Divinity. Shree Krishna Chaitanya appeared in the Form of the Divine Boar to Murari Gupta at Nabadwip (in 1505) and told him that Prakashananda was blaspheming Him by his teaching of the false interpretation of the Vedanta and that he had accordingly been punished with deformity by leprosy which was dissolving his physical body limb by limb for the offence of denying the distinctive Form of Godhead, but even this terrible punishment did not bring him proper sense and compunction.

11 b. Pantheistic mood of the Exclusive Monistic School

Pantheistic or Henotheistic worship of the five chief gods was also most prevalent at that period. These gods were worshipped by elaborate ceremonials which were described in manuals that had been prepared by writers belonging to the cult who borrowed much of their materials from the spiritual Scriptures. These manuals had in course of time come to be regarded by the followers of the different cults as part and parcel of the revealed Scriptures themselves. The Pantheistic worship consists in offering food, necessaries and luxuries to images of particular gods worshipped on particular occasions for limited periods. After the image has been made, usually of clay, the particular god represented by it is invoked by means of suitable mantras to be present in the image. When the inanimate image has been made alive by this process it is worshipped for a period which is usually not more than a day. The image is then thrown away and is no more worshipped. A new image is made when the next occasion for the worship of the god arrives in due course. The image is regarded as a fictitious symbol devised for the convenience of the worshipper the real object of whose worship is the Impersonal Absolute. So no indignity is offered to the real object of worship according to Pantheists by consigning the image to the water after the ceremony of worship is over. The purpose of worshipping the fictitious image is to be enabled by means of the symbol to concentrate on the inconceivable Absolute and ultimately to merge in the One. This mode of worship was practised by the Brahmans and the cultured classes of society under the lead of the Pandits at the time of the Appearance of the Supreme Lord Shree Krishna Chaitanya.

The study of the Vedanta by Sannyasins of the Exclusive Monistic school, who aim at merging in the Indistinctive Brahman by the process, only pampers their impotent vanity by strengthening their convication that they are identical with the Brahman. This Godless attitude

effectively prevents them from seeking in a spirit of humility enlightenment from the Absolute. The exclusive Monist is the willing victim of his ignorant empiric arrogance. His show of worship of different devatas is also an exhibition of innate arrogance and is altogether hypocritical.

12. Shree Chaitanya Deva and Sreedhar

Shree Chaitanya Deva while He was displaying in Navawip the Lila of leading the Life of a Householder as Professor of His Academy, used to take away forcibly the plantain, plantain bark, radishes etc., from the poor Brahman Shreedhar who eked out a scanty living by selling those products of his own labour. Shreedhar agreed to supply the pick of his garden products free of cost to Nimai Pandit on the conviction that it was special mercy on the part of the revered Brahman to take those things from him by force as otherwise he would never think of giving them to him of his own accord. Shreedhar did not suppose that he was any worse by giving them to the Brahman but a great gainer in as much as they were accepted by the Brahman who was part and parcel of Vishnu Himself. The gist of the philosophy of this poor Brahman of Nadia is that no degree of poverty is any plea for withholding the offering of one's best possessions for the service of Vishnu. The Supreme Lord delighted in dining on the garden-products of Shreedhar and had His meals served on the plantain barks of Shreedhar's garden.

13. Kala Krishnadas, Shree Chaitanya's Attendant during His Tour of the South, was Rescued by the Lord from the Clutches of Sirenical Females of the Bhattatharis

Kala Krishnadas was a simple Brahman who was accepted by the Supreme Lord as His only attendant during His Pilgrimage to the Southern countries. The Bhattatharis are the priests of the orthodox Nambudri Brahmans of Malabar They have been traditionally regarded as capable of capturing the minds of people by their magical (Tantrik) arts. Kala Krishnadas was led astray by the Bhattatharis who effected his ruin by means of beguiling women. The Supreme Lord, however, rescued him from the den of the Bhattatharis. On His return to Puri from the South the Lord sent Kala Krishnadas away for his immoral association with females.

14. Expiation for Sin (1) Wrong and Fruitless Process (2) Right Process.

The case of Subuddhi Rai, contemporary of the Supreme Lord Shree Krishna Chaitanya, an official of the King of Gauda, presents us with the right solution of the problem. Sultan Hussain Shah King of Gauda was formerly the servant of Subuddhi Rai. After Hussain Shah became king he was induced by his queen to force Subuddhi Rai to drink desecrated water in retaliation of former ill-treatment towards himself. Subuddhi Rai went to Benares and besought the Pandits to prescribe the proper expiation for the sin of having swallowed forbidden drink. The Pandits recommended suicide by drinking boiling ghee as the fitting expiation. But as the Pandits were not unanimous among themselves Subuddhi Rai sought the advice of Shree Chaitanya Deva Who was then at Benares. The Supreme Lord advised Subuddhi Rai to proceed to Brindaban and there engage in the constant service of the Name of Krishna remarking that the appearance of the dim reflection of the Name will drive away all his sin, no other form of expiation possessing any real and lasting efficacy. It is only by the apprehension of our relationship with the Absolute as the Sole Object of our worship that the sinful disposition can be got rid of. Sinfulness is nothing but aversion to the service of the Absolute. Unless the cause of the disease is removed the effect cannot cease.

15. The Supreme Lord Shree Krishna Chaitanya, in the Role of the Gardener, Distributing the Highest Love of Krishna to One and All

Shree Krishna Chaitanya, in the role of the World-Teacher by His own example and teaching, is like the gardener who practises tending the tree of love of the Personal Absolute Shree Krishna by protecting it from all damaging influences and, when the fruit of love ripens, makes a free gift of the fruit to all persons without any distinction for making them acquainted with its sweet taste in order to induce them to plant and grow the tree of love of the Supreme Lord Shree Krishna on their own account after learning the art from Him.

The Supreme Lord Shree Krishna Chaitanya, Who is Krishna, is Divine Magnanimity Himself. He is the Bestower of the love of Krishna and is also the Teacher of the process by His own example by which we can ourselves learn to grow in our hearts the tree of love and also give away the ripe fruits thereof to others. He holds back nothing from us but bestows His Full Gift indiscriminately on all. The receipients of the mercy of Shree Krishna Chaitanya are the only and the best friends of all. They are authorised by Him to give away the love of Krishna to even the most undeserving.

16. Bestowal of the Love for Krishna in Jharikhanda on Birds, Beasts, and Shrubs by the Supreme Lord Sree Krishna Chaitanya on His way to Brindaban

The Transcendental Sound has power to move everything both animate and inanimate to spiritual love for the Absolute. Everything in the natural state is a particle of the Perfectly Conscious Potency. The pure conscious state is liable to be more or less completely eclipsed by the force of the Deluding Potency due to the abuse of freedom of choice by the individual soul by cultivating aversion to the service of the Absolute.

17. The Tulasi Grove

Krishna abides eternally in the transcendental Tulasi grove. The Tulasi, the Ganges, the Name and the Archa (visible Form) are the four-fold manifestation of the Spiritual Potency in a visible form on the mundane plane. Krishna is always present with His devotee. But the Tulasi grove is His particularly favourite haunt.

18. Different Platforms of Service. Different Grades of Service-holders. Different Faces of the Receipient of Service

The progressive development of the instinct of pure devotion is described in the Bhagabatam in terms of the nature of the worshipper, his environment and of the Receipient of his worship.

The environment or the platform is divided into the mundane world limited by space and time (Brahmanda) and the Absolute Realm free from all disruptive limitation (Vaikuntha). The mundane world is separated from the Absolute realm by the stream of the Biraja which is devoid of all distinctive features both mundane and spiritual.

The mundane sphere is graded into fourteen worlds disposed in a serial order, bounded by the stream of the Biraja, above and below the world in which we live, which occupies the central position in the scheme, there being seven higher and seven lower worlds extending respectively above and below our world.

On the further side of the Biraja lies the radiant outer belt of the Absolute Realm called Brahmaloka. Above this belt of pure light there is an infinite gradation of spiritual realms rising one above another. The Realm of the Absolute is divided into (1) the Spiritual Hemisphere which is called Vaikuntha and (2) the complete Sphere called Goloka.

Goloka is the highest platform of the pure loving service of Shree Shree Radha-Krishna.

The denizens of Brahmanda (the mundane sphere) are averse to the service of Krishna. But they are capable of attaining to the platform of Divine service by help from the Absolute. Man who is found only in our world of the mundane sphere, is endowed with special aptitude for the attainment of the pure service of Krishna.

In the higher as well as in the lower worlds of the mundane sphere there are beings who are endowed with very much greater physical and mental powers than man. But they are also less fitted for the service of Krishna. The human life is thus the highest form of all mundane existence.

The average man aspires after greater powers for a good or for a bad purpose. By his aspirations for greater powers of goodness he is elevated to the higher worlds of the mundane sphere. By his unethical aspirations for greater powers he is sunk into the lower worlds. Goodness and badness denote correlated mundane prospects which are attainable within the mundane scope. By either kind of aspirations man falls, upward or downward, from his highest mundane estate. It is, however, possible for man to follow a third alternative viz, to aspire to the service of Krishna on the plane of the Absolute which is free from all mundane reference. This aspiration is implanted in the hearts of fortunate persons by the mercy of the agent of Krishna viz. the Guru, who comes down into the mundane sphere for imparting to conditioned souls the inclination for the pure service of Krishna. This inclination is strengthened by following the guidance of the Guru and fructifies into the service of Krishna on the highest platform of Goloka by uninterrupted progressive development under the fostering care of the same transcendental agency.

Shree Chaitanya Charitamrita contains a famous description of the gradual growth of the creeper of pure devotion from a seedling towards the Feet of Krishna across the Brahmanda, the stream of the Biraja, the Brahmaloka and the Infinity of the Hemispheres of Vaikuntha.

In the Brahmanda the object of covetousness (miscalled worship) is a desirable state of the worshipper conceived in terms of mundane felicity In the stream of Biraja the conditioned soul is purged of all mundane hankering, both ethical and unethical ; but there is no spiritual hankering. In Brahmaloka the soul finds no specific object of worship but receives the first clear indications of the possible existence of a super-mundane distinctive existence.

Passing through Brahmaloka the soul actually finds the distinctive spiritual realm where Shree Lakshmi-Narayana are the Object of universal worship by the methods of reverence, by absolutely pure souls. Passing beyond the realm of Sree Narayana the soul is enabled to obtain the sight of Goloka, identical with Shree Brindaban where he is privileged to serve Shree Shree Radha-Krishna by the methods of perfectly cofidential intimate service.

19. Punishment of a Sensual Pseudo-Ascetic (*Vairagi*)

The *bona-fide* ascetic engages in the whole-time service of Vishnu and for this purpose openly renounces the world i. e., enjoyment of the pleasures of the senses. If such a person is found to engage in sensual activities his conduct is thereby rendered wholly unpardonable. One who is not really desirous of the whole-time service of Shree Krishna should not rashly renounce the world. In renouncing the world one should be fully guided by the advice of the Sat-Guru who is no other than the whole-time servant of Shree Krishna.

Impostor Chhtto Haridas being an Ascetic (*Vairagi*) **talks illicitly with a woman with mala fide motive**

Chhoto Haridas who belonged to the order of ascetics (Vairagi) and professed to be a follower

of the Supreme Lord Shree Krishna Chaitanya, once obtained by begging a quantity of fine rice from Madhabi Devi, the aged saintly sister of Shikhi Maiti, a close associate of the Lord, during His residence at Puri. Chhoto Haridas had been asked by Shree Bhagaban Acharya Prabhu to procure rice from Madhabi Devi for the meal of Sriman Mahaprabhu Who had agreed to take His food at his place. The Lord was pleased with the fine quality of the rice and enquired from where and by whom the same had been procured. The Lord was informed that the rice had been begged by Chhoto Haridas from Madhabi Devi.

20. The Supreme Lord, in the Role of the World-Teacher, passes the Severest Indictment on Chhoto Haridas for his Grossest Mis-conduct and Forsakes him.

On His return to His lodging the Lord commanded Govinda not to allow Haridas to cross His threshold from that day. On an enquiry being made by the devotees, the Lord informed them that He never casts His eye upon an ascetic who meddles illicitly with women. The Lord was requested by Shree Paramananda Puri himself to forgive Chhoto Haridas on his promising not to commit such offence again. The Lord, thereupon, rose from His seat, called Govinda and left the house with the intention of going to Alalnath, to avoid disobliging Paramananda Puri who was the co-disciple of His Guru Shree Iswarapuri and, therefore, to be obeyed like the Guru. This extraordinarily severe attitude of the Lord made all the devotees desist from making any further representations on the subject.

21. Chhoto Haridas goes to Tribeni (Confluence of the Ganges and the Yamuna) at Prayag (Allahabad) and drowns himself

Chhoto Haridas waited at Puri for one full year in the hope of being pardoned by the Supreme Lord. But as the Lord did not soften in the least Haridas stole out of Puri during night on the day when the year was completed and going to Prayag drowned himself in the water of the Tribeni praying with his last breath to be pardoned by the Lord. The Lord expressed His satisfaction at the conduct of Haridas when He was informed of his fate, remarking that it was the only fitting expiation of such offence.

22. The bewildered Husband pulled and led by his co-wives falling Simultaneously upon him

A person who relies on his senses is guided by the six impulses and appetites, viz., (1) vain prattling and meaningless silence, (2) ire, (3) avarice, (4) gluttony, (5) adultery and (6) mind.

23. The Goswamin who has subdued the six sensuous impulses.

The six sensuous impulses that are automatically overcome by the pure devotee of the Absolute, viz., the Goswamin who alone is also fit to be the teacher of the revealed words (Sruti), are the impulse of worldly talk, the speculative impulse of the mind, the impulse of anger, the impulse of good eating, the impulse of gluttony and the impulse of sexuality. All these impulses are completely under the control of the bona-fide Goswamin and are employed by him to serve the exclusive pleasure of the transcendental Absolute Godhead Vishnu.

24. Vishnu maya (the deluding energy of Vishnu) fascinates and bewilders even Shiva the God of destruction

This refers to the Appearance of Vishnu in the Form of the most fascinating female, Mohini, at the time of the quarrel between the *Devas* and the *Asuras* over the sharing of ambrosia that was obtained by the churning of the ocean by their joint laboures. Both the

Devatas and the Asuras were so much enamoured of Mohini that She could easily persuade them to entrust Her with the distribution of ambrosia. She gave it all to the Devas who were Her devotees. Shiva prayed to Vishnu to show him His Female Form. Vishnu appeared to Shiva in the Form of Mohini. Shiva was so completely fascinated by Her charms that he ran wildly after her, wooing Her to be his consort, utterly forgetfull of his own proper consort Parbatee who failed to dissuade him from such astounding behaviour.

Shiva receives the mercy of the absolute

In this crisis Vishnu was pleased to withdraw His Female Form from the view of Shiva and restore to him his natural immunity from all carnal passions. Vishnu now appeared before Shiva in His Male Form and told him that Shiva should never again pray for the sight of the Female Form of the Absolute as it was sure to bring him to trouble by making him seek to dominate over and enjoy the Absolute. Such unnatural hankering would be an offence against the Absolute.

25. Thakur Haridas, the transcendental messenger of the Absolute Truth, Reciter of the Name of Krishna, and the courtesan's flirt

Thakur Haridas lived in a solitary cell in the forest of Benapole and recited the Name of Krishna three lakhs of times during every night and day in the manner that is free from offence. Thakur Haridas recited the Name with a loud voice. This became intolerable to Ramchandra Khan, the powerful land-owner of Benapole. He engaged a beautiful courtesan for bringing about the ruin of the youthful *sadhu*. The courtesan presented herself before the cell of Thakur Haridas on the approach of evening and used all her arts for diverting the attention of Thakur Haridas and proposed to be favoured by his intimate society. Thakur Haridas bade her wait at the entrance of his cell and promised to fulfil her wishes after he had completed telling one crore times the Name of Krishna in course of the month which was drawing to its close.

26. The courtesan listening to the repeated recital of the Name of Krishna by Thakur Haridas

The courtesan being assured of the fulfilment of her immoral wishes continued to sit at the entrance of the cell of Thakur Haridas, listening to the recital of the Name of Krishna from the lips of Thakur Haridas. The whole of that night was passed in this fashion. She returned the next evening and took her seat at the entrance of the cell and listened to the recital of the Holy Name through the night. The harlot came thither on the third evening bent upon carrying out the design of Ramchandra Khan, and persevered in listening to the chant of the Name of Krishna.

27. The All-purifying fire of the Name of Krishna consumes completely the sins of the listening courtesan who bows low to the feet of Thakur Haridas. The courtesan is turned into a saint

As the third night of her vigil drew to its close the mind of the courtesan cleared of its sinful propensity and she experienced the complete change of her life. The Name of Krishna on the lips of the pure devotee is no earthly sound. Krishna's Name is identical with Krishna. Krishna entered the attending ear of the courtesan and His Presence burnt up completely all the sins of the courtesan, bringing into play the perfectly pure aptitude of the heart of the soul. This change flowed from her heart to the external organs and caused the courtesan to fall prostrate at the feet of her saviour to express the gratitude of her soul for

the causeless mercy of the pure devotee. Thakur Haridas bade her give up her life of shame and in response to her prayer for being saved, imparted to her the Transcendental Name of Krishna. Thakur Haridas then made over his cell to his disciple and left Benaple. The courtesan was turned into a saint. She abandoned sinning, renounced the world and devoted herself whole heartedly to the recital of the Name of Krishna being free from all offence by the grace of Thakur Haridas. She was numbered among the greatest of saints and was revered by all the people.

28. The sinner abandons sinning and is saved by the mercy of the Absolute's own

Empiric morality is the result of human effort by the assertive direction of the human judgment for the attainment of an enjoyable worldly existence. It has, therefore, no connection with the soul. Empiric immorality is also the result of the same process directed by a more or less identical motive. Both empiric morality and empiric immorality belong to the category of offence against the Absolute. From this double plight the repentant sinner is delivered only by the causeless mercy of the agent of the Absolute viz, the *Sadhu*. A person who is sunk in the slough of physico-mental existence can never be delivered from sin by empiric efforts for the reason that such efforts aim at the opposite result viz., the attainment of a desired worldly existence.

29-30. Balabhadra Bhatta the silly attendant of the Supreme Lord Shree Krishna Chaitanya is misguided by popular rumour (vox populi) into mistaking the black fisherman on the Kaliya Lake for Shree Krishna (Blasphemous error of Apotheosis).

The Supreme Lord Shree Krishna Chaitanya was accompanied by Balabhadra Bhatta on His Pilgrimage to Shree Brindaban. While the Supreme Lord was still at Brindaban the rumour went rife that Shree Krishna had re-appeared in Brindaban and was exhibiting during night His Leela of quelling the Kaliya Serpent on the Kaliya Lake. Balabhadra Bhatta was carried off his legs by this baseless rumour and proposed to the Supreme Lord that he might be allowed to witness the Leela of Shree Krishna. It was afterwards discovered that the rumour was due to a mistake of the spectators who had imagined the black forms of fishermen fishing in the Lake on their boats at night, for Shree Krishna.

The Supreme Lord Shree Krishna Chaitanya solves the doubt of His foolish attendant by Scriptural Evidence (Vox Dei)

The Supreme Lord expressed His indignant surprise at the easy acceptance of such blasphemous error by His attendant reminding him that the evidence of the Scriptures is definite on the point that Krishna does not manifest His Appearance in the Kali-Yuga. It is a most important point, and its significance should be noted by all persons who sincerely believe in the testimony of the Scriptures as final, that the Scriptures mention no Avatara (Descent) of Godhead during the Kali Age although this has not prevented many persons from accepting, on the evidence of vox populi men and women who announce themselves as the Avataras of Godhead. There have been many such pseudo-Avataras of Godhead in Bengal within the memory of living persons. No created or mortal or relative being should be worshipped as identical with the Creator Immortal Absolute Personal Godhead.

31. Empiricists have in all Ages been Violent and Tyranical to Theists i. e., Devotees of Vishnu, the Absolute Truth ; But the Non-violent Theists are found to Win Ultimately

The opposition of non-theists to the followers of the Absolute Truth is the subject-matter of

the history of religion in this world. This opposition is spontaneous and eternal, but has been laboriously mis-represented by the empiric literatures of the world.

32. The Soul on attainment of freedom from worldly hankering, praying for the mercy of vaishnava

Any show of submission to the Guru, the pure devotee, by the conditioned soul with affinity for the enjoyable things of this world, is a caricature of the constant natural attitude of unconditioned serving submission to the Absolute manifested by the soul in his natural state of perfect freedom from all worldly hankering. This spiritual aptitude makes its automatic appearance as the natural function of the soul on being delivered from the bondage of the world by the inseparable graces of the Supreme Lord and of His pure devotee viz. the bonafide spiritual guide (Shree Gurudeva).

33. In The Satya age Prahlad, the Absolute's own, suffers incalculable tortures by orders of his father, Hiranya-Kasipu (Arch-Fiend King of hostile empiricists); and every time non-violent Prahlad comes out unhurt, rescued by his Trust in the Absolute.

This is not a myth as empiricists want us to believe. These events are eternally enacted on the plane of pure cognition. They also manifest their visible appearance on this mundane plane by the Will of Krishna, at the appointed periods. But these spiritual events must not be confounded with any transitory occurrences of this world. The Scriptures, which have handed down the account, forbid us to regard them as earthly events. Scepticism may be covertly supported by empiricists in defiance of the principles of pure reason but it cannot cease to be the stupid Godless attitude that it really is inspite of a certain measure of general support which it has undoubtedly always received from worldly people. The sceptic affects to believe in the testimony of his erring and limited senses. But when this testimony is forthcoming in favour of the Absolute he hypocritically rejects the same on the ground that he cannot believe what is opposed to *general experience.* But how can the Transcendental be an object of general experience on the mundane plane? Scepticism is affected stupidity for denying with the appearance of thoughtless levity the possibility of the knowledge of the Absolute.

Prahlad is thrown into the fire

By orders of his father Hiranya-Kasipu for refusing to give up his uncompromising Trust in Vishnu. He is protected by Vishnu Who renders him immune from the effects of any earthly fire.

As a matter of fact Prahlad is the eternal servant of Vishnu and as such is never subject to the laws of physical Nature. But the Deluding Energy of Vishnu makes him appear as if possessing a physica body to the view of worldly people when He chooses to descend to this mundane plane and become visible to mortal eyes by the will of Godhead for the disillusionment of conditioned souls.

34. Prahlad is hurled down from the peak of a hill

By orders of Hiranya-Kasipu but lands unhurt into the Arms of Shree Hari.

35. Prahlad is thrown into the sea

But is not drowned and comes safely to the shore.

36. Prahlad is incarcerated in a solitary prison-cell

But is visited there by Shree Krishna.

(to be Continued)

Ourselves

July, 15-16. At Simla U. P.

His Holiness Tridandi Swami Bhakti Sarbaswa Giri Maharaj had a long interview with the Hon'ble Member of Commerce of the Viceroy's Council Mr. J. A. Woodhead C. I. E. I. C. S. on the 15th. His Holiness had another interview on the 16th with the Hon'ble Sir J. W. Bhore K. C. I. E., C. B. E., I.C.S. Memberof Industry and Labour of the Viceroy's Council.

His Holiness lectured on 'Shree Sanatan Siksha' at the local Kalibari,

July, 17

Laying of the foundation-stone of the Temple of Shree Purushottam Math, Puri by the Editor.

July, 18

Sankirtan procession led by His Holiness Tridandi Swami Srimad Bhaktirakshak Sreedhar Maharaj and devotees of the Madras Gaudiya Math, along Coral Merchant Street, Madras.

Acceptance of Tridanda Sannyas by Sripad Vaishnavananda Brajabasi from Editor, under the designation of Srimad Bhaktiprasun Bodhayana Swamin.

July, 20

Editor paid a short visit to Shree Satchidananda Math, Cuttack, on his way from Puri to Calcutta.

July 22

Gift of valuable land by Mr. T. S. Ramachandran Iyar I. C. S. to Madras Gaudiya Math in pursuance of the wishes of late Sri Sadasiva Iyer, Ex-Justice of the Madras High Court.

July 25-28

The Editor visited Shree Chaitanya Math, Shreedham Mayapur.

July 26—In Madras City

Sankirtan procession led by His Holiness Srimad Bhakti Hridaya Bon Maharaj marched along the streets of the city on the occasion of obtaining formal possession of the land gifted to the Madras Gaudiya Math. Swamiji Bon explained the objects of the Madras Gaudiya Math to the assembled people.

July, 29—At Benares U. P.

Celebration of the Festival of the disappearance of Shree Sanatan Goswami Prabhu, at Shree Sanatan Gaudiya Math, Benares City. Sripad Bhubaneswar Brahmachariji expounded 'Sanatan Siksha' on the occasion to the assembled people. Brahmachariji has been regularly discoursing about the teachings of Mahaprabhu Shree Krishna Chaitanya to enquiring souls by a door to door visit to the residents of the sacred city.

At Amritsar, Punjab

His Holiness Tridandi Swami Srimad Bhakti Sarbaswa Giri Maharaj addressed a large gathering on the 'Teaching of the Geeta' in the Kanailal Theatre Hall, Amritasar. The well-known advocate and president Durgiana Committee Lala Kesoram Shikhari presided.

Aug, 1

His Holiness Tridandi Swami Srimad Bhakti Bilas Gavastinemi Maharaj addressed a gathering of the residents of Baradal (Khulna Dist) on the subject of the religion of pure devotion. Swamiji Maharaj and party were received with demonstrations of the greatest reverence on their arrival at the steamer Ghat of Baradal from where they were taken to the place of meeting in a great sankirtan procession.

Aug, 2—In Cuttack, Orissa.

Anniversary Mahotsab of Shree Sachchidananda Math, Cuttack was celebrated on Aug. 2. Over a thousand persons listened to the instructive speeches of His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj and Srimad Bhakti Saranga Goswami Prabhu and honoured the Mahaprasadam at the Math.

Aug, 3-15—In Bhadrak, Orissa.

His holiness Tridandi Swami Srimad Bhaktiprasun Bodhayana Maharaj addressed large gatherings in the villages of Koronta (Aug, 3), Bandia (Aug. 5), Bowupur (Aug, 6), at Gopalji Sadabarta Math, Bhadrak (Aug, 8), in the village of Okhra (Aug, 12), at Soro Railway Station (Aug, 15),

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SHREE SAJJANATOSHANI

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The Theistic Position and how to approach

[*Discourse at an interview with Dr. Stella Kramrisch, Ph. D., Professor of Fine Arts, Calcutta University at the Calcutta Gaudiya Math on 12-9-31.*]

THE Name of the Personality of Godhead is Vishnu. The impersonal face is designated Brahman in Sanskrit to denote 'magnanimous,' 'large' 'big', etc., representing the macroscopic view. Personality apart from His creation is Vishnu. Vishnu has three Energies. One of them is meant for manifestation of His eternal Abode, etc. Another Potency is for creating all human souls who are emanations from His Tatastha Shakti found between the temporal and eternal worlds. By this Potency He creates human souls. The human soul has two different predilections. If he desires to serve Godhead he is allowed in the Eternal Region. If he desires to lord it over this world he comes down for enjoying in different capacities the products of the Deluding Potency.

In this world everything is changing transforming, is subject to birth, posting and death. In the present form of existence we cannot expect to be otherwise than being subject to birth, posting and death. The position is always transforming. When we do not

want to be suject to these we feel the necessity of seeking a way to get back to the original position. This position, which is like the Geometrical line, is designated Tatastha Shakti, the fountain-head of all human souls. The Tatastha Shakti is located between the two other Potencies of Vishnu one of which maintains this transforming world and the other is the source of the manifestation of the eternal world that does not change like this world or rather where change does not involve any defective features. These potencies belong to the Personality of Godhead, Vishnu.

Rudra God of destruction and Brahma God of generation are two wings of the Personality of Vishnu. Some people think that the destructive aspect of the Divine Personality should be final, that the goal should be cessation of all activity. They prefer the worship of the destructive face i. e. Rudra or Siva. But the destructive function is only a specific department of the Divine Activities. Existence is different from destruction. The Eternal Form of cherishing, fostering all sorts of manifestations, is strictly confind to Vishnu Who is the Centre of all Theism.

In the Geeta the Personality of Godhead is maintained everywhere. The Geeta closes with the proposition that we should embrace the Feet of Vishnu leaving aside all abortive speculations. If a man does not serve Vishnu he engages in some other activities e. g., keeping dogs., horses etc., in order to serve *them*. All sorts of service are to be rendered to the Absolute. Any proposition to lord it over others means that we require to be raised to the position of Godhead Who alone is to be served by them. All of us are to render service to Him only. When there is any division of argument on this point, when we cease serving Him, we want to make things subservient or serviceable to us. If we want to enjoy,—if we want that Godhead should not enjoy,—we don't want that any service is required for Him. This leads to rupture.

If I require that some one should serve me and that some one requires that I should serve him the service due to the Head is disturbed by such selfish deflection. This produces rupture. It becomes detrimental to Harmony. Unless all activities are harmonised every one will be troubled.

We should not be meddling with earthly things that are always shifting and changing. Whenever we get a thing for supplying a want it should be to serve Godhead. Otherwise we require service from others and thereby want to enjoy this world. This would debar us from the Absolute.

If we pick up shifting things we shall be dragged to some puzzling region. We would arrive at no decision. We

require all our activities to be directed to the Absolute Knowledge identical with Godhead.

If we agree to serve we would find what the Position of the Absolute should be. In the Old Testament the Pronoun 'It' stands for the Absolute, or the Neuter face. Animation is deprived of the Fountain-Head by the proposition that all prerogative, everything predominating, should cease in the Absolute.

When we disagree from the above we think He should have some initiative. 'It' should be 'He'. The Geeta refers to a 'He-God'. The Moiety of the Thing is thus established. The Predominating Aspect is recognised. The Predominated Aspect is ignored. The Masculine should have the reciprocal Feminine Aspect. Otherwise one Moiety is ignored. The Two Moieties form the Complete Whole. Matter which has no initiative is eliminated.

The Two Halves of the Whole, viz., the Predominating and Predominated Aspects, should be represented. The Distinctive Monism of Shree Ramanuja admits three fundamental entities viz., spirit, matter and their Lord,—*Chit*, *a-chit* and *Iswara*.

All animated things are vested with the spiritual form. The inanimate cannot exercise any activity, cannot take the initiative. The Masculine and Feminine both show initiative faculties. Inanimate form should not be traced as the Fountain-Head.

The choice up to this has lain between 'It-God' and 'He-God'. There is also a third alternative viz., a 'She-God'. We have decided that 'He-God' is the subject to be ascertained, and not 'It-God'. 'It-God' is equivalent to Agnosticism, Scepticism, Atheism, etc. If any metho lic or cosmic principle is to be admitted we should require that 'It-God' cannot produce 'He-God'. Because 'He-God' can take initiative, 'It-God' cannot. The pair, viz., 'He' and 'She' in Union, is the Second Form. Before this animation is wholly or partially eliminated from God.

In the Geeta the Male Form is represented as the God. The Feminine Form of Godhead should supply the full Integral Value by satisfying the requirements of the reciprocal situation in animation. Seeta-Rama standard of Theism, in which the Ethical side is fully manifested, may be taken as the favourite instance of the third or 'Pair-God' form.

But what appears at first sight to be the special merit of the worship of Seeta-Rama, viz., its ethical value safeguarded by one Consort and one Husband, also restricts the Predominating Aspect of the Absolute to that value, on the ground that in this world it would create great dissension if the husband should have many wives. The

Feminine share is ignored by this mundane reference.

The fourth stage to Theism is supplied by the worship of Krishna as King of Dwaraka. Krishna is One Master served by hundreds and thousands of souls who follow Him. Hundred and thousands of wives serve Krishna by the relation of consort-hood. We have every right to join the service of Godhead in that capacity.

Human souls are many, but the Over-Soul is One. Ramanuja says that plurality of wives should bo allowed to serve Godhead, while others hold that Divine service should be restricted to the worship of Seeta-Rama. But we, Rishis living in the Dandaka forest, require that we should have Rama as our consort. Seeta would refuse us this favour. Theism is restricted by reference to this world. The equilibrium that is sought, is not maintained. We males have got to pass through one sort of ideas and females through another. But our experience is a perverted reflection.

We are many. We must not think that our Lord should be Many. Polytheistic thought must be avoided. The Christian Theology offers a Male-God Who is Father and Creator of everything. But Male-God without the Feminine Moiety cannot produce any boy here. That sort of idea of Male-God would not give us fullness of devotion.

Lakshmi-Narayana is better than Male-God. Rama-Seeta is also better. In Dwarakesha (King of Dwaraka) we find that He is Lord of many subservients. Many servants are allowed access to Him as their Husband.

In this world there are found five different reciprocal relationships. If the reverential view of worship is allowed we are deprived of confidential service. If we serve Rama only we can do so in two capacities, either as His menial servant or as His subservient friend. We cannot suppose that we are better friends of Rama than Himself. We can also be neutral towards Him. In Son-hood of God we understand the Birth and Childhood of Godhead. We are care-takers of our son. We as parents can serve Him as a Boy. This is the form of Bala-Gopala (Cow-Boy) worship. In the fourth stage of Theism parental love may not be directed to the mundane boy ; but the Transcendental Boy is placed in that position.

The external or internal body is not the soul. The ownership of both is attributed to the soul. These bodies are the outward apparel. We require a loftier folliage, a truer expansion than is possible for them in order to approach Godhead. In other words we need not be restricted to the atheistic face. The qualitative (Saguna) and non-qualitative (Nirguna) alike restrict us to a particular form. This should not be.

There are four different restricted groups viz., the ideas of thought-less Atheists and those corresponding respectively to the qualitative, the non-qualitative and neuter faces of the Absolute by mundane reference. These are the non-Theistic groups. In the Theistic group there are (1) Male-God, (2) Vague Pair-God (Lakshmi-Narayana), (3) Definite Pair-God viz., Rama-Seeta. These also are restricted by reference to the ethical principle, which has proved efficacious here. We should not carry this mundane reference thither to make the realm of the Absolute also miserable. That is the permanent region. If we think it should not be permanent we would be pessimists and cynics always afraid of troubles from outside.

We should have a Theistic turn of mind. Godhead need not be deviated from the principles of Real Existence, Knowledge and Bliss (Sat, Chit, Ananda). We are never God. Pan-theists think that after liberation we are God and identical with that Thing, that God should have no reference to observer, observation and observed as this is bitter experience here. As these troublous positions are found to be against our peace, etc, here, we are deluded to accept the position of atheists to merge the distinctions in a union where there is no specification.

In the actual liberated condition we need not think that we should merge in the Absolute and that there should be no differentiation between Godhead and our humble selves. Such thinking, which belongs to the conditioned state, is purely hallucinative.

Godhead should have a Position which should not be confused with that of hundreds and thousands of souls here. He should be possessed of Qualities that are not to be comparable to ours and we should find a permanent position of relationship to Him.

That our present position is for a time and it is to end in merging with the Absolute, is Upanishadic speculation. In it mind is confused as soul. Our soul is now lying in a dormant condition. The soul delegates power to mind to meddle with the affairs of this world. Mind and soul have different location and different attributes. Matter and soul are supposed to be one by Pantheism.

Theism proper is found in the Geeta. The Ramayana gives us the worship of Rama and Seeta. The Pancharatra offers the worship of the Eternal Pair-God. In Rama and Seeta our ethical merits are met. Predominating aspect in man need to be restricted, but not the Predominating Aspect of Godhead.

The empiricists often show dread of changing things. They shift their positions when they meet with contrary arguments. They also learn from their

professors, in the same way. This will not lead to the Absolute.

We should target the Position of Godhead in the Absolute and non-Absolute. In the twelfth chapter of the Geeta Arjuna is shown a figure of Godhead. The Sun and Moon are His eyes. All smaller Gods, the whole universe and all other attributions which are not shown to Arjuna by his chariot-Driver, are displayed to the view of Arjuna. These are delegated to Baladeva the Second Facsimile of Godhead in whom all sorts of powers are to be found.

The first Face is free from all mundane reference. Such reference would minimize. Those who are truly subservient will approach the True Face of Godhead. Dazzled persons approach the second Divine Personality as Baladeva. They cannot touch Krishna and His consort Barshabhanabi in the region where there are innumerable pairs.

All-Potency is delegated with the Second Facsimile, the Creator of the different aspects of Theism traced by us. But He is not the Supreme Authority. Krishna is Supreme. But He has delegated all powers.

The position of Godhead is All-round. We have only two eyes. We see only half the horizon. Looking up to the sky we see the zodiac but not the other half viz., that containing the meridinal star down. We see the half. We donot see the other half, unless there is rotation. When a globular sphere is referred to we can see only a quarter of the thing, as in this mundane world. By reference to the sphere one fourth is shown to us. We can calculate from the sight of the quarter. There are the first, second, third and fourth quadrants.

In the Pancharatra Godhead is visible here by mundane activity in the first quadrant only ; Vasudeva, Sankarsan, Pradyumna and Aniruddha forming the All-Round Circle. Sankaracharyya repudiated the four Gods. The Hindu Astronomy has twenty-four divisions of the arc. There are twenty-four Vaikunthas in each quadrant. The Jainas have thought that the Jinas are twenty-four. The Vaishnavas do not subscribe to that view, as they are uncompromising Theists.

Q. How to get ?

Ans. Knowledge of first dimensions is acquired first. All mental speculation should cease. All forms of service for Godhead mean that our mind should first of all be controlled. The mind is busy picking up ideas and thoughts from this world. If these are carried there it would be anthropomorphic. There should be no such attribution to Godhead.

We have to engage in hundred per cent service. We should find that the apotheotic ideas cannot be tolerated.

That would be psylanthropy. Apotheosis should be rubbed out. But we should be always hearing the Absolute through the Transcendental Sound. The sound of this atmosphere describes Nature's products. It informs us about America which is at the other end of our Globe. This aptitude should be dismissed in the case of Transcendental Sound which is not from this region of three dimensions.

Sound from the Absolute Realm (Vaikuntha) has a peculiar reference. It requires no corroboration by the other senses. In the case of mundane sound nasal activity is required to test its correctness, the tongue and other senses must also help in the process. There are always the four corroborative senses that are engaged in testing the validity of the mundane sound. But they are quite unserviceable in the case of the Transcendental Sound.

The Transcendental Sound has got a peculiar distinctive reference of its own. It refers to Non divisible Absolute Knowledge (*Advaya jnana*). No challenge is to be offered to that Sound. If these examinations fail to follow that Sound 'He' would still act on our system and we should still listen to 'Him' and ask questions to satisfy us as to whether anything can be traced of that Sound.

The Transcendental Sound comes here to designate Godhead. The Transcendental Sound is the Name of Godhead. The mundane sound designates something else than itself. The Transcendental Sound should be heard and no challenging question should be placed to contradict. The Absolute should be only approached and should not be opposed by any empiric acquisition. It will be killing time if we do otherwise.

'तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्वदर्शिनः ॥'

We should be always attending, and trying to know by interrogatories. We do not pay sufficient attention so long as we think that He should be challenged from other positions. But the Absolute does not propose to be challenged by any sensuous experience. The Transcendental Sound comes through one who does not desire to meddle with anythiug of this world as the Chemists, Physicists, and others do, who donot remember older ideas in course of enjoying the troublous process of approaching the mundane sound.

The Transcendental Sound would destroy all acquisitions. To take the help of those acquisitions would be like taking help of the lantern for the purpose of looking for the Sun. We should not take such help. This sort of education has no propriety, no efficacy there. The Transcendental Sound should come through the uncontaminated pipe of the true devotee. One who thinks that he should have anything to do with this

world cannot be the bearer of the message of the Absolute.

All things here are found to evaporate even before they are acquired. This is the case when there is a paralytic seizure. There are two quite different things. The external body and the subtle body are impeding our progress. If we are relieved of this, if we ignore this if we do not lead our lives like ordinary people of this world, we would get rid of the obstruction of our incorporated bodies.

The soul is quite different from the physical body and the internal mind. The working of the brain or sense-percepts would lead to Atheism. This is the plight of men who are busy with the acquisitions of the senses. The soul is wrapped up by the subtle body and confined to the mundane representations. These exoteric impressions of the soul are not true Theism.

The soul is free from the subtle body. As we cast off our old apparel we are free. These bodies are brought from outside. Ego is different, is their proprietor and need not be wrapped up nor incorporated by these tempting thoughts of this world, by material examinations. We should be always dismissing mental speculation when receiving the Transcendental Sound. This sort of knowing, willing, feeling need not be incorporated. We should sever our connection; otherwise it would lead us to subscribe to metempsychosis and we would think that as we have more lives in store 'we could then make up for our present sins and so in this life let us be sinning'. By one-life theory people would be more careful.

A man should be thoroughly ethical. He must not be encroaching upon the rights of others. But the mental demeanour is made up of these things as would lead to those troubles. The mentalist is, therefore, not at all moral. This poor idea of morality is crossed by many of us here, even when we may presume that we have sufficient existence.

Sree Gopala Bhatta Goswami

(*Continued from p. 48, August, 1931.*)

As a house-holder vaishnava, Venkata Bhatta was not like one of the Hiranya-kasipus of these days who are inimical to their sons' service of Sree Hari ; rather he highly rejoiced to find his son Gopala surrendering himself to the Feet of Sree Gaursundar. Father of the stamp of Venkata Bhatta is very scarce in these days. There are people who may make an ostensible display of joy at the prospect of their sons serving Godhead, but a slight encroachment on their selfish interests is often enough to disclose the hypocrisies of their hearts. But Venkata Bhatta was not a father of this type because he was fully aware of the lessons imparted by Rishavadeva to his sons viz., that such preceptor, relative, father mother, devata, husband, is never the real Guru who can not save one from the fear of impending death born of one's aversion to Godhead.

Noticing the wonderful serving propensity of Gopala, the supreme Lord bestowed His favour upon him in ample measure. But Gopala still suffered in his heart the agony of the coming separation from his Lord. Oftentimes he thought that Sree Gaursundar might leave them at any moment. "Alas why was I born in this distant land ?" Gopala would mourn, "Shall I not see the 'Lila' of the Lord in Sree Kshetra (Puri) ?" Thus thinking one day, Gopala swooned away in the fit of intense anxiety and saw with his soul's eye the beautiful Sree Krishna, the lover of Sree Radha and in the next moment the Sree Vigraha with the bright golden hue and lastly the lotus-eyed young Sannyasin with hands reaching down to the knee, standing in front of him and illuminating all round by the radiance of His world-enchanting Form. Gopala prostrated Himself at the Feet of the Lord Who said, 'Gopala, you will soon resort to the realm of Braja where you will have the company of Sree Rupa and Sanatan, my undifferentiated counterparts who will manifest to this world the religion of the pure spiritual love of Braja as taught by Myself ; and where living in their constant companionship you will have the opportunity of hearing discourses about Me and enjoying the blessings of My service.'

A great devotee has sung that the only object of pilgrimage is to obtain the association of *Sadhus* (Saints) and as the result thereof to receive the blessing of the service of Sri Krishna ; that the presence of a *Sadhu* turns a

place into a holy *tirtha*. Therefore what is the good of going where there is no *Sadhu* and undergoing the troubles of travelling long distances on the pretext of pilgrimage ? The presence of Vaishnavas turns a place into Brindabana and is the source of boundless joys to the residents thereof. At the threshold of the place where there is devotion to Krishna salvation is found to attend uncared and as a matter of course the spiritual ecstasy spontaneously manifests itself.

The Realm of Goloka had, indeed, descended into the house of Venkata Bhatta in Sri Ranga Kshettra. How could it be otherwise ? Goloka is eternally co-existent with the presence of Sri Gaursundar and His Paraphernalia Who are also there eternally engaged in His service. During His four months' stay in the home of Venkata Bhatta the Lord of Goloka flooded the land of Sri Ranga Kshettra with the discourses about the loving service of Sri Hari that is free from the restraints of distant reverence. This effected a relaxation of the sentiments of reverence and awe towards the Supreme Lord cherished previously by Gopala Bhatta. The Name of Sri Gaursundar spread far and wide and attracted all people who flocked to the place to have a sight of His lotus Feet. At the sight of the Lord the Name of Krishna spontaneously danced on their souls' tongue and they forthwith turned into devotees of Krishna.

When the real Vaishnavas come to a household they do so for the purpose of showering upon the householder the real and the best blessings whereby he may be delivered from the bondage of this world. Shree Gaursundar found Venkata Bhatta a sincere Vaishnava open to receive the highest service of Shree Krishna although he himself was not aware of the same. Venkata Bhatta was a true worshipper of Shree Shree Lakshmi-Narayana. One day Shree Gaursundar by way of joke said to him 'Bhatta, do you know why Lakshmi Thakurani, the crown-jewel of all chaste ladies, although she abides eternally in the Bosom of Shree Narayana, is so anxious for the society of the Cow-herd Who is the Lord of My Soul in as much as Shree Lakshmidevi in her anxiety, foregoing all her enjoyments of Vaikuntha, turned an ascetic by the testimony of the Bhagabatam ?' Bhatta said 'My Lord, there is distinction without difference between Shree Krishna and Shree Narayana. While Shree Narayana has got four hands with 'Sankha' (conch), 'Chakra' (disc), 'Gada' (club) and 'Padma' (lotus) in them, Shree Krishna has got two Hands holding the Flute. Although the Loveliness of Shree Krishna is undoubtedly in Shree Narayana, the Latter does not exhibit the humorous 'Lila' of Shree Krishna.

When, therefore, Shree Lakshmidevi found that her association with Shree Krishna has no chance of deviating her from her chaste course and on the other hand, makes her a gainer by association in Krishna's Rasa Pastimes which are not to be found in the company of Shree Narayana, she naturally coveted for the same. What harm is there in this ?"

Shree Gaursundar said, 'Bhatta, there is indeed, no harm at all in that. But the Scriptures declare that Lakshmi Thakurani could get no admission into the Rasa pastimes of Krishna. So His dearest consort, abiding in the Bosom of Shree Narayana in Vaikuntha, could not obtain the favour that fell to the lot of the milkmaids of Braja'. To this Bhatta said, 'My Lord, how can this most insignificant creature dive into the unfathomable Leela of Shree Krishna ? Thou, Who art Shree Krishna, art alone aware of Thy Own Leela. May Thou mercifully enlighten me of the same ?'

Shree Gaursundar said "Bhatta, Shree Krishna has this unique Aptitude that by his own Loveliness He attracts not only the hearts of all others but even the Heart of Himself. The denizens of Braja do not look upon Shree Krishna as Godhead. His Divine Majesty is invisible to them by the superior power of His Loveliness. Although the Divinity is there in all His Fulness, still the Majestic display can never predominate over the Charm of His Loveliness. Shree Krishna is the Fountain-head of all ecstacies. Everything of Him is supremely lovely. Parabrahma in the realm of Braja is the heart's only Lord, the only dear Son, the only dear Friend, appearing as equal, inferior or superior to the denizens of Braja in the most happy familiar relationships. He who seeks to attain this highest plane of confidential service of the Absolute is enabled to obtain it by the grace of the denizens of Braja, the eternal loving associates of the Son of the Chief of Braja. Shree Krishna is Godhead and Absolute Autocrat. He can by His own inconceivable power, with perfect consistency, by His diverse Personalities, simultaneously and eternally perform the Infinity of Divine Pastimes ranging from the Protective Function of this mundane world to the intimacies of the realm of Braja.

The loving activities of the milkmaids of Braja are not the babblings of the prattler nor the licensed concoction of the poet nor the riddles of a humourist. Persons who are subject to their six senses, who nourish worldly propensities, who have lost all knowledge of the nature of their real self by preferring to wallow in the slough of worldly enjoyments and who are absorbed in the vain pursuits of the world which are quite different from the service of Godhead, must desist from attempting

to swallow the deadly poison by indulging their passions in foolish imitation of Rudra, who is alone immune from their deadly consequences, if they really desire to be able to understand the true import of the sanctifying Pastimes of Shree Krishna in Braja. By following the contrary course they are sure to be brought to utter ruin.

We have hitherto missed to mention one important point in its proper place and we think we shall be failing in our duty to our readers if we do not mention it in the concluding portion of our short discourse.

Sri Gopal Bhatta Goswami was entrusted by the Supreme Lord with the function of drawing up a code of rules for the guidance of neophytes in order to save them from mistaking the nature of the pure erotic emotions of Braja for the immoral passions of sensualists.

It is necessary for all conditioned souls to undergo in a loyal spirit and under the direction of pure devotees the full course of preliminary training provided by the agency of Shree Gopal Bhatta Goswamin his immortal work Shree Hari-Bhakti-Vilash before one is in a position to realise the transcendental nature of the erotic performances of the milk-maids of Braja.

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(*Continued from p. 95, September, 1931*)

37. Prahlad is thrown to be trampled *by a wild elephant*

It is beyond the power of the brute to do any harm to the protected of Krishna.

These are not allegories nor miracles. They establish the truth of the declarations of the Scriptures that the devotee of Krishna is a transcendental person and is not divested of his transcendental nature when he appears in this world by the Will of Krishna. But empiricists always try to explain away this momentous significance of the activities of the devotees of Krishna on the ground that they manifest themselves on the mundane plane in seeming contradiction to the so-called laws and conventions *of our fallible judgment. They* are, however, the only reality and can alone save us from the delusions of this limited existence if they are attended to in the true spirit of humility expressive of our utter ignorance and incapacity of realising the Absolute by our present equipments.

38. The Absolute Shree Nrisingha Deva discloses Himself to the Arch-fiend Hiranya-Kasipu.

Hiranya-Kasipu used every method of cruelty to take the life of Prahlad who had refused to

give up his faith in Krishna even while being subjected to unheard-of oppression at the hands of his Arch-Fiend father. Hiranya-Kasipu was the worshipper of Brahma, creator of the phenomenal world and had obtained from him the boon that he would not be killed by any agency conceivable to himself or under any conceivable circumstances. This support had encouraged him to successfully defy everything and to regard himself as perfectly safe and invincible. Even after Hiranya-Kasipu had failed repeatedly to take the life of Prahlad who was protected by Vishnu his arrogance did not abate in the least. He burnt with indignation against Vishnu all the more and demanded to know from Prahlad where he could find Him in order that he might prove to Prahlad his superiority to Vishnu by defeating Him in open fight. On being assured by Prahlad that Hari is present in every-thing Hiranya-Kasipu in his fury pointed to one of the lofty columns of alabaster of his great Hall and asked whether Vishnu was to be also found inside that solid column. Prahlad answered in the affirmative. Thereupon Hiranya-Kasipu went up to the noble column and smashed it by a single blow of his mighty fist. Instantly as the blinding flash of the lightning the Terrible Form of Shree Nrishinghadeva manifested Himself to the monster to vindicate the truth of the words of His devotee that Vishnu dwells in every-thing.

39. The Absolute Truth kills anti-Theism or Empiricism

To Hiranya-Kasipu the Appearance of Shree Nrishinghadeva was that of the inconceivably Terrible Form of the Divinity, putting an end to all hopes of his safety that had been assured to him by the creator of the phenomenal world.

The form of Man-Lion was unlike that any entity that could be conceived by the highest empiric wisdom. Hiranya-Kasipu made a last desperate attempt for the destruction of his enemy. But he was overpowered after a show of fight on the part of Shree Nrishinghadeva Who took him upon His Lap and with His Lion's Nails tore open his entrails in the view of Prahlad. Hiranya-Kasipu was killed in the hour of twilight by the Divine Form of Man-Lion on His Own Lap, conditions that completely transcended the scope covered by the boon of Brahma. The innate insufficiency and utter delusiveness of empiric wisdom is not brought home to the empiricist till he actually realises the Superior contra-existence of the Absolute. The destructive and terrible face of the tanscendental Reality is necessarily the first positively disillusioning experience of the Absolute to any challenging empiricist to whom the Absolute is pleased to disclose Himself as an Act of His causeless Favour. The retributive aspect of the process need not blind the sincere enquirer of the Absolute to the overwhelming mercy of this method of appearance of the Absolute that alone could be acceptable from the point of view of the challenger although the latter has to pay for such experience by undergoing the suffering of total destruction of his delusive personality which is misrepresented as his soul by his own empiric judgment. The disembowelling process indicates the rottenness of the physical body and the necessity of its destruction for enabling the conditioned soul to realise the nature of perfect unconditional spiritual existence of the soul as the normal state. Shree Nrishinghadeva, even in the light of these considerations, must however appear to empiric judgment as presenting the front of the retributive personality of brute force, which is the only proof of real existence to the empiricist, but in singular and somewhat grotesque combination with the principle of rationality detectable only in the human personality.

40. The Absolute Truth, though the terror of terrors in empiricists' eye stands with smiling face before His Own Prahlad, the Theist.

The terrible frowning aspect ef Shree Nrishinghadeva is seen only by the empiricist : to the theist Shree Nrishinghadeva manifests His absolutely benign aspect. The identical Entity presents simultaneously these apparently opposite appearances to His challengers and devotees respectively.

Shree Nrishinghadeva performs the double function of always protecting the theists and destroying those non-theists whom He wants to favour in response to the prayers of His devotees on behalf of their deluded persecutors. But non-theists have no power to cause any real suffering to theists and are seldom favoured by the actual Sight of Shree Nrishinghadeva by reason of their attempted offence against His devotees.

41. Difference between the Respective Methods adopted for the attainment of their goals by the devotee (Bhakta) and the abstract meditationist (Yogin)

The Yogin's attempt to obtain control of his mind and senses by means of breath-control is liable to be interrupted by his falling a victim to those passions which he seeks to control, before he has finished his training. His plight is like that of a person who enters the deep forest to provide himself with a stick by cutting a branch of a tree inorder to be able to defend himself by its means against the attack of tigers and other wild animals which abound in the forest, but is surprised by the tiger in the midst of his vain attempt to find the proper tree for making his stick and is killed in his helpless condition by the ferocious animal. The case of the devotee is like that of the expert tamer of wild animals who is provided beforehand with the magic-wand of living refuge in Shree Krishna and by its means all the tigers are made as meek and serviceable as pet dogs. Lots of redoubtable yogins like Viswamitra have in the above manner been seduced by the Menakas (courtesans in the court of Indra) in the midst of their Yoga. Whereas not a single bhakta has ever been known to succumb to the Deluding Energy. It is not possible to have a complete control of the mind and passions by means of any artificial process devised by the ingenuity of man, except by self-surrender to and mercy of Vishnu, the Personal Absolute.

42. The Barren and Vain Activities of the Pantheist

The activities of pantheists, patronised by the school of Indistinctive Monism, are like the barren drudgery of husking in a mortar bran and chaff separated from the grain, an operation that can yield no useful result. By flouting and denying the distinctive Personality of the Absolute, pantheism concentrates on the chaff as distinct from the grain of Theism or Bhakti, which is mistaken for food but forms only its outer casing. Bhakti is food for the soul but pantheism is of no use for the soul and is positively harmful.

43. Crossing easily the rough ocean of the world under the guidance of the efficient Acharya

The pedantic empiricist does not believe that it is possible for any person to cross the troubled waters of the rough ocean of the world which has baffled all his efforts. He thinks so because he does not know that there can be any other method for the attainment of the Truth except by the ascending process, working up from the particular sense-experience to the general mental concept. But these generalisations are bound to be always hypothetical and delusive. They cannot give us any real knowledge of this world by

means of which we could avoid punishment for going against the so-called laws of physical Nature through our ignorance of the same. It is the efficient guidance of Sat-Guru (the transcendental messenger of the Absolute Truth) which can alone and automaticaliy save us from the insecurity of the perpetually bewildering and hypothetical propositions of misguided empiricists.

44. Absolute Personal Godhead transcends the empiric activities of the Karmin and Jnanin

The failures of the active and ambitious Karmin (epicure utilitarian and elevationist) with his fully out-stretched hands to reach the earthly goal of his ambition, as well as those of the inactive pessimistic Jnanin who aims at merging in the Absolute by trying to abstain from all worldly activities, are like the performances of two smokers of opium under the influence of the drug who, seated on the water's edge of the river, try to light the bits of charcoal for smoking their opium at a blazing fire burning on the opposite bank. The broad gulf of the Biraja (spiritual stream of water demarcating phenomenal from transcendental sphere) effectively cuts off all classes of empiricists from any access to the Absolute Truth.

45. The garden of the Pleasure-sports of Krishna

Krishna takes His delight in the transcendental pleasure-gardens of Shree Brindaban. The gardens of this world that minister to the pleasures of the senses of conditioned souls afford no pleasure to Krishna. The garden that is wholly dedicated by pure souls to the transcendental service of Krishna becomes thereby a fit offering for the Supreme Lord and must not be confounded, either as regards its nature or purpose, with the pleasure-gardens of sinful men. As offering for the pure worship of Krishna the garden has the power of communicating to the conditioned soul the inclination for spiritual service if it be served in the spirit of sincere reverence.

46. Life of the Tridandi Bhikshu of Ujjain

The significance of the institution of *Synnyas* of the triple staff is embodied in the life of the Tridandi Bhikshu of Ujjain described in the Book of the Bhagabatam. *The Sannyasa* (renunciation) by assumption of the triple staff (Tridanda) is the mode of renunciation recommended by the Vedas for the theists. One who is favoured by Krishna can alone attain to this condition. The dim reflection of the Name of Krishna produces a mutual repugnance for the things of this world which is formally expressed by the assumption of the Tridanda Sannyas. One whose mind is turned towards Krishna by the causeless mercy of Krishna cannot at the same time have any inclination towards non-Krishna hankering for any worldly possession is wholly incompatible with the least desire for the service of Krishna.

In his houshold life he had been of extremely parsimonious and worldly habits

In his household life the Sannyasin of the triple staff had belonged to the town of Ujjain and his habits were extremely parsimonious due to his excessive attachment to the world. He was the possessor of great wealth and was flattered and respected by a great host of worldlings who hoped thereby to obtain a share of his riches. But the close-fisted miser was too shrewd for them to gain any advantage over him.

47. All the Brahman's properties robbed off

The prosperity of the miser had a sudden and catastrophic end. All his properties were robbed by brigands in times of anarchy and he

was thrown into the state of utter poverty. But his misfortunes only served to call into play the hitherto latent hostility of all the people who had conceived a grudge against him for having been disappointed in their expectation of sharing in his riches in his prosperous days. He was subjected to all kinds of indignities and persecutions at the hands of everybody.

48-49. His control of thought, word and action and forbearance under needless acts of violence from everybody

But he was a gainer by his worldly misfortune. He was enabled to realise for the first time in his life the utter worthlessness and transitoriness of all earthly possessions. This made him welcome every form of persecution as blessings showered upon him by the causeless mercy of Krishna. The attitude supplied him with perfect control over his thoughts, words and actions and he bore with undiminished cheerfulness and without any impulse of resentment all the fury of unprovoked violence of his assailants.

50. His food was polluted, but he preserved his non-violent and forgiving attitude

He now made up his mind to renounce the world by formal acceptance of the triple staff in order to serve his Liberator Shree Krishna by the Scriptural method followed by all former pure souls in their quest of the Absolute. He lost no time in carrying out his resolve and assuming the garb of the Tridandi Bhikshu, renounced his impoverished home and wandered forth into the streets. But his change of attire brought him no relief but only redoubled the vituperations and persecutions of his assailants. The climax was reached when at the end of a day's merciless tortures by a hooting crowd of persons of all ages and conditions the Tridandi Bhikshu spent with fatigue and hunger sat to his scanty meal but which was at once polluted by some of the most hardened rascals from the crowd. This only made the *sannyasin* approve, with his whole heart, their conduct towards himself on the ground that he fully deserved all the contumely that was being heaped upon him recognising it as the just punishment for his past misdeeds in order to enable him to realise, in an excellent manner, the causeless mercy of Shree Krishna in and through His beneficent arrangement.

51. His selfless whole-hearted devotion to Hari, the Absolute personal Godhead

After all this chastening experience the *sannyasin* of the triple staff went forth into the world, renouncing his quondum home and all his former connections, for being fully free to devote all his time to the exclusive service of the Absolute. The triple staff of the Tridandi Bhikshu stands for the complete control of mind, body and speech. The control of mind body and speech is necessary for the attainment of the pure service of the Absolute. But such control is also obtainable only by the actual service of Hari enjoined by the Scriptures by pursuance of the shining examples of the former devotees. Hence the assumption of the triple staff of renunciation is obligatory on and natural for all those fortunate souls who are specially favoured by Krishna. The Supreme Lord Shree Krishna Chaitanya performed, in the Role of the ideal Devotee of Krishna, the Leela of renouncing the world and assuming the triple staff as the only method enjoined by the Scriptures for attaining the pure service of Krishna. Those Associates of the Supreme Lord Shree Krishna Chaitanya who manifested the leela of leading the life of house-holders, did not act contrary to the above principle. They were acting the role of *Paramahansas* who had already, in their previous births, passed through the training of the state of the *sannyasin* of the

triple staff. They were by no means undergoing the training provided by the Vedas for pre-liberated house-holders in the institution of spiritual classification of the people according to their disposition and occupation (Varnasrama System). The householder's life is compatible with the pure service of Krishna in the case of *Paramahansas*.

52. Satee the dear Consort of Shiva, on hearing the calumnies of her father Daksha against Shiva, her Guru, utterly helpless sacrifices her life

Satee went uninvited and against the command of Shiva to the non-Theistic Sacrifices of her father Daksha who vented in her presence his anger against Shiva for not having shown him (Daksha) the customary honour due to one's father-in-law. Daksha was a worldling. Shiva had abstained from making obeisance to him. Shiva had given his reason to Satee which was to the effect that as he is in the habit of bowing to Vasudeva in the pure essence of his soul he thereby honoured every entity including Daksha, and that it was not, therefore, necessary for him to honour his father-in-law separately. The calumnies of Daksha were refuted by Satee, who, however, feeling the helplessness of her position in the society of non-Theists, preferred to put an end to her life as the only proper expiation of her offence for having had to listen to the blasphemous talks of Daksha and his associates. The Scriptures forbid Theists to listen to any talks against Vishnu and the Vaishnavas. They enjoin it as the duty of every Theist, when he chances to hear any talk against Vishnu and Vaishnavas, to cut off the tongue of the blasphemer (i. e. to silence him effectively), or, failing to do so, to leave the spot, or, if he is in a position to do neither, to put an end to his own life. The conduct of Satee is non-violent but different from that of Prahlad.

53. Hanuman possessed of the requisite strength in the performance of his imperative duty burn the capital of Ravana, the violent enemy of his eternal Absolute Master Shree Ramchandra.

The violent conduct of Hanuman is fully in accord with the spirit of the non-violent conduct of Prahlad and Satee. If Hanuman had abstained from burning the capital of Ravana he would have been an aider and abetter of the violence of Ravana. He had not the excuse either of Prahlad or of Satee for being passively non-violent through helplessness. The loyal servant of the Absolute Truth is required to be the active opponent of all violent enemies of the Truth. It is his imperative duty to protest against the violence of non-Theists in uncompromising terms and take all consequences of such protest. He is to give up his own life if he be not in a position to oppose the enemy of Vishnu in an effective manner and cannot also avoid their society. And if he possesses the power it is his imperative duty to use it against violence. One who does not perform these imperative duties commits a grave offence against the Truth. The conduct of Hanuman is, therefore, in its loyalty to the Truth on a level with those of Prahlad and Satee.

The violence that was used by Hanuman against Ravana was of a preventive character, its complete justification consisting in its being actually employed on behalf of the Absolute by His proper agent. It would have been disloyal for the agent to have abstained from the full exercise of his strength against the declared enemy of His Master when such opportunity presented itself to him. The theist is by no means enjoined by the Scriptures to be a non-violent passive spectator of the violent acts of aggressive non-theists against Vishnu and His devotees. This is not the meaning of the teaching of the Supreme Lord Shree Krishna

Chaitanya by which the devotee is required to be 'humbler than a blade of grass and more forbearing than the tree.' These qualities are to be exercised in upholding, and not for deserting, the cause of the Truth.

54-55. The Gaudiya Math is the spiritual hospital for the treatment of non-Gaudiya patients suffering from non-theism

The opposition of the non-Gaudiyas to the Gaudiya Math is like the conduct of the silly boy suffering from gangrene accusing the surgeon of being his mortal enemy while undergoing surgical operation. But after full recovery from his gangrenous sore the boy realises his stupidity and hails the surgeon as his saviour. Those who oppose Theism accuse the Theists of sectarian animosity towards their wrong cherished views. They are very anxious to nurse their rotten sore, which is not felt to be painful but will really and surely prove fatal. The watchful practised eye of the Gaudiya preacher in the role of the surgeon is quick to diagnose their malady and to save their lives never hesitates to apply the lancet for cutting off the rotten part in an effective manner, although the process is not liked by the patient and appears at first sight to be an extremely cruel act towards him. The knife used by the Gaudiya surgeon is the kirttan of Krishna that mercilessly exposes the exact nature of the gangrenous fallacy of all non-theistic opinions. This is no sectarian animosity but the only cure of cherished unsuspected narrownesses born of empiric ignorance.

56. Only by loving and honouring Shree Vishnu, the Absolute Whole, all included parts are really loved and honoured

It is not necessary to worship any thing else than and independently of Vishnu. Those who try to serve the plurality of gods and the universe separately, can give no eternal good to any. The worship of Vishnu is like watering at the root of a tree by which method alone all its branches and leaves are properly fed. It is sheer waste of energy to pour water separately on the branches and leaves. It is folly and stupidity to neglect to apply water to the root of the tree. Polytheism or the separate worship of the gods implies denial of the Absolute Nature of Vishnu and is thus a most heinous offence against Godhead. Brahmanas are accordingly strictly forbidden by the shastras to worship any other god except Vishnu.

57. Theism versus pantheism and henotheism. Worhip of Vishnu, the all-powerful Absolute Personal Godhead, versus panchopashana or the worship of five phenomenal aspects of the mental concoction of negative abstraction as the Indefinite Absolute

The worship of the five gods i. e. the Sun, Ganesha, Rudra, Sakti and Vishnu, as separate and independent objects of worship bear the name of panchopasana which may be translated as Pantheism or Henotheism. This form of worship should not be confounded with Theism proper. In panchopasana the process of worship consists in making various offerings to the object of worship who is represented by an idol. The period of worship is usually limited to a particular day. The presence of the god to be worshipped is invoked in the idol at the commencement of worship and his departure therefrom is effected by suitable mantras at the conclusion of the ceremony. The idol, after the worship is over, is thrown away and a fresh idol is made for the next occasion of worship. The purpose of worship is either to solicit some form of worldly advantage for oneself or to be enabled to merge in the object of worship, conceived as the Indefinite Absolute, in the long run. This

form of worship does not recognize the eternal distinctive spiritual nature of the worshipper, the eternal spiritual nature of worship, for the purpose of the attainment of the eternal spiritual state, by the eternal worshipper, or the eternal distinctive spiritual nature of one Supreme Godhead Who is the object of worship. In Theism proper all the above conditions, which are categorically disavowed by the Heno-theistic worshipper, require to be recognized as essential.

Worship of Rudra, the aspect of the Indefinite Absolute, perceived as perverted and contaminated by the temporary destructive faculty

The conception of Rudra as worshipped by the *panchopasakas* is the temporary destructive aspect of the Indefinite Absolute. But as a matter of fact Rudra of the Scriptures is a perverted secondary manifestation of Vishnu functioning as destroyer of mundane entities by means of the limiting Energy. Rudra is thus really a functionary of Vishnu exercising distinctive and direct control over the limiting Energy by direction of Vishnu. But the *panchopasaka* is under the wrong and unwarranted impression that the mundane destructive function has a direct connection with the Absolute. The conception of the Indefinite Absolute to which the Henotheist works up from this data, although it is logical to that extent, leads wholly away from the personal Absolute Whose spiritual Form and Function are not comprehensible nor perceptible by the senses and mind of the speculative empiric philosopher.

Worship of the feminine aspect of the Indefinite Absolute as conceived by the predominating masculine mood, of the worshipper, assumed to lord it over Her

Shakti as worshipped by the *panchopasakas* is the mundane Energy conceived as a female for ministering to the sensuous enjoyment of her worshippers who regard themselves as her male enjoyers. In other words the worshipper woos the feminine aspect (in the worldly sense) of the imaginary Indefinite Absolute for subjecting herself completely to him. It is thus a form of worship of oneself and is, therefore, opposed to Theism proper. The empiric theory of the Indefinite Absolute comes readily enough to the aid of such worshipper with the recommendation that the pursuit of temporary sensuous enjoyment will lead to the ultimate cessation of all activity by merging the worshipper in the Indefinite Absolute when there will no longer be enjoyer, enjoyment or any object of enjoyment. This is the inevitable ultimate face of all forms of ego-worship based on sense-perception.

Worship of Vishnu wrongly conceived as an aspect of the Indefinite Absolute contaminated by the temporary sustaining faculty

The worship of Vishnu by the *panchopasakas* is also a form of ego-worship or atheism. Vishnu is conceived by henotheistic worshippers as that aspect of the Indefinite Absolute which is perceived as wielding the temporary sustaining function of the phenomenal world. The sustaining function of this world no doubt belongs to Vishnu according to the Scriptures. But Vishnu performs this function without being in contact with His Deluding Limiting Energy. Vishnu transcends this mundane world although it owes its maintenance to Him and Him alone. But the nature of the sustaining function as perceived by conditioned souls can give no clue to the transcendental Nature of Vishnu. The conclusion based upon such observations is bound to lead nowhere or, what is the same thing, to the Indefinite Absolute, the utterly nihilistic form of atheism.

58. The Rasa-dance of Shree Krishna

In the transcendental Shree Brindaban Shree Krishna is served by His milk-maids by the principle of free Spiritual amour. This is the highest platform of the pure service of the Absolute. The subject is incapable of being presented in mundane language without being liable to be grossly misunderstood. This world is the perverted reflected shadow of the Absolute Realm. Here the principles of the Spiritual realm appear in their inverse order in a form that is shadowy and condemnable. By this analogy what is best in the Absolute appears to the superficial mundane observer as the worst corresponding principle on the worldly plane. Shree Krishna is the only Male in the circle of the Rasa-dance, all the rest being females. Shree Krishna dances with every couple of milk-maids as their joint Co-Partner being simultaneously present between each dancing couple.

59. Anthropomorphism, Zoomorphism etc.

This may be explained by an imperfect mundane analogy. The stirring and moving of the reflected image of the original shining Moon in the sky by a stir of water in which the image of the Moon is reflected, should not cause the observer of the moving reflected image to suppose that the original Moon itself moves and stirs. The Absolute Personal Supreme Lord Shree Kirshna reigns unadulterated and uncontaminated independently of all earthly transformations and irregularities. On this mundane plane everything, animate as well as inanimate, is mundane and purely relative and full of relative reference. Relative human discrepancies and mortal ideas should not be ascribed to the Absolute. Such ascription is called Anthropomorphism, Zoomorphism, etc., and is one of the different aspects of Illusionism (Mayavada). The Supreme Lord, indeed, manifests the Leela of His Transcendental Appearance in and Disappearance from this world according to His Own sweet Will. He sports here with His milk-maids. He shews Himself here as if born of the womb of His mother etc., etc. There is, however, no justification for extending all the wrong deficient contaminated empiric ideas of man to the Absolute Who is ever All-perfect and All-unalloyed and perfectly free from the conditions of mundane birth, death, morality or immorality even when He manifests His appearance to the limited view of the people of this world under the figures of relative mundane appearances.

60. Shree Krishnas' Swinging festival

The milk-maids serve the pleasure of Krishna in every way. They have no hankering to secure any enjoyment for themselves. Those who imagine that any form of enjoyment is appropriate or innocent for the jeeva are as much atheist as others who suppose that Krishna requires to be deprived of any form of enjoyment. The swinging festival of Shree Krishna should not be confounded with sensuous gratification coveted by jeevas of this world and requires to be contemplated in the altitude of loyal spiritual service which is free from all mundane references. A libertine of this world is altogether unfit to understand the amorous sports of Brindaban. Shree Gaursundar accordingly forbids persons who are not wholly free from sensuality to listen to the narrative of the Pastimes of Brindaban. They should place themselves under the disciplinary direction of the bonafide Guru who is himself wholly free from all vice, in order to be enabled to attend to perfect purity of heart by the method of wholesale abstinence from every form of worldly enjoyment.

61. Garden

62. Causeless Appearance and Disappearance of Vishnu, the Supreme Absolute versus Empiricism

The Absolute Truth Vishnu appears to the pure cognitive essence of the soul and manifests His disappearance therefrom at His own sweet Will. Empiricism regards the events of the world as bound to appear and disappear in accordance with unintelligible principle of mechanical uniformity that seems to them to be their only and sufficient explanation although it is no rational explanation at all. Empiricism is the denial of the possibility of the operation of the cognitive principle in disregard of limits fixed by the stronger force of the material principle. The only function that is attributed to the cognitive principle by empiricism is to mechanically note and register the unintelligible transformations of material energy. The theist on the contrary seeks to find the Absolute, the Living Truth, in and through all occurrences and thereby establish perfectly intelligible relationship between his own individual cognition and the events of the world. But the Absolute necessarily obeys no rule in manifesting His Appearance to those who seek Him. For seeking the Absolute it thus becomes necessary on the part of the individual soul to agree to wait unconditionally on His causeless favour. This is the attitude of unalloyed devotion and is altogether different, as method of search of the Truth, from that of empiricism. The empiric method of search is rendered futile by the opposition of matter which forces the soul to move on the physical and mental planes. The alternative method of submissive enquiry, backed by the causeless grace of the Absolute, can lone lift the soul confined within the limits of physical body and mind to the cognitive plane that transcends all limitation.

63. Infant Krishna quells the venomous serpent Kaliya (ferocity and cruelty)

Ferocity and cruelty of disposition are incompatible with spiritual progress. They are eliminated at an early stage of spiritual progress.

Kaliya was a venomous serpent that lived in the Kaliya Lake formed by the Yamuna and polluted its water by its virulent poison. This was a source of great danger to all things that lived in the neighbourhood of the poisoned Lake. Shree Krishna was pleased to desire to sport in the deep water of the Lake infested by the terrible serpent. As He entered the water of the Lake for this purpose His companions viz., the cow-boys and calves got extremely frightened for His safety. Presently Kaliya finding himself disturbed in his own abode came out from under the water and bit Krishna and completely enveloped His form with his coil. Shree Krishna remained perfectly motionless for a short time in the grip of Kaliya. But presently, in order to relieve the anxieties of the denizens of Braja He made His Form to expand and the deadly pain of the process compelled Kaliya to uncoil and retire. Shree Krishna then moved quickly making a show of attacking Kaliya from every side. The mighty serpent was exhausted by the severe exertions of his attempts to defend himself. When Kaliya had been thoroughly exhausted in this way Shree Krishna forced his hundred great hoods to be lowered and mounting on their flattened tops began to dance. When any of the hoods of Kaliya was raised ever so little Shree Krishna at once made it belowered by the pitiless pressure of His Feet till all the insolence of Kaliya was quelled and he was actually on the point of death. Then the wives of Kaliya prayed to Shree Krishna to spare the life of their husband as he had been thoroughly humbled and had sought His protection. Krishna now forgave Kaliya but

commanded him to withdraw from the Kaliya Lake. The sweet water of the Yamuna was freed from all taint of poison.

64. Infant Krishna kills the demoness Pootana (diplomatic duplicity, sister of hypocrisy)

Pootana was a demoness sent by King Kansa to kill all the new born babes as he had been apprised by the Deluding Energy of Vishnu that his would-be slayer had recently been born among the cow-herds. Pootana presented herself to the home of Yasoda in the form of a beautiful matron and made her way to the chamber where the Baby Krishna lay in His couch. She took up the Baby into her arms and offered Him the poisoned nipple of her breast. Shree Krishna grasped at the breast of the demoness with the terrible grip of His Hands and began to suck away the life of the demoness. Pootana was convulsed with mortal pain. Unable to disengage herself from the Baby and struggling in the agony of death she disclosed to the astounded gaze of the milk-maids who had collected on the spot her frightful monstrous form. Her life soon left her and she fell down dead covering with her hideous carcass a great length of the ground. Yasoda and the milk-maids snatched Baby Krishna Who was still clinging to her breast. They were filled with amazement and could not understand how the Baby could slay the terrible demoness.

Diplomatic duplicity, as of the pseudo-teacher of the Scriptures assails the truth almost as soon as He manifests His Appearance. But the New-Born Baby Krishna is able to kill the demoness of duplicity and deliver her victim. No Diplomatic duplicity should be found even in the earliest stage of spiritual endeavour. Persons exhibiting the trait are Pootanas and should be regarded as the mortal enemies of all neophytes.

65. Infant Krishna kills Baka Asura (hypocrisy)

Drunken licentiousness is the obstacle that is removed first of all by the mercy of Krishna from the path of the sincere neophyte. The next vice, which has also to be got rid of at the very outset, is hypocrisy. Unless the neophyte is enabled by the grace of Krishna to detect and avoid this formidable vice he can make no progress on the spiritual path. But the vice cannot be cast off or even properly detected by its possessor, except by Divine grace.

The demon Baka who had the appearance of an enormous crane swallowed up the Infant Krishna. But the Infant stuck at the throat of the demon-bird and scorched his palate.

This made the monster eject him from his mouth. Baka then tried to harm the infant by pecking at him with his sharp cruel bills. But Krishna holding down one of his bills with His Feet split open the body of the monster by pulling upward the other with His Hands. Hypocrisy can not assimilate the Truth as the Whole, neither can it successfully oppose the Truth in any detail. Its hollowness is bound to be quickly exposed by the enlightening power of Truth. The neophyte should be fully prepared to go through this complete exposure of his hypocritical nature if he desires to make any progress on the path of spiritual endeavour.

66. The deluding energy of the Absolute bewilders Brahma the father of all the created

Brahma was empowered by Vishnu to produce from his own body all the entities that fill the void of the Universe. He did not create, but was the first progenitor of, all created entities. He, however, chose to think that he was not the agent but the creator of all entities.

Brahma steals the cow-calves of the Absolute Cow-herd Krishna

While Krishna in the Form of Cow-Boy was engaged in tending the flock of cow-calves in the company of other cow-boys of Brindaban Brahma conceived the design of matching his own power against that of Krishna and accordingly stole Krishna's cow-calves and their attendant cow-boys while Krishna was separated from them, having gone in search of the flock as He was eating a handful of rice which he held in one of His Hands. Krishna, however, at once re created the calves and cow-boys and went on with his Pastimes. In the meantime Brahma kept the stolen calves and cow-boys hidden for the space of one of his days and returned to Brindaban to find out what Krishna was doing. He was surprised to see that the identical calves and cow-boys were with Krishna as before. Thereupon Brahma sped back to the place where he had hid the stolen calves and cow-boys and found them in the same condition in which he had left them. He then brought out the stolen calves and cow-boys to the place where Krishna and His cow-boys were tending their flock. On the restoration of the stolen calves and their cow-boys the other calves and cow-boys disappeared. Brahma could not understand how this was possible.

Brahma's pride is humbled and he receives the mercy of the Absolute Cow-herd Krishna

Brahma in his perplexity and humiliation prayed to Krishna for being pardoned for his offensive conduct towards Him. Krishna was thereupon pleased to enlighten Brahma regarding His Own Absolute Personality. This dispelled the ignorance of Brahma who had supposed Krishna to be an ordinary cow-boy subject to his power.

67. Youthful Krishna kills the washerman of king Kansa, the tyranical atheist, for resisting his Absolute proprietory right to everything (irreligious ethics).

King Kansa sent Akrura to Braja to carry his command to Nanda and all his subjects there to attend the Bow-Sacrifice that he intended to celebrate at his capital Mathura. Nanda was commanded to bring with him his Sons Rama and Krishna. Kansa intended to slay Rama and Krishna when They came to Mathura. As Krishna entered the streets of Mathura He chanced to notice a washerman carrying newly washed clothing. Krishna asked the washer-man to give Him those clothes. The washerman flew into a rage and with great insolence told Krishna that He should know that he was the king's washerman and that it was sheer impertinence on His part, being a mere Cow-herd, to desire to wear the King's clothes. The Chief of the Yadus in His wrath at these insulting words of the washerman killed him on the spot. Rama and Krishna then took the best of the clothes and put them on.

The absolute right of the king to everything is up-held by the moral code of this world. But this right is subordinate to the supreme right of the Absolute Personal Godhead to all things phenomenal and transcendental. This is not recognised in practice by the rules of irreligious morality. But this can not save the victims of such disloyalty to Godhead from summary punishment when it actully leads them to actually resist the Right of the Absolute.

68. Baby Krishna smashes the laden cart by the kicke of his Feet (Elaborate learned iguorance of empiric pendants).

It is at a very early stage of progress on the path of true spiritual endeavonr that Krishna relieves His devotee by smashing completely his

stock of laboriously piled empiric knowledge of the Scriptures.

When Baby Krishna learnt to turn on His sides in the manger the occasion was celebrated by Nanda by a great festival in accordance with the injunction of the Scriptures The Baby was laid to sleep in His manger under a laden cart. While the mother of the Baby was busily occupied elsewhere in attending to her guests, the Baby awoke from sleep and cried for His mother as He felt hungry. But the cries of the Baby did not reach the ears of the busy mother. The Baby began to cry and kick at the cart with His little Feet. This had the effect of up-turning and smashing the heavy-laden cart. As the cart broke with a loud sound mother Yasoda and other matrons hastened to the spot and found the crying Baby safe and gave Him suck for which He had been crying. Certain cow-boys who were on the spot informed them that the cart had been upturned by the kicks of the Baby. They could not believe, it was possible.

69. Infant Krishna pulls down to the ground the twine "Yamalarjuna trees (Early stage in the progress of theism shatters the vice of insolence due to intoxication and licentiousness)

The two sons of Kubera in a state of utter intoxication were sporting lasciviously with females in the water of a lake when Shree Narada happened to pass that way. In their insolence they did not show any respect even to the great Vaishnava. Thereupon Sree Narada pronounced his blessings in the form of a curse condemning those insolent and licentious drunkards to lose their faculty of constiousness which they were abusing and be born on the earth as trees. This brought the offenders to their senses and they prayed to Narada for his forgiveness and for telling them when and how they would be delivered from the effect of the terrible curse. Shree Narada then told them that they would grow as twin 'Yamalarjuna' trees in Brindaban and would be delivered by the Touch of Shree Krishna. In fulfilment of this condition for their expiation from the curse pronounced against them by Shree Narada Infant Krishna exhibited the Pastime of bringing down to the ground those twin 'Yamalarjuna' trees by pulling at the threshing mortar caught between the trees. The sons of Kuvera, Koobara and Manigriva, now regained their own proper condition and on expressing their gratitude to the Absolute Godhead Krishna, were permitted by Him to return to the realm of their father.

Insolence born of drunken licentiousness is completely dissipated by the service of Krishna at its early stage of progress. If a person is found to retain these forms of vice he cannot be regarded as having made any progress on the path of spiritual endeavour. The question of the degree of a vicious propensity does not arise as these vices are liable to be wholly eliminated at the threshold of spiritual life. The most inveterate drunkards and libertines are radically cured of their vicious propensities almost as soon as they begin sincerely to serve Krishna.

70. Child Krishna saves the denizens of Braja from the tyranny of Indra by holding aloft on His little finger the Gobardhana hill for affording them shelter from deluging rain (boast of high pedigree and authority ; aggrandising and imperialistic mood and habit)

Nanda had collected choice offerings for the worship of Indra. On being asked by Krishna the reason for worshipping Indra Nanda told Him that Indra sent down rain necessary for the growth of crops and grasses that sustain

the life of man and beast. Krishna replied that forest people like themselves did not stand in need of the help of Indra as it was the Gobardhana Hill which provided sustenance for their flocks and so it was the right course for them to worship the Gobardhana Hill instead of Indra. Nanda was convinced of the necessity of worshipping Gobardhana Hill and did so by means of the offerings collected for the worship of Indra. This angered Indra who sent down copious showers of rain with thunder and lightning for destroying Braja. But Krishna with His little Finger held aloft the Gobardhana Hill which afforded the denizens of Braja, both man and beast, necessary shelter. Indra was humbled by his discomfiture and presenting himself before Krishna prayed for and obtained His gracious pardon.

The Gobardhana Hill is identical with Krishna. The worship of gods other than Krishna, including the worship of the Ego (of oneself) is realised to be useless by the grace of Krishna at an early stage of His service.

71. Child Krishna rescues his father Nanda from the clutches of Varuna, the sea-God (Intoxicating Habits)

Nanda Maharaj went to the Yamuna for his bath early in the morning while it was yet dark on the twelfth day of the lunar fortnight at the conclusion of his fast on the previous *ekadashi* day. For this irregularity the agent of Varuna, god of the sea, seized Nanda and took him to the presence of his master. On hearing of this occurrence the Child Sree Krishna made His way to the abode of Varuna and presented Himself before the god. Varuna after offering the homage of his worship to Shree Krishna released Nanda Maharaj with great honour, severely condemning the conduct of his agent for causing him trouble. The sight of the extraordinary power and magnificence of Varuna and humble worship of Sree Krishna filled Nanda Maharaj with the greatest astonishment and convinced him of the Divinity of Sree Krishna.

72. Infant Krishna kills Agha Asura (all kinds of sin and vice)

Agha Asura was the younger brother of Pootana (diplomatic duplicity) and Baka Asura (hypocrisy). All kinds of sin and vice are due to aversion to the service of Krishna. Hypocrisy and duplicity being only the show of service necessarily fail to effect the eradication of sin and vice. Once the neophyte gets rid of the aptitude for hypocrisy and duplicity in his allotted service of Krishna all his sins and vices are completely eliminated.

The Demon Agha was smitten with chagrin on finding the happy cow-boys of Braja indulging in sports of all kinds in the company of Krishna. He cherished a special grudge against Krishna as being the Slayer of his brother and sister and planned to destroy all the bliss of the denizens of Braja by killing Krishna Who was the Centre of all their happiness. Thus resolved Agha assumed the form of a huge boa-constrictor several miles long and lay on the path of the cow-boys with his jaws wide open. The unsuspecting children on coming up to the monster supposed him to be one of the peculiar natural features of the delightful sylvan scenery. They accordingly trooped merrily into the jaws of Agha followed by their calves. Krishna Who was coming behind all was aware that His companions were entering the mouth of the demon Agha and had a mind to warn them of their danger. Agha allowed all the cow-boys and calves to march through his open mouth into his belly without closing his jaws as he was anxious above everything for the destruction of Krishna. Krishna was perplexed and saddened by witnessing the entry of the boys and calves into the mouth of

Agha and devised a method of killing Agha in a manner that would prevent him from doing any harm to the boys. With this object in view Krishna Himself entered the open jaws of Agha. He then caused both Himself and the cow-boys to expand in size thereby choking completely the passage of the throat of Agha. Agha was smothered to death and Krishna brought away the half dead cow-boys and calves safe from out of the belly of the monster. A trail of light issuing from the dead body of Agha hailed Krishna by a hymn of praise for delivering him from the condition of a hideous monster. The greatest of sinners is made perfectly pure by the chastisement that is inflicted by Krishna, the Absolute Personal Godhead.

73. Worship of the Sun conceived as an aspect of the indefinite Absolute by seekers of fruitive piety

The Sun is worshipped as an imaginery aspect of the Indefinite Absolute which is the source of the sustenance of all animate objects of this world. The object of the performance of pious works is conceived by his worshippers as a means for the attainment of their own happiness in this world and hereafter. As the Sun is found to be the sustaining power of healthy growth of life and the nourisher of the riches of the people which are the most coveted rewards of a pious life the quality of piety is prayed for from the object of worship. Henotheistic philosophy allows the worship on condition that the Sun is recognized as a temporary medium by his worshipper by whose worship the worshipper may ultimately merge himself in the Indefinite Absolute. This form of worship does not recognize the eternal distinctive nature of the object of worship and should be regarded for this reason as a form of atheism or ego-worship.

74. The essential substantive own potency inseparable from the Absolute Personal Godhead Vishnu (Swarup Shakti) and the perverted condemned reflected Potency (Maya Sakti)

Vishnu is served by an Infinity of powers. He is the Possessor, Proprietor and Source of all Power. It is as integral parts of the Plenary Spiritual Power of Vishnu that the infinitesimal fractions of His power can know Him. The Plenary Spiritual Power of Vishnu and Her integrated parts can know Vishnu directly ; or in other words, the Plenary Spiritual power with Her constituents is inseparably associated with Vishnu and forms the Eternally Associated Counter-whole of Vishnu. This essential Substantive own potency inseparable from the Absolute Personal Godhead Vishnu bears the Scriptural designation of Swarup Sakti.

The Swarup Shakti displays a three-fold Face to us viz., (1) Plenary spiritual Potency (Swarup Shakti proper), (2) the Marginal Potency (Tatastha Shakti) and (3) the Deluding Potency (Maya Shakti)

The plenary Spiritual potency directly manifests the Absolute as He is. The Deluding Potency presents the distorted, perverted, misleading reflected shadow of the Absolute. We, individual souls as fractional parts of the Marginal Potency are capable of presenting or misreflecting the Absolute according as we are assimilated to one or the other of the above two Potencies.

Conditioned souls by their proper nature are infinitesimal fractional particles of the Marginal Potency subject to the pulls of the Spiritual and Deluding Potencies at opposite ends. They have the free choice of desiring to be assimilated with either Potency. They cannot stay where they are. Therefore, the act of choosing to be assimilated with one or the other, is not optional for us. When we choose

to be assimilated with the Deluding Potency we find ourselves in abnormal relationship with the misleading reflection of the Absolute. This is the state of worldly bondage of the conditioned soul. It is, therefore, against our really natural instinct to seek to be assimilated with the Deluding Potency. Our normal position is realised by cultivating the closest affinity with the Spiritual Potency of the Absolute.

75. Vishnu and Rudra.

Shree Rudradeva has a nature which is midway between those of the Absolute Godhead Vishnu and the dissociable particles of the Marginal Potency of Vishnu viz, the *'jeevas'* (individual fallible souls). Rudra is the lord of the mundane nature of conditioned jeevas. He is also the servant of Vishnu. The nature of Shree Rudradeva is an amalgam of the *tamas* quality of the Deluding Potency and the attenuated spirituality of the Marginal Potency with the Plenary Quality of the Cognitive Faculty (Sambit), slightly coloured by Plenary Bliss (Hladini), of the Principle of Plenary Consciousness (chit). Rudra has a personality presenting in a degree some of the Divine Features of Absolute Godhead Vishnu but perverted by amalgamation with the destructive faculty (Tamas) of the Deluding Energy. Whereas Vishnu displays the fullness of Divinity uncontaminated by any mundane quality. The phallic of Rudra represents the masculine mundane creative faculty. Rudra in conjuction with the Deluding Energy, his consort Durga who represents the mundane feminine faculty, creates all mundane entities. Rudra is the source of the pro-creative power of Brahma, the first and greatest of jeevas.

The Barhma Samhita (5/45) compares, Vishnu to milk and Rudra to curd. Rudra's original in the Absolute Realm is Sadashiva, a Plenary Constituent of Vishnu. Rudra is the source of the 'tantras' i. e. words containing elaborations of the revealed Words. He is also the teacher of speculative Illusionism (Mayavada) as compiler of the 'tantra's for deluding those jeevas who desire to be deluded.

76. Sreedham Nabadwip is the Holy seat of Ninefold Devotion

The Nine principal modes of the pure spiritual service of the Absolute practised by perfectly pure souls have their specific locations in Shree Nabadwipdham, the Transcendental Abode of the Supreme Lord Shree Krishna Chaitanya. Shree Nabadwipdham is made up of Nine Islands and each of those Islands is the seat of one of the Nine modes of pure devotion.

The above phraseology implies that the Supreme Lord Shree Krishna Chaitanya performs His Eternal Divine pastimes in His Own Eternal Transcendental Abode which bears the name of Shree Nabadwipdham. The Abode of Godhead accommodates all His eternal servants, engaged in serving Him in their own respective ways.

The transcendental Shree Nabadwipdham does not, however, manifest itself to the limited senses of conditioned souls who are averse to the unalloyed service of the Absolute Personal Godhead. Those who suppose that they can see Shreedham Nabadwip with their fleshy eyes commit the most heinous form of offence possible against the Divinity. 'Those who suppose that the Limbs of Vishnu are material, are the greatest maligners of the Divinity.'

Nine specific forms of unalloyed devotion to the Absolute Supreme Lord Shree Krishna are represented by the careers of nine great devotees.

(1) The form of submissive listening to the Transcendental Sound from the lips of a pure devotee is represented by King Parikshit.

(2) Recital of the Transcendental Sound represented by Shree Shuka Deva.

(3) Recollection of the Supreme Lord, by Shree Prahlad.

(4) Tending His Feet,—by Shree Lakshmi Devi.

(5) Worshipping Him by rituals, -by Maharaj Prithu.

(6) Making obeisance to Him,—by Shree Akrura.

(7) Doing His menial service,—by the Monkey Hanuman.

(8) Being His friend,—by Shree Arjuna.

(9) Surrendering his all to Him,—by King Bali.

77. Worship of elephant-headed Ganesh conceived as an aspect of Indefinite Absolute by seekers of riches and worldly success

Ganesha is worshipped as remover of all difficulties from the way of worldly prosperity. But as a matter of fact neither worldly prosperity nor the difficulties in its way are of a permanent character. They are considered by Henotheistic philosophy as fictitious. The worshippers of Ganesha are accordingly required by the principles of that philosophy to aim at the merging of themselves in the Indefinite Absolute as the ultimate goal. The remover of worldly difficulties is declared by the Scriptures as the creator of difficulties by his apparent favours that actually tend to prevent the sight of the personal Absolute Godhead Shree Nrisingha Deva. The sight of the Absolute can alone relieve the conditioned soul from the besetting difficulty of his hankering for worldly success, by the complete fulfilment of the spiritual hankering for pure worship of the Personal Absolute inherent in the soul.

78. Worship of Brahma the aspect of the absolute perceived as reflected and perverted by the temporary creative faculty

From the observation of the phenomena of temporary creation it is not possible to reach any definite i.e. real knowledge of the Absolute. The worshippers of Brahma mistake the temporary creative function as capable of supplying the clue to real Existence or the Absolute. But they are bound to find themselves compelled by the pressure of logical argument to accept Indefiniteness as the ultimate form of the Absolute and the merging of the speculative mind in 'nothing particular' as the grand, irrational goal of all temporary activity. Such worship is devised to lead to nihilism by the elimination of the necessity for all temporary activities which are dogmatically supposed to be the only forms of activity at all possible for us.

79, Moving film showing Shree Narayana reposing on Shesa ; Shree Narayana seated on His Throne ; Shree Krishna on the hoods of the serpent Kaliya.

80. Picture Gallery (No. 1.)

The Paintings represent the transcendental forms of the Acharyas and the Forms of the Supreme Object of their worship.

81. Picture Gallery (No 2.)

This stall contains a collection of rare and old pictures illustrative of the Divine Activities of Shree Shree Radha-Govinda and of the Supreme Lord Shree Krishna Chaitanya.

82. Utensils and articles used in the ritualistic worship of Vishnu ; Mahaprasadam and the sacred refuse of articles after they have been enjoyed by the Divinit ', various sacred emblems.

83. The acceptance by the fourth order of ascetics, of the tridant (tridanda) of renounciation at the highest class of seekers of devotion to the Absolute is supported and approved by the six Goswamins.

The mode of renunciation (Sannyas) by acceptance of the triple-staff or tridant is the original Vedic Institution. Entry into the order of holders of the tridant is specially enjoined on the Brahmans i.e. theists. The principle of the institution is pertinently described in the Bhagabatam (Bhag. 11-29-10). 'This is the soundest mode for all the Ages, approved by Myself (Shree Krishna), viz., the recognition of My Substantive Reference in all entities by all faculties of mind, speech and body.' The tridant is explained by Manu (12-10) as symbolising control of speech, mind and body respectively, the imperative necesssity of which is inuate to the judgment of the Tridandi Sannyasin.

The six Goswamins were associates and contemporaries of the Supreme Lord Shree Krishna Chaitanya. They were authorised by Him to record His Teachings. Renunciation of the world is laid down in the writing of the six Goswamins as the indispensable pre-condition for the attainment of spiritual attachment to the Feet of the Absolute Personal Godhead Sree Krishna. The Goswamins themselves were Paramahansas but observed, all through their long careers, in their external conduct, the strictest severity of discipline enjoined on the Tridandi Sannyasin by the Scriptures.

The Supreme Lord Shree Krishna Chaitanya exhibited the Lila of renouncing the world at the age of twenty-five with the explicit object of following the path of Tridandi mendicant of the city of Avanti described in the eleventh skandha of the Bhagabatam

84. Tridandi Sannyasins of bygone time.

The best authenticated examples, among a host of others are those of—the Supreme Lord Shree Krishna Chaitanya ; Srila Gadadhar Pandit, associate of Shree Chaitanya ; Srila Madhabacharya, author of 'Mangalbhasya' commentary on the Purusha-sukta hymn, and Srila Ballabhacharyya,—both in the line of disciplic succession from Srila Gadadhar Pandit, Srila Prabodhananda Saraswati, Guru of Srila Gopal Bhatta Goswami Prabhu ; Srila Vishnu Swami, Founder-Acharyya of one of the four Vaishnava Sampradayas ; Srila Bilwamangal ; Srila Sreedhar Swami, the well-known commentator of the Bhagabatam ; etc. etc.

85. The Gaudiya Publications.

These include authentic and most carefully edited works of the former Vaishnava Acharyas and the encyclopedic writings of Srila Thakur Bhaktivinode, the pioneer of the present movement of the religion of spiritual love to the Feet of Sree Sree Radha-Krishna in its pure form as originally taught and practised by the Supreme Lord Sree Krishna Chaitanya and His most prominent associates and followers, together with various publications from the pen of the present Acharya or authorised by him. The collection also contains a number of rare old manuscripts.

By way of conclusion.

The Exhibition is the third of its kind organised under the supervision of the Acharya of the Gaudiya Vaishnavas, by Sree Viswa-Vaishnav-Raj-Sabha, the spiritual association of pure devotees originally founded by the six Goswamins and since revived about fifty years ago by Srila Thakur Bhaktivinode. The object of the organisers is to impart Theistic education to the masses in a popular, but thoroughly scientific, way in conformity with the Scriptural method of exposition of transcendental subjects. The method of exposition followed and enjoined by the Scriptures is the path of "*Sruti*" i. e. 'listen-

ing' from the lips of the Guru or pure devotee to the Divine Sound Who is identical with the Absolute personal Godhead. 'Kirtan' or 'Exposition' of the Absolute in the form of the Sound is the only function of the pure devotee of Godhead. The Exhibition is that mode of worship which is termed 'Archan' i.e. concrete or ritualistic exposition, by the Scriptures. The 'Archa' or representation of transcendental and Divine events and personalities in a visible form by means of dolls and pictures requires to be approached by the method of 'Archan' or reverential worship by all theistically disposed conditioned souls who sincerely seek for spiritual enlightenment by following the right method in approaching the Absolute.

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER II

(*Continued from P. 63, August, 1931*)

234 'It has reached the king's ear that there
has been an excess of *kirtan* in Nadia.
It is the order of the king to catch and
take them to him.

235 'Sribas Pandit will slip off in some
direction or other ;
Utter ruin has at last overtaken us all.

236 'I had told even then, with rude bluntness
Let us cast the household of Sribas into
the Ganges.'

237 'You did not do it then, treating it as a
joke'
You will presently witness the occurrence
of our utter ruin

238 Some said, 'Why, indeed, should it affect
us at all
We will have Sribas bound and hand him
over to anybody who demands'.

239 Thus ran the rumour from town to town,—
'The king's boats are comming to catch
the Vaishnava

240 All Vaishnava community heard these
words.
They subdued their fears by the
recollection of Govinda.

241. ,Whatsoever Krishnachandra ordains must
needs be true;
As the selfsame Lord ever exists how can
there be fear from any wicked person?'

242 Sribas Pandit was most open-minded;
He had a firm faith in whatever he
happened to hear.

243 In view of the fact that it was the realm
of the Yavanas he grew afraid in his mind.
Gaurachandra was apprised of the heart
or His devotee.

244 The Lord Himself had come, this
the devotees did not know.
The Son of Sri Shachi now began-to
inform them of it.

245 The Supreme Lord Biswambhar moved
about without fear;

The God of Love surpassed the beauty of
everything in the three world.
246 He had His entire Body anointed with the
sweet-scented sandal Paste;
His lotus Eyes shone beautiful and so did
the crimson nether Lip;
247 The beautiful Tresses adorned His face
charming as the fullmoon ;
The sacrificial thread enhanced the beauty
of His Shoulders and of His exquisite Form;
248 He was clad in excellent apparel ; His
nether Lip was tinged with the betel.
The Lord made His way to the bank of
the Bhagirathy in a merry mood.
249 All performers of previous good deeds
were gladened by the Sight :
All wicked persons felt a dejection of spirit
on seeing Him.
250 "He feels no fear, but He must have heard
the terrible rumour;
He moves about in the town as a Prince":
251 Said another," Brother, I have understood;
pause a little and you will see.
All this that you notice is only a device
for the flight."
252 Biswambhar looked about Him without
any indication of fear;
There lay before Him the beautiful
current of the Ganges and charming
sloping bank.
253 He saw a herd of cows grazing on the
meadows on the margin of the stream ;
They came on bellowing for drinking
the water.
254 Some of them ran on all sides with their
tails erect;
Some engaged in fight: ; some rested on
the ground; some drank the water.
255 On seeing this the Lord said repeatedly
with a thundering voice
Amid deafening ejaculations,"Myself am
He; I, indeed, am the Lord'.
256 In this fashion He sped to the house of
Sribas.
"What dost fellow, Sribas ?" He demanded
with a thundering voice.
257 Srinibas was worshipping Nrisingha in his
room,
The Lord repeatedly kicked at the door.
258 "Whom dost thou worship, Whom dots
thou meditate ?
Behold even Him Whom thou worshipst
here before thee".
259 Sribas Pandit now had the vision of a
burning fire ;
His exclusive mood was interrupted and
he looked about him.
260 He saw that Biswambhar was seated in
the posture of the warrior.
Four-handed, with the conch, disc, club
and lotus in His four arms.
261 He was in the act of roaring like the soul
of the maddened Lion ;
He was giving forth thunlering ejaculations
and making a sound with His left armpit.
262 As he beheld this Sight the limbs of
Sribas quaked ;
Srinibas was struck dumb and could
articulate nothing.
263 The Lord called with a great voice.
"Fellow, Srinibas
Dost thou not know so long about My
Appearance ?
264 "By thy loud *samkirtan* and the
thundering calls of Nara
I have come with all My servitors,
quitting Vaikunta.
265 "Thou livest unconcerned without
recognising Me ;
Nara has gone to Santipur abandoning Me.

(To be Continued)

Ourselves

Aug. 7-9.

At Chakdah-Kanthalpuli and Yasora.

His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj paid a short visit to the Holy Seat of Srila Mahes Pandit at Kanthalpuli, Chakdah, during Aug. 7-9 His Holiness lectured on 'the duties of students' at the Ramlal Academy on the 8th and on the following day led a sankirtan procession from the Samadhi of Srila Mahes Pandit to the Seat of Srila Jagadis Pandit in the village of Yasora.

Aug. 23.

Huge sankirtan procession led by Editor traversed some of the principal streets of Calcutta on the occasion of the commencement of the Anniversary celebrations of the Calcutta Gaudiya Math.

Aug. 28.

Festival of the Advent of Sree Baladeva was celebrated at all the Maths. Editor addressed special gathering of citizens in the Great Hall of Calcutta Gaudiya Math on this occasion.

Aug. 30.

Second great sankirtan procession led by Editor along the streets of Calcutta in connection with the Anniversary celebrations of the Calcutta Gaudiya Math.

Sept. 5.

The festival of the Advent of Shree Krishna was celebrated at all Maths.

Sept. 6.

The anniversary of the Festival at the house of Sri Nanda Maharaj on the morrow of the Birth of Shree Krishna, was celebrated at all Maths.

The Exhibition of Theistic Education organised by the Calcutta Gaudiya Math on the spacious lawn of the Corporation Metal Depot at Bagbazar was formally opened by Srijut Prafulla Nath Tagore, Sheriff of Calcutta.

Sept. 13

Farewell address embodying the Blessing of the Supreme Lord Shree Krishna Chaitanya offered by the devotees of the Calcutta Gaudiya Math to Srijut Jatindra Nath Bose M.A. M.L.C. Solicitor, Member of the Round Table Conference at a distinguished gathering in the Lecture Hall of the Calcutta Gaudiya Math on the eve of his departure to England for attending the forthcoming meeting of the Conference for settling the political future of India.

Sept. 23

Under the auspices of the Saraswat Bhajan Mandal of Purusawalkam, the Swamijis of Shree Gaudiya Math, North Gopalpuram, Madras, held a Harinam Sankirtan at Ramajayam of Flowers Road, Kilpuk on a special request by the members of the Mandal on Wednesday the 23rd Sept. '31 at 8 P. M. The special method prescribed and recommended by Shree Chaitanya Deva is to utter the name of the Lord Sheri Hari. Harinam Sankirtan is, therefore, the special activity of Shree Gaudiya Math by which its members are attempting to relieve the sufferings of the conditioned souls in this world. The Swamijis were approached at the close of the meeting with another request to lead a Bhajan party in the division next month.

ALL GLORY TO THE DIVINE MASTER

THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SHREE SAJJANATOSHANI

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Circumambulation of Sri Brajamandal

HIS Divine Grace Paramahansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj, the spiritual Head of the Madhva-Gaudiya Vaishnava Community following Sri Krishna Chaitanya Mahaprabhu, has been pleased to invite co-operation of all persons of every nationality, irrespective of caste, creed, colour, age or sex in the devotional function of circumambulation of the Holy Sphere of Braja (Sri Brajamandal) in the Footsteps of the Supreme Lord Sri Krishna Chaitanya Who exhibited the Lila of performing the circumambulation of Sri Brajamandal during the winter of 1514 A.D.

The narrative of the circumambulation performed by Sri Chaitanya Mahaprabhu is found in the Charitamrita. After His return to Puri from the South in 1514 A.D. the Supreme Lord wished to visit Sree Brindaban. He started from Puri in the Autumn of the same year in the beginning of Aswin (Sept-Oct) with a single attendant Balabhadra Bhattacharyya to accompany Him during the journey on foot through the forest of Jharikhanda (Orissa Garhjats and Choto Nagpur). Sree Chaitanya reached Mathura towards the end of the month of Kartik (early November) via Benares and Prayag (Allahabad). He set out on the

circumambulation of Sree Brajamandal early in Agrahayana (middle of November). He completed the tour of the Sphere of Braja before Magh (Jany) was far advanced when He began the return journey to Puri via Prayag (Allahabad). It is in commemoration of the Leela of the Supreme Lord that His Divine Grace has been pleased to undertake to guide the devotees round the Sphere of Braja about the middle of ensuing November (beginning of Agrahayana).

About seven years back in 1925 His Divine Grace was pleased to perform the circumambulation of the Sphere of Gauda (Gauda-mandal), identical with Sree Brajamandal, in the company of the devotees of Sree Chaitanya Mahaprabhu. He has instituted the Annual Circumambulation of Sreedham Nabadwip, where Lord Chaitanya made His Appearance in 1486 A. D., by all the devotees of the Supreme Lord by the method of the Sankirtan procession since 1918 A. D. These preliminary activities have naturally led up to the Circumambulation of the Sphere of Braja that is going to be undertaken by His Divine Grace in the company of all the devotees during ensuing November and December.

It is not possible for a conditioned soul to obtain any access to the transcendental realm of the Eternal Pastimes of Sree Krishna except by the causeless mercy of the pure devotee of the Supreme Lord and under his guidance. In other words only one who is himself a whole-time bonafide servant of the Personal Absolute Sree Krishna has the power, by the Will of the Supreme Master, of enabling the fortunate person of this world to traverse, by faithfully following in his foot-steps, the highest spheres of the absolute realm.

The Transcendental Sphere of Gauda is identical with that of Braja. All who seek to benefit by the function must be prepared to always bear in mind this basic principle of the whole process. Sree Krishna Chaitanya is identical with Sree Krishna. Sree Krishna Chaitanya is Sree Krishna Himself in the Eternal Role of the Supreme Teacher of His Own Service by His Own Example as the Ideal Servant of Himself. Unless one submits to be taught by Sree Krishna Chaitanya as to how Sree Krishna is to be served one has no access to the spiritual plane of His eternal service. Those who are disinclined to serve the Supreme Teacher by the practice of complete internal detachment from all worldly activities, as enjoined by all the revealed Scriptures, are never eligible for the service of the Absolute Divine Person. To those who are attached to the things of this world in any way the real Nature of the Consort hood of Godhead refuses to reveal itself. Submission to

the absolute guidance of the bonafide *sadhu* is, therefore, the indispensable condition for the realisation of the true nature of the spiritual realm of Braja and of the Transcendental Pastimes of Sree Krishna.

Sree Krishna appeared in this world in this Kali Yuga wearing the Beauty and Mood of His Own Eternally Associated Counter-Moiety, Sree Radhika, in order to make available the highest service of Braja to the graceless atheists of this Iron Age who are exclusively addicted to barren materialistic speculations. The only way in which the whole race of the empiricists and their willing dupes may hope to get out of the terrible slough of their elaborate ignorance, is by following the only method of earnestly calling upon the Transcendental Name of Krishna, identical with Himself, spontaneously manifesting His Appearance on the lips of His bonafide devotee. This is the sum and substance of the teaching of the Supreme Lord Sree Krishna Chaitanya. This is the Divine Dispensation of the Kali Yuga, the hidden secret of the Scriptures.

The eternal religion was first taught by Sree Krishna to Brahma, the first of all created beings. Brahma communicated the same to Sree Narada who in his turn made it known to Sree Vyasadeva. Sree Vyasadeva elaborated the teaching in the Bhagabatam. Sree Shuka learnt the meaning of the Bhagabatam from his father Sree Vyasadeva and recited the same for the edification of Maharaja Parikshit during the week preceding his foretold end by the bite of Takshaka. The Bhagabatam was subsequently recited by Sree Suta who was present at the recital of Sree Shuka, to sixty thousand Rishis who met in a great assembly for the purpose at Naimisharanya.

But in course of time the Bhagabata religion in its pure form was forgot by the people of North India where Sree Krishna had manifested His Transcendental Activities towards the close of the Dwapara Age and where the theme of the Bhagabatam was revealed to Sree Vyasadeva. We have to travel down the ages to find the revival of the eternal religion in the far South of India when, in the twelfth century of the Christian Era, Sree Madhvacharyya taught the worship of Boy-Krishna. This form of the worship of Sree Krishna developed into the first offshoot of the realisation of the full loving service of the milk-maids of Braja in Sree Madhabendra Puri, a successor of Sree Madhva in the line of disciplic descent. Sree Krishna Chaitanya recognised the superiority of the system of Sree Madhva by exhibiting the Pastime of receiving initiation in to the order of Sree Madhvacharyya from

Sree Ishwar Puri, the disciple and spiritual successor of Sree Madhabendra Puri.

But the Theme of the Amorous Pastimes of Sree Krishna in Braja had been revealed to a few eminent devotees before, and in anticipation of,the Advent of Sree Chaitanya. The Poets Sree Jayadeva, Sree Vidyapati, Sree Billwamangal Thakur and Sree Chandidas had sung the Amours of Sree Sree Radha-Krishna with much fuller details than is to be found in an explicit form in the Bhagabatam. All this had, however, been only a preparation for the real Sun-Rise. The Advent of the Supreme Lord Sree Krishna Chaitanya was necessary in order to make available to all persons of this world real access to the fullest meaning of the Pastimes of Braja. The Career of Sree Krishna Chaitanya offers the only exposition of the teaching of the Bhagabatam in the form that is practically intelligible to the people of the Iron Age. The Transcendental Career of Sree Chaitanya is again unintelligible except in terms of the activities of His constituents.

His Divine Grace Paramhansa Paribrajakacharyya Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj is the tenth Acharyya in the line of succession, of the spiritual teachers of the only eternal religion, from Sree Krishna Chaitanya. He is the ninth in the line of spiritual descent from Sree Rupa Goswami who is the original exponent in a clear and systematic form of the function of pure loving spiritual service in all its gradations, having been taught the same for the purpose by Sree Chaitanya Himself.

Meanwhile from a period long anterior to the time of the Advent of the Supreme Lord Sree Krishna Chaitanya, the North of India had been the scene of various non-theistic movements. The Elevationism and Idealism of the different philosophical schools professing allegiance to the Vedas and the atheistical cults of Jainism and Buddhism, specially the former, had brought about the almost total suppression of the Theistic tradition embodied in the worship of Vishnu the supremacy of which had been an admitted fact at least from as early as the age of composition of the oldest hymns of the Rig Veda. Mathura became, as the result of these later movements, the chief centre of the non-theistic propaganda.

The revival of the Vishnuvite religion came from the South and was carried on by the schools founded by Sree Vishnuswami, Sree Nimbarka, Sree Ramanuja and Sree Madhva respectively. The Alvars, who had also preached pure Theism, appeared in the South from a period as early as the Christian Era. Sree Vishnuswami

belonged to the third century before Christ.

The Vishnuvite revival was opposed by an attempt to justify polytheistic or henotheistic worship by the formulation of an impersonal interpretation of the Brahma Sutra which gathers up in a systematic form the Theism of the Upanishads. This school of non-distinctive cognitive Monism, which had a very early origin, attained its climax, also in the South, at the hands of Sri Shankaracharyya. This school gradually obtained the position of popularity by its alliance with the worship of the plurality of gods that prevailed among the masses. The alliance that was thus established between the Upanishads and popular worship of the various races inhabiting the vast country was needed at the time for preserving the existence of the Vedic tradition against the open and bitter hostility of the Jains and Buddhists. It was, therefore, something more than merely patriotic service that was rendered to the country by Sri Shankaracharyya.

But the evil effects of the work of Sri Shankara and the Monists who followed him did not take long to manifest itself. The henotheistic religion sanctioned by the monistic interpretation of the Scriptures proved the most formidable obstacle in the way of the establishment of the pure Theism of the Upanishads rendered otherwise practicable by the defeat of Buddhism and Jainism by the politico-religious policy of Shankara. The henotheists after the time of Shankara were not at all prepared to admit the supremacy of the transcendental worship of Vishnu. They, on the other hand, showed a preference for the worship of Rudra as director of the mundane destructive Energy. This preference had, indeed, been forced upon Shri Shankaracharyya by the necessity of adopting a show of conciliatory attitude towards the similar but deeper Nihilism of the Buddhist cult and the Ego-worship of the Jaina creed.

Sri Krishna Chaitanya accordingly designates Shankara as a veiled Buddhist. Sri Ramanuja and Sri Madhva condemned the teachings of Sri Sankara in the most uncompromising terms. After the age of peril was over the system improvised by Shankara to meet the crisis was interpreted by his followers in a way which was not in accordance with the real purpose of Shankara although it was in seeming accord with the superficial sense of his writings. But it should be possible to read between the lines and separate the temporary but, under the circumstances, useful portion from the permanent sections of his writings. It is possible to allot his proper place to Shankara among the exponents of the

Scriptures in the light of the teachings of Sri Chitanya Mahaprbhu.

The fact is that there cannot be a really perfect synthesis till the highest form of service is unreservedly admitted as the only goal of all spiritual endeavour. The undeveloped theism of the pre-Bhagabata Schools naturally failed to solve all doubts and difficulties. The fully developed Theism of Sri Chaitanya provides the golden bridge by which it should be possible for all to safely cross all the acrimonious religious controversies that have prevailed in different ages and countries. The fullest exposition of the Pastimes of Sri Brindaban offered by the transcendental career and teachings of Sri Chaitanya Mahaprabhu provide the only complete solution of all religious differences and difficulties that have proved to this day the source of all the miseries of this world.

His Divine Grace has accordingly invited the co-operation of all persons, irrespective of caste, creed, colour, age or sex, with an unprejudiced mind, in the devotional function of the circumambulation of the Holy Sphere of Braja for being enabled thereby to realise the true nature of the perfect and universal form of the most intimate service of the Personal Absolute Sri Krishna.

Teachings of Shree Rupa Goswami

(Discourse at an interview with Dr. Magnus Hirschfield of Berlin on 18. 9. 31)

HIS Divine Grace on being approached with the question, "What are the main features of your teachings", was pleased to speak out in reply for about an hour. The words of His Divine Grace's reply as far as secured are given below.

"We are agents who require help from outside to sustain our existence. The help that is coming to us at present is inadequate. Inadequacy is the normal condition of the present atmosphere. By examination by our rationalistic principle we require more help than our friends offer. We have five senses to pick up the knowledge of the present world. As seekers of the Truth we require that we should be endowed with more knowledge. Our thirst is not quenched by the ordinary knowledge deducible from sense-perception available from the empiric professors.

This impulse leads us to enquire as to how we can have more knowledge than can be had here.

We are also found to believe that there is agency who is not furnishing the requisite knowledge because we are proving ineligible for admission to the plane of adequate knowledge. This is the source of the theistic conception regarding necessity for the existence of the Absolute Knowledge as distinct from the knowledge of apparent truths. Hence also the conception of the necessity of the coming of the special agent of the Absolute Knowledge as our thirst is never to be quenched by the supply of the agents of empiric knowledge who alone are ordinarily available here.

We should seek for the fountain-head of all knowledge. If we do not do so we find ourselves poorly supplied. Our capacity for retention of knowledge also leaves us when we choose to be conversant with local, temporary, apparent truths. The symbolical deceptive knowledge is presented when we neglect to seek the connecting thread of all knowledge. Time comes when our physical equipment parts from all its seeming possessions.

The Theistic conception refers to a Fountain-Head where Knowledge is Full, Ever-existing, can impart incessant Bliss. We are pleasure-seekers through the senses. The empiric view does not offer the facility to supply us with incessant Bliss.

There must be a Theistic view. We have to scrutinize the Position of Absolute Knowledge, Existence and Bliss required by us. We must seek for the place where the Absolute Knowledge, Existence and Bliss is to be had.

In Mathematics we get glimpse of the fourth dimension. We are practically restricted to the third dimension by our senses except for a very hazy idea of direction only. Unless the Fountain-Head could be traced we cannot cease from seeking or from being debarred and led astray from Knowledge that supplies an enduring basis for true existence. We are thus compelled by the very direction of all our activities to seek after things which should be called Absolute. Or, to sum up, as we pass our days in the non-Absolute region we should have the impulse to have access to the transcendental region where these dimensions are an inclusion and nothing an exclusion.

If we are not to have Full Knowledge, Un-ending Life, Un-interrupted Bliss, this life would be pessimistic existence. We shall then submit to be born, grow and pass away without tackling the inadequacies of the phenomena.

We should trace the Fountain-Head, the Real Cause from Whom all these

have emanated, not being content with the Agnosticism that prevails more or less at present.

We should seek for more knowledge than we get from our senses. We hope that some clue of the transcendental world should be received by us through a particular process unknown to men with sensuous habits who are busy with phenomena only, concocting many ideas about the future life. Some subscribe to metempsychosis, some to this only life, for completing all preparations for peace at the long end. These varying opinions do not satisfy for the reason that they are secular. The tentative solutions offered by Speculative Philosophy are tainted by this radical defect. They give particular views that do not satisfy, being based upon mundane condition investigated through the senses.

The Absolute Knowledge possessed of all Knowledge, Existence, Bliss, can give all that we are in need of. We are not in a position to advance one step beyond these three dimensions. We are restricted to the partial view. We cannot get the whole impression of a globular sphere at a glance. Some turning or transformation of the angle of vision is required for the purpose of getting the full view. We get the view of only a quarter of the all-round. We see 180° at a time. If we require to see at our backs we have to turn our head to that direction. Then half the sphere is exposed.

At a glance we see only a quarter of the sphere of existence. So we are lacking in simultaneous grasp of the whole idea. We should not, therefore, turn Agnostics etc. When we fail to have the full view fully at one time we should know that our determination of self is but an infinitesimal part of the Fountain-Head from Whom many things have emanated. We should on the contrary, trace Him from where deviation is not possible. Challenging part is to have no lien to deviate from the Fountain-Head.

Any deviation is only part and parcel of phenomena, not the whole thing. The immanent and transcendent are ignored. We engage in one thing with the whole attention, but the exposition of the thing gives a partial idea. If the attributions are eliminated the original thing is to be sought in which many things are incorporated. Incorporation itself gives very little of the whole Integer. The Absolute Truth is thus defined. 'The Absolute Truth reserves the right of not being exposed to our senses.' Our senses fail to get at the whole thing at a time.

Our brain cannot accommodate Fullness, Ever-existence beginning or ending of time. So the Position of the Absolute should be traced in the Person of the Absolute. The Absolute was in

the beginning, is posting every present phenomenon that will disturb the process of transformation and will destroy the phenomenal position. All knowledge will be distinctive and will destroy and put a stop to these things.

But that thing should be traced out. We should acquire the conception of the thing through the senses at present. Sound gives impressions of objects at a distance, like abstracted ideas from the concrete. Abstract ideas like charity etc., in a subtle form tend to captivate the brain in favour of perception and conception of things through the senses. Sound conveying impressions of phenomena requires corroboration from the four other senses and the mind as well.

We reject sounds whose validity is required to be testified to by the other senses. The transcendental sound has got a distinctive character. The sound from the fourth dimension received by the ear has got a special potency to clear out all restricted ideas and to include everything of phenomena. Present sound is meant to be restricted to the third dimension, to be transcended by the fourth and higher dimensions. The transcendental sound clears out all impediments that block the path of the sound.

The idea of immanence cannot be secured unless we break down the molecules. Unless we break them we cannot go to the other side, transcend time and space. That sound will give a clear signal, a free path, by which we can make some progress towards the Absolute. That sound should be received through instruction. It should not be confounded. We should undo what we have received hitherto. There will be no loss. The distinctive feature of that sound is that it should incorporate all reciprocal objects along with the sound. That sound should not be neglected for the distinctive reference of coming from there as it will include all and should be coming with all sorts of potencies to clear out all sorts of un-aesthetic and wrong impressions received from our aptitude to enjoy the world which should not hamper our progress towards the Full and Eternal.

We are only showing our natural aptitude and should not be denied. We should be lending our ear to receive the transcendental sound. We should stop all our senses for the time being and receive the things and not merely their attributions. The transcendental sounds are given us by the Fount-in-Head Who can take the initiative. He is not 'It.' He is to be targetted as Male-Moiety of the things, of the subservient phenomena. The transcendental sound should not lack any part of the Integer.

The transcendental sound is equipped with All-potency. As the potency of

sound is restricted we find diverse existences in different things and are not in a position to receive things in full. Partial conceptions also make us forget. We should shake off all other ideas and thoughts for the time being. When we receive the transcendental sound from the transcendental region the messenger will not bother to impart any worldly ideas as the living sound is full, including all words and ideas of this world. We expect the Absolute Language flowing into the ear which will include all languages. If we behave otherwise that sound cannot communicate itself to us.

The transcendental sound has got innumerable potencies. It has power of delegating power to us to receive all of it. When it comes from an unknown region it should first inject such power to our feeble receiving instrument as would enable us to welcome it. We must not show a challenging or rejecting attitude as we are liable to do towards advice gratis.

We should know that the transcendental sound has the necessary potencies that require to be vested in us, all sorts of puddings and consumptions, to enable us to neglect the other senses. Our eyes, nose, etc., will be regulated by that sound. This is not hypnotism or mesmerism which give anthropomorphic ideas. These are altogether beyond the human scope. They should charm and transform the human. They should not depend for any help from the senses or empiricists restricted to their poor rationalistic expedition only. Such help cannot be effecting, can only hamper, when transcendental sounds will be flowing into our ears from an agent who will inspect whether we require mundane supplies.

The transcendental sound will carry all the requisites necessary for receiving the sound. We should simply patiently wait through the whole of our life. The transcendental may come through a human and all other agents, if we are ardent, if we require his help, if we unconditionally surrender everything acquired by the empiric method, if we dismantle the constructions accrued during the empiric period. If we do not dismantle them there will be no elegibility for receiving the transcendental sound.

The transcendental sound will be coming out of the Initiative Faculty of the Unknown. He is precluding us from the sound. Whatever submits to our senses are Nature's product. When we engage our senses we fail to make progress because we have not dismantled all culture, even all aesthetic culture of this world. If we are desirous of catching the transcendental sound we shall be prepared for the time being to suspend all sensuous activities and wait for the transcendental sound to include all.

If we ignore the Cause of Causes we miss the opportunity to receive the transcendental sound. As present people are engaging in materialistic activities we wish some sort of elementary culture to be introduced to make them progress in the line of the full existence. Spiritualists in every part of the world are busy in threshing the subject by deferring wrongly to the mundane reference. True spiritualists speak out all to persons who are incredulous. This incredulity will be slowly removed by the transcendental sound. If the speaker utters anything mundane it will not lead to the transcendental position.

If we are fortunate to receive the sound that is beyond the human scope we should listen to it. God-head sends down His messengers in symbolised figures to give us if we are at all really sanguine, ideas of the Absolute. It is only then that we would be enabled to make any progress. This fortune is now denied to all who have love for transformable things.

Persons desirous of having the view of the whole at a glance should have their access through the transcendental sound only and not through the senses. The distinctive feature of that sound is that it carries all sorts of information and potencies that would give us facilities to welcome the sound. Those who neglect to attend to that sound would be unmindful of the Fountain-Head. They would be engaging in the plight of intellectual activities in this material space that cannot accommodate spirit. They would be apt to carry gross things there to enrich that region. But the lanterns are not necessary for seeing the Sun.

The lanterns are useful for seeing things in the dark. It will only encumber and obstruct if we carry the knowledge and acquisition of this world for progress in that region. We may be very simple in our habits, may be very poor in our linguistic equipment, but when the transcendental sound reaches our ear that will clear up all dirts of our ear accumulated by previous receiving of the mundane sound. This will be secured in the company of persons who are sanguine to restrict their whole activity to the transcendental process. If we pay some fee to the scoffing atheists, to the professors of empiric wisdom, to the builders of the temporal structures, etc., these partial donations in exchange will not give us the whole thing. We should not think of bartering at all. The transcendental sound does not require any earthly postages for its communication.

We must not neglect the transcendental sound freely transmitted by the agents of the Absolute. We find ourselves interested in many things that are not known to us. The doctors

do not know the remedies of many diseases. We require no monetary value in exchange for transmitting our message. We live a simple life and require little help from others in the way of scientific facilities. As we have got our ear we can receive the transcendental sound and vocalise the same to any intelligent person who may hear us.

This will not be accessible to persons who have very little culture, who are engrossed in sensuous engagements. But we expect the intelligent section to make some preparatory progress towards a region of which we are essentially in need. In these days of materialism we are simply puzzled by these high-thinking views. We are trying to do much to enrich the human intellect. But we are startled when we are told to look beyond. This is silly.

We want to rouse up the true mentality of the civilized world for requiring help. The secular help cannot appease our hunger. The transcendental help can. We intelligent people should receive the transcendental sound. We are now vitally concerned in this as every one is engaged in exploring ways and means for getting rid of our present unbearable inadequacies. We should spare a portion of our time to receive those sounds.

I am too poor in language to convey to you what I have to say. I do not know whether I could give any little idea of what I want to.

Some Impressions of the Exhibition of Theistic Education

(By an Eyewitness).

THE Exhibition of Theistic Education organised, under Guidance of the present Acharyya of the Gaudiya Vaishnavas who follow the Supreme Lord Shree Krishna Chaitanya in His interpretation of the theory and practice of the service of the Absolute enjoined by all revealed Scriptures of the world, by the Gaudiya Math of Calcutta, remained open to the public every day from 7 A.M. to 10 P.M. from the 6th to the 23rd of September, 1931.

No gate-fee was charged and no persons were disallowed on the pleas of caste, or colour. It is a reasonable estimate that in course of eighteen days no less than a million of persons obtained a view of the exhibits. Pamphlets in Bengali and English were circulated at a triffling price describing the principles demonstrated by the arrangement of every separate stall aggregating eighty-five, devoted to the exposition of purely spiritual subjects selected from the whole body of the Scriptures. Notwithstanding the phenomenal rush of spectators of all classes and conditions there was no untoward incident during the whole period of display. These details may serve to convey to the reader some ideas of the phenomenal external success of this wonderful attempt to provide truly Theistic education on a popular scale by an intelligible scientific method. The English pamphlet has been published in this journal. It will give the reader an idea of the inner meaning of the demonstrations.

It may be asked if this inner meaning was also accessible to the casual observer who was hardly in a position to devote much of his time to the close examination of such a large number of stalls. To the average visitor in most cases the demonstrations presented an opportunity of going over ground more or less familiar. The visitors had to be content with a cursory glance at the brief labels, announcing the subject matter of the stalls. Those who had perused the pamphlets or were led round the stalls by the guides who explained the subjects, could of course compare the system of faith set forth by the Exhibition with their own previous convictions and arrive at diverse opinions regarding the Exhibitions in accordance with their different individual temperaments. But none of these results meet even the minimum expectations of the organisers.

The Acharyya teaches the Absolute Truth. He does not want the spectators to regard the Exhibition through their erring senses under the guidance of their erring minds. Neither does he want the visitors to speculate on what they see in any way that they like. He wants them to be prepared to experience what is absolutely inaccessible to their present senses and mental outlook. Any person who visits the Exhibition in accordance with the intention of the Acharyya, is likely to find himself on definite track of the Absolute.

This is the sum and substance of what the pamphlets have to say. Neither the pamphlet, nor the exhibits are claimed to be able to reveal their real incoming to the irreverent or sceptical critic who is not troubled by any diffidence of his capacity to approach the Absolute. To such fully eclipsed

particles of the Marginal Spiritual potency of the Absolute the gates of the realm of the Truth ever remain completely shut.

The transcendental nature of the Exhibition organised by the bonafide Acharyya may win universal recognition only when the fury of the empiric campaign against Truth will have abated a little allowing the average unsophisticated person an opportunity of listening, without decided bias, to the words of the transcendental messenger. All persons,—children, youngmen and old men,—will then be in a position to understand that it is nobody's interest to offer the sceptical attitude to the messenger of the Truth. The proper function of scepticism should be exercised only towards the pseudo-teachers of the ephemeral and hypothetical. The day when this will be generally recognised may not be so far distant as avowed opponents of the Truth are pleased to imagine.

If the proper attitude of reverential submissive attention is offered to the words of the pure devotee of Godhead the child will be as much benefitted as grown-up men. This is because the appeal of the devotee is made to the soul who is not hampered by any conditions of physical or mental existence. The awakening of the soul is brought about as soon as the mind and body stand out of the way of the soul.

This real significance of the spiritual Exhibition manifested to the view of erring humanity by the causeless grace of the Acharyya is dawning slowly upon the awakened conscience of the people. A universal remorse is being slowly experienced for the previous neglect of the rare opportunity, provided, after ages of travail brought on by deliberate sin, for the complete redemption of all souls by the unsolicited grace of the Best-beloved of Krishna.

It was, indeed, an unwelcome surprise to the race of iconoclasts who pretend to be worshippers of the impersonal, to be told by the Acharrya in such an effective way that there can be no such thing as conditioned existence except as a condemned derivative of the Absolute who is the one real existence, the unwilling source of all mundane aberrations, supremely concrete in His Activities and willing to manifest Himself to the view of mundane spectators, who are anxious to approach Him in the spirit of service, in the figures of corresponding concrete mundane entities, for the redemption of those who submit to be saved by Grace, but retaining in all His purity His own Spiritual potency. This Spiritual Event of the Descent of the Transcendental on the mundane plane is brought about by the agency of His bonafide devotee in furtherance of the Divine Will.

The Theistic Exhibition differs from the mere lifeless, symbolical representation of the realm of the Absolute. If an empiric scholar of Srimad Bhagabatam and Sri Chaitanya Charitamrita conceives the idea of conveying the meaning of the Scriptures by means of scenic representations the result will be lifeless and ineffectual and will never impart any actual spiritual experience. To go round such a show may be effective in the empiric sense which is only calculated to delude. Regarded from the point of view of the empiric scholar the Theistic Exhibition organised under the guidance of the Acharyya may appear to be on a level with his own futile performance. It is possible even for such a deluded person, if only he is inclined to pay his unbiased attention to the words of the Acharyya explaining the truths revealed by the Exhibition, to be convinced as far as his limited powers of understanding allow, of the categorical difference between the spiritual activity of the devotee of Godhead and the mundane performances of a conditioned soul who has no real access to the Divinity.

The bonafide Acharyya does nothing that has not been already accepted by Krishna. This must needs be so by reason of his perfect serving disposition, his possession of the requisite spiritual faculties and his constant responsive communion with the Absolute personal Godhead. These conditions make all activities of the Saviour Acharyya possess the full redemptive efficacy. No particle of the activities of the bonafide Acharyya is less than the manifestation of the living All-perfect, notwithstanding the appearance of mundane grossness that his activities choose to display to the view of those pedants who are utterly averse to the service of the Absolute.

This may be puzzling and appear as even self-contradictory to the judgment of atheistical ignorance. But to one who allows the full play of his own rational faculty the categorical nature of the difference between the Divine performances of the bonafide Acharyya and the mischievous antics of the graceless atheist must be as clear as the day. The malicious imitations of spiritul performances and criticisms of the doings of the Acharyya by the enemies of Godhead, are calculated to lead astray only those unfortunate persons who are themselves deliberately indisposed to exclusively serve the Absolute Truth by means of all their faculties.

Another equally unwelcome surprise was offered by the Exhibition to all those self-satisfied hypocritical sectarians who maliciously pretend to honestly despair of any final reconciliation of the diversity of religious opinions that have been disturbing the peace of the world

for all time. The Exhibition offered a complete synthesis of the teachings of all revealed Scriptures of the world. Had this been otherwise the bonafide candidate for the service of the Absolute would have the most cogent reason for disbelieving the spiritual character of the performance. All the Acharyyas (practising teachers of the commanding Word of Godhead) belong to one and the category of unconditional servants of the Divinity. They are the perfect living mediums for the full manifestation of the Will of the One Supreme Lord to the clouded vision of conditioned souls. They do not stand in the way of one another. It is the pseudo-followers of the bonafide Acharyyas and hypocritical admirers of false prophets who alone are obstinately bent upon detecting differences where none can really exist. Mankind should be wiser after their long bitter experience of the tactics of these eternal dupes of the Deluding Energy of Godhead, and cultivate the wholesome disinclination if continuing to remain the willing victims of these enemies of God and man as they have undoubtedly been proved by their activities in the ages gone by. The progress of the race in the direction of true rationalism is on its trial and may it constantly pray for the unambiguous mercy of the Supreme Lord, manifested by all the bonafide Acharyyas, to be delivered from the eternal plight.

The familiar dodge of all confirmed sectarians is to represent their own narrownesses as the only non-sectarianisms. They should be able to convince nobody except persons who are deliberately pledged to sectarianism against the dictates of their free reason. The sectarianisms of the present age represent both eccsiastical and empiric varieties. It will be necessary from the seeker of the Truth to steer carefully between these modern Scyllas and Charibdyses Real non-sectarianism admits the distinctive Name, Form, Quality, Activity and serving personalities as the eternal paraphernalia of the Absolute. The impersonalists have been dogmatically preaching that non-sectarianism must be smothered to death by being deprived of all its distinctive features which are of the essence of the Absolute. This counsel for depriving the Absolute is prefered by those unfortunate delirious persons who are prepared to commit suicide to avoid being restored to their natural healthy state. It has never been possible for any person to subsist on the mere abstraction of nothing particular, the goal that is proposed by the empiric impersonalists of the different camps.

Transcendental Geography

THE praises of the Holy Land of Bharatvarsa are sung by the Scriptures but are liable to be grossly misunderstood by empiric commentators. It has often been supposed by such persons that the Holy Land means the Land which has got sacred associations for the reason that certain ritualistic practices of religion had been performed in the country by the former generations. This interpretation keeps the Land separate from the functions and regards the function itself as having been performed on the material soil of the country. If the Scriptures are studied with an open mind it will be found that they never intend to convey any such materialistic ideas. They plainly mean that the Land itself is as sacred as the function and that both possess the same transcendental spiritual nature.

It is our purpose to study the implications of these clear statements of the Scriptures. Gya, Benares, Prayag (Allahabad) and Mathura are most important landmarks in the religious Geography of the country. But before we proceed further it is necessary to make it clear to the reader that the transcendental has nothing to do with the material. The mundane tract of land bearing the name of India is not the spiritual realm in which Krishna's Pastimes are eternally displayed. So it is not a national predilection that should be suspected in the attempt to arrive at the scientific explanation of the Scriptural statements bearing on the Holy Land of India. The utmost concession that can be allowed to the Indian national sentiment is that the Land of India has been favoured by the manifestation of the Pastimes of Krishna and that the record of the Event has also come down to us intact. In this respect India may be considered as a specially privileged Land in the whole World. But because the Sun happens to be shining on India at this moment India need not, therefore, be regarded as possessing the monopoly of the light which it is privileged to receive from the only common Source of all illumination of this earth. The sages of India were, indeed, privileged to disseminate the light which they received from the transcendental Source and in this sense the Land, as having been blessed by the feet-dust of the servants of the Lord, may be rightly regarded as Holy Land.

But there is also really such a thing as the transcendental realm and this

realm has also got its specific divisions constituting its various constituent spheres. These are part and parcel of the transcendental events and descend to the plane of this world when the Divine Events manifest their visible appearance.

The sacred streams of the Ganges and the Yamuna correspond to the two correlated paths of reverential regulated service and confidential spontaneous free service of the Divinity respectively. Prayag stands on the confluence of the two streams and marks the parting of the ways. Mathura, situated on the Yamuna, is the centre of the realm of the non-conventional intimate service of Krishna. Benares which is located on the Ganges farther down than Prayag, is the head-quarters of non-distinctive empiric idealism. The empiricists (jnanins) of Benares seek to control the activities of the peoples located on the lower course of the Ganges who are given to fruitive work (worldly activity). Gya is the centre of fruitive activity. The stream of Karmanasa (destroyer of fruitive activity) flows between Benares and Gya. After fruitive work is given up on the realisation of its worthlessness from the point of view of empiricism, or knowledge born of experience, a person still continues in an undecided mood to move for a time along the accustomed path of regulated service. But a decision is sought to be forced upon him at Prayag. He is there offered the definite choice of pursuing the regulated course or embracing the freedom of non-conventional spontaneous service. If one persists in his former course he will lose himself in the barren heights of the Himalayas to be absorbed in the Absolute. The regulated service can have a real meaning only when it is a preparation for the spontaneous service of Godhead. No rational scheme ever provides a perpetual condition of tutelage as the normal state. When empiricism fails to realise its own essentially probationary nature after it has been given a fair chance it quickly degenerates into a rooted aversion for the service of Godhead. Above Prayag it is not necessary, nay it is positively harmful, to pursue the very course that is enjoined by the Scriptures when a person is voyaging up the Ganges for reaching Prayag.

Persistence in the regulated course ends logically into a slackening followed by the final loss of all individual fruitive activity. The point of stagnation is reached at Benares. Thereafter the seeker is in urgent and immediate need of finding a new standing ground. This need is real and is capable of proper satisfaction. But he will not get any help in this direction from his empiric or canonical advisers. He should now seek the guidance of the pure devotee of Krishna. His passage of the Ganges

to Benares should have enabled him to impress this need on his mind. If he has performed the voyage in a mechanical way he will be the confirmed slave of the disposition of inertia produced by his past thoughtless activities. Nevertheless Sree Rupa awaits at Prayaga to impress the imperative neccessity of accepting the change of course by being initiated in the free service of Krishna represented by the Yamuna. If one does not avail of the help of Sree Rupa he is finally left without any standing ground of his own. It may be the deliberate choice of infatuated empiricists who choose to follow the Scriptures by the dictates or their own limited understanding, but is nothing short of utter self-destruction.

The proper transcendental Geography begins when the soul, freed from the fetters of the Deluding Energy, has also passed through the undifferentiated stage of spiritual enlightenment. Arrived in the concrete spiritual atmosphere of Parabyom the pilgrim to the Feet of Shree Krishna begins to see things for himself. For sometime he is unable to shake off the sense of awe and of gratitude for his most amazing deliverence from the clutches of the Deluding Energy. But on closer acquaintance with the denizens of the Realm of the Absolute he gathers confidence, hope and joy till he is thoroughly acclimatised to the New World. It is at this stage that he is privileged to begin the service of Sree Krishna Who manifests His Eternal Birth for such a devotee in the prison-cell of Mathura, the then capital of Kansa, King of aggressive atheistical empiricism. Thence-forward the devotee serves Krishna till he attains the highest limit of intimacy by being admitted to the confidences of the milk-maids of Braja.

In Parabyom or Vaikuntha the devotee worships Sree Sree Lakshmi-Narayana by the method of distant reverence. Sree Sree Lakshmi-Narayan are eternally unborn Divine Pair reigning over Vaikuntha in all the Majesty of Power. Above the Sphere of Sree Sree Lakshmi-Narayana is located the Sphere of the Realm of Sree Sree Rama-Seeta where the Unborn manifests His Birth. Next above the realm of Sree Sree Rama-Seeta is that of Mathura. Sree Sree Rama-Seeta are also served by the method of reverential obedience less distant than that by which Sree Sree Lakshmi-Narayana are worshiped in Their sphere of the absolute realm. From Mathura onwards reverence is subordinated to confident affection. Nothing less than the service of Sree Krishna as in Mathura can satisfy the natural hankerings of the pure soul.

There is, indeed, the reverential service of Krishna in Dwaraka which resembles that rendered to Sree Sree Rama-Seeta with this important difference that the

former is not hampered by the monogamous ethical limitation being imposed upon the Absolute in pursuance of the moral idea of this perverted existence to which the conditioned soul finds himself strictly confined. The atmosphere of Dwaraka is freer than that of Ajodhya ; but in Dwaraka Sree Krishna is also served as King. In Mathura Sree Krishna is accessible to all persons who want to serve Him at all. In other words, it is only in Mathura that one may have the full sight of the Absolute Person as He is.

The point how India comes to be so closely associated with the transcendental Geography is elucidated if we only bear in mind the fact that Godhead manifests His Appearance on the mundane plane with all His Paraphernalia which includes also His Eternal Realm. Of all the countries of this World India alone possesses the recorded tradition of the Appearances of the Divinity. Mathura, Dwaraka, Brindaban are not mundane localities in reference to the Pastimes of Sree Krishna. It is no doubt inconceivable to the limited understanding of the conditioned soul how those places can be supposed to possess any distinctive spiritual significance of their own. The very names of these places are declared by the Scriptures to possess the full spiritual value. But the conditioned soul cannot realise the spiritual nature of the localities. The empiricists are, therefore, insistent that the statements of the Scriptures are to be understood in an allegorical sense.

The conclusive reply to all such objections is based on the principle of transcendental epistemology. The Absolute cannot be approached by means of the mundane either as medium or instrument. If it should be possible to serve Krishna He should be also approachable by conditions of the mundane plane in some inconceivable way. The Scriptures declare that Sree Krishna was pleased to make His Appearance on this mundane plane in a visible Form. We are informed by the same authority that Sree Krishna subsequently manifested His Disappearance from this world. The Disappearance of Sree Krishna means the simultaneous disappearance of all His Paraphernalia, including the transcendental realm. So long as Sree Krishna was placed to remain visible in this world the lands of Mathura, Dwaraka and Brindaban or any other part of India, to the extent that they were the scene of His visible Activities, should be regarded as having been identical with the corresponding regions of the Absolute Realm. But after the Disappearance of Sree Krishna these lands also necessarily ceased to retain the spiritual nature which they had exhibited during His Appearance.

But the Descents of the Divinity, according to the Scriptures are eternal, implying their substantive continuance even after They have ceased to be visible to all persons. The invisible existence of the transcendental regions of Mathura, Dwaraka and Brindaban of Sree Krishna to this day and for eternity on this mundane plane would imply the distinctive spiritual quality of the correspondingly visible mundane localities. The two, of course, need not be identified. But neither need the close correspondence be wholly overlooked. Those who choose to regard the mundane as identical with the spiritual localities, commit thereby only one of the various forms of offences against Godhead by supposing Him and His to be identifiable with limited, unwholesome, corresponding mundane entities. But it is possible to steer clear of this difficulty without ignoring the substantive existence of the corresponding invisible spiritual localities whose view is available methods of endeavour rendered possible by the existence of the visible localities. The visible localities may be admitted to possess this symbolical and auxilliary value not in the allegorical or sentimental but substantive sense.

The other places connected with the Activities of Sree Krishna may also be allowed to possess corresponding spiritual efficacies in the above mentioned symbolical substantive sense. This need not disagreeably surprise any persons who may be disposed to believe in the equal or superior spiritual quality of his own particular native land. Such persons will find all the consolation they require when they are reminded that Sree Krishna with all His Divine Paraphernalia eternally indwells every atom of this mundane world. But this immanent aspect of the Absolute alone is to be experienced in the concrete and abstract entities of the world. The transcendental aspect also, however, makes its periodical appearance in a visible form on the mundane plane. The records of such appearances have been actually preserved in India. This tradition enables us to use the geography of the country for the purpose of the symbolical substantive worship of the Supreme Lord. It also helps to dissipate the contentions of those idealists who hold that Godhead is inaccessible by any visible form of activity, thereby attempting unwarrantably to assign to the mental activity an equality of level with the spiritual function.

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Scraps and Scribblings

TWO sorts of temparaments lead the activities of animated beings. One thought advocates the stupefaction of the animation ; where as the other is fond of maintaining the progressive manifestation. When the tracing work of the Fountainhead is at issue, the latter is found to retain the manifestive Energy of the Fountainhead, and the former goes on targetting the origin in non manifested agent. The two different predilectio is work side by side combating each other's flow. But this does not affect at all the Absolute position of the Fountainhead. Those impersonalists who are busy with stopping the intellectual motion in the final stage, differ from the view of another section of the group, who maintain that the Fountainhead should be fully intellectual and that there should not be any chamber of reciprocal situation among the sentients. The elimination of all barricades between the observer and the Observed, it is expected by the impersonalists, would bring them to their desired end of the fulness of Absolute Knowledge. By the side of the above two different views there is a third viz., that of the progressionists which also need not be discouraged by the Impersonalists. The very anthropomorphic idea that actuates the brains of all formulative combatants, terminates in worldly non-personation ; whereas, the personalists do not vouchsafe the materialistic phase of the Fountainhead when they throw off the anthropomorphic invasions of the impersonalists.

The impersonalists in most cases are found to place themselves in the pedantic platform and are prone to discourage the views of the personalists by putting their imperfect conception of worldly empiricism. But this little bit of weak argument is quite inadequate to wipe off from the minds of the personalists the eternal existence of all knowledge and bliss. The Scriptures of both the parties involve conflicting views to each other with a result of condemning the opposite views. But the Fountainhead does not claim to submit to a particular view for its, his or her existence, The scorning epithets uttered through the lips of contending parties do not trouble at all the Absolute Fountainhead of the cherished conceptions. So the matter is left open for an individual to decide.

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When we take into account the theme of the Personal Fountainhead we are found to shake off the Impersonalist as the material manifestation of this

universe enshrouds the transcendental background of unalloyed spirit. Though the personal aspects appear as imperfect or transitory in our present platform, still, if we trace the cause of such animation, we can not dismiss the idea of the Fountainhead not having possessed the progressive function of eternal manifestations. With this view, we trace the eternal relationship of the ever existing spiritual world. The indications present in us have been beautifully penned by the literatures in five different relationships. But when we speak of transcendental literature where Nature is manifestive, we find the Observed of all observers in One. The fragmentary parts that form the whole may be counted with the help of numerals and we can trace the eternal relationship between the One Whole and His conciliatory parts consisting of sentient and insentient components. The analytical process will show to build up again the synthetic philosophy. This relationship is delineated by the pen of the rhetoricians in five order, among which the Consorthood of the Fountainhead is one, besides four others viz., Sonhood, Friendhood, Masterhood and Concordanthood of the Absolute. All the different relations are not included in all religious revelations. Some theistic savants would not possibly admit the first two and half relationships on the ground of their being apparently incompatible with their own reverential attitude ; but though at the first sight, they seem to be non-reverential and non-submissive, which are opposed to the servitorial functions, still the greater scrutinisers of theistic themes have discovered the revealed manifestations of all the five orders of relations referred to above. We are always tied by one of the five different relationships to every other entity in this world. When our loving tie is meant for the Fountainhead, we do not ascribe any plurality in the same, which would bring conflicting rupture by their different locations as experienced on this present human platform. When the Absolute Eternal All-knowledge desires through causeless grace to attract our eternal society, we regain our unalloyed existence which is void of all ignorance and wrong sensation. We sentient beings are apt to be misled by the duping influence of transitory limited things which cannot suitably cope with the activities of our pure souls. In the array of transcendental literature some interceptions are observed by the critic involved in his sensuous wranglings in the estimation of this mundane world's relativity.

Just now we are concerned about a book which passes by the name of "Radha Rasa Sudhanidhi". This book was written by the author of Chaitanya

Chandramrita, Brindaban-Sataka, Naba dwipa-Sataka, Sangita-Madhaba and various other sanskrit poems which have a very large circulation. His name is Shree Probodhananda Saraswati Swami who used to reside in Kamyaban in Muttra District during the latter part of his life, claiming to be an eternal service holder of the Divine Preacher-Prophet of Nadia Who had disclosed Himself to him as the Transcendental Manifestor of and identical with, Shree Krishna. In his early life the writer was an Andhra Brahmin whose forefathers had migrated to Shree Rangam in Trichi and had been settled in the Tamil land for a few generations. He belonged to a "Shree Vaishnaba" family and was a Tridandi Sannyasi when he accidentally met Shree Krishna Chaitanya of Nadia at Shree Rangam where he picked up greater loving affinity towards Krishna, the Supreme Personal Manifestation of the Abstract Absolute.

This ascetic subsequently came over to Muttra side after embracing the eternal phase of unalloyed souls inculcated by the Supreme Lord Shree Chaitanya He wrote several poetical treatises in Sanskrit verse and his works were appreciated by the highest theistic personage of the day. Shree Gopala Bhatta, one of the six most renowned Goswamins who lived in Brindaban, embraced the benign umbrage of this savant. In his previous life the said disciple had been a nephew of this ascetic saint. This is admitted in Shree Gopala Bhatta Goswami's famous edition of the Vaishnava Smriti (code) Haribhakti Vilasa.

The book entitled "Radha Sudhanidhi" is found among the Radhaballabhis who ascribe the authorship of that work to their prime preceptor, one Haribanshaji. The body of "Radha-Sudhanidhi" contains the very same verses, with the elimination of two or three, that are found in "Radha-Rasa-Sudhanidhi from the pen of the vast erudite scholar and poet, the said Tridandi Swami Probodhananda Saraswatiji. Haribansha is alleged to be the first Guru of the Radhaballabhi sect of Mathura Vaishnavites. He has written only "Chourashipada" in the 'Braja' dialect which has been taken exception to by some ethical critics for their mundane quality. Haribansha's father was a Gauda-Brahmin of Devaban in the Saharanpur District. He was known by the name of Vyas. Vyas was in the service of the then Mahammadan Emperor. When his master was marching from Agra to Muttra Vyas's wife gave birth to a son at a village called 'Badh' near Mathura. His mother was known by the name of Tara and the son, being Hari's issue, was named Haribansha. This boy

contemplated to take to the life of an ascetic after his father had had two sons and a daughter. This resolution was baffled when he married two daughters of a Brahmin of Charthaval near Hodal and got Radhaballabh as the dowry from his new father-in-law. The Deity was installed in a temple near Kaliyadamana Ghat.

Haribansha is alleged to be one of the three disciples of Shree Gopal Bhatta Goswami. The allegation that was put forward by the Gaudiya Vaishnavas was that he used chewing betel on the Ekadashi day which is forbidden by the Shastras. This led his preceptor to cut off connection with the disciple. He was alleged to have lost his life for this act. His admirers and sons formed the Radhaballabhi Sect after his departure from this world.

As regards the writership of the work Radha-Sudhanidhi attributed to Haribansa, it has become a controversial point. The arguments are forwarded by the Gaudiya Vaishnava School that Haribansha did not write any book in Sanskrit, whereas, Shree Probodhananda Saraswati wrote some admirable books in Sanskrit. Moreover, according to Gaudiya interpretation, Haribansha was once a disciple of their community. The mode of Bhajan narrated in "Radha Sudhanidhi" is the same as that of the Gaudiya except for a little deviation in practice in the case of the present Radhaballabhis. The Radhaballabhi sect does not claim any other book written by Haribanshaji. So it is easy for them, by omitting the submissive verses meant for Shree Krishna Chaitanya, to claim the same view with the Gaudiyas. The Vaishnava world knows perfectly well that the Gaudiyas have got the special feature of preferring the service of Shree Radhika to that of Shree Krishna Himself; specially, the Gaudiya Vaishnavas have a prior claim on this Bhajan to the later adoption by Haribansha. Since the days of Haribansha his followers the Radhaballabhis are not in a friendly mood with the Gaudiyas, though the descendants of Gopinath, a follower of Shree Gopala Bhattaji and a colleague of Haribansha, belong to the same society of Gaudiya Brahmins with the latter.

Mr. F. S. Growse called many a passage some 27 verses from "Radha-Sudhanidhi" and many a vernacular verse from "Chaurashipada" in his book "Mathura, a district memoir", written in 1882 when he was the collector of Balanda Sahar. We do not agree with his view when he went on to say—"In consequence of Haribansha's strong natural passions which he was unable to suppress and, therefore, invented a fiction to excuse, his devotion was all directed not to Krishna Himself, except in a secondary degree, but to his fabled mistress Radha whom he deified as the

"Goddess of Lust." The unethical views observed by Mr. Growse in Haribanshaji are also a proof of the authorship of Radha-Sudhanidhi being in favour of Tridandi Swami Probodhanandaji as Vishnubhite Tridandins can not and do not claim any unethical principles. Mr. Growse went so far as to notice lustful attempts of Haribanshaji but he could not deny the eternal existence of the Consorthood of Krishna and of unconditioned souls, though he mistook the transcendental plane to be identical with the terrestrial. "Radha Sudhanidhi" is an admirable book and bespeaks the highest culture of transcendental love with personal Godhead. If this is not admitted, the eternal life of a theist would prove miserable and defective as in the case with the Rishis of Dandakaranyam. Theistic explorers should be able to find their way to proceed to the confidential plane of theism where the reverential aspect is more or less impeded through far wide rationalism. The Christian-conception of Fatherhood has restricted theism on reverential principle and this has simple mundane merits and reverence for sensuous lower manifestations.

Opinion on Theistic Exhibition

The Exhibition is unique in charcter and has been arranged in a view to impart instructions in Vaishnava Theology in a very simple way.

P. C. Bagchi M. A, D. Lit
Prof. Calcutta University
9, Rustomjee Street,
Ballygunj.

The Exhibition is unique of its kind and the arrangements of the exhibits and for the convenience of the visitors are excellent. Even an ordinary layman cannot fail to be impressed by the graphic way in which the inner meaning has been made intelligible to all by means of symbols and texts. No pain has been spared by the authorities to make the Exhibition success and they deserve the greatest credit for the immense good they are doing towards the uplift of the ordinary laymen who never think of such things unless these are placed before them in a manner which they can easily understand.

J. N. Sircar
Asst. Secy. Revenue Department.
Govt. of Bengal
14-9-31.

The Exhibition is so crowded that it was impossible for me to go round it ; this shows, however, that it has been attractive to the people, many of whom have been drawn even from distant villages, some even from other provinces. It must have been expensive but the expenses were certainly worth incurring as it has been done for the best cause, nothing less than spiritual and moral uplift of the mass.

Dr. B. B. Brahmachary D. P. H
13-9-31

We have viewed the Exhibition with much interest and enjoyment and are grateful for the very kind attention and time taken to explain the various exhibits.

Normah N. Besset.
Elizabeth Shamer.
3432 Alteera Awe
La Crescenta, Calefornia
U. S. A.

I had a great impression. Best thanks and wishes for your ideas and helpful teaching and workings.

Dr. Magnus Hirschfield
from
Berlin, Germany.
Calcutta.
18-9-31.

It has been a great joy to me to visit this fascinating Exhibition and to listen to the learned discourse of the Swamiji who so very kindly showed me over. The Exhibition will, I am sure, be a source of great inspiration to the thousands who are visiting it. The genesis of Gaudiya Math in organising it so well deserves all praise and admiration.

Dr. D. P. Goil.
Lt. Col. I. M. S.
Principal, Medical College
20-9-31.

This Exhibition has enabled one to realise more fully the influence of the Chaitanya-movement in Bengal and to appreciate the devotion of those connected with it. We are personally grateful for the courtesy and kindness of those who have shown us the Exhibition.

F. F. Longman.
L. M. Society
Calcutta.

The Exhibition is very interesting and highly instructive. The exposition of Personal God is very appealing. The work embraces many activities which are beneficial to all societies and communities. The effort of the Math is very laudable.

(Mrs.) Raj Kumari Das
K. Bose
23-9-31,

I was greatly impressed by the Exhibition. No one can doubt that great skill, thought and trouble have been lavished to make it a success. It is calculated to drive home in a forceful way the truths which it is intended to impart.

Mahi Mohan Bose
M.A. (Cal), B. A. (Oxford).
23-9-31

Sree Sree Chaitanya Bhagabat

(*Continued from P. 127 October, 1931.*)

266 "I will deliver the *sadhus*, I will destory
all the wicked ones ;
Have thou no fear but recite My hymn".

267 On beholding the Lord Srinibas wept
for joy ;
The fear of his heart left on receiving
His assurance.

268 All his limbs were pervaded with joy ;
He stood up and prayed to the Lord,
joining the palms of his hands.

269 He was endowed with the spontaneous
erudition of the great devotee ;
By command of the Lord he prayed as
the Lord wished.

270 There occurs in the Bhagabatam the
lifting of the stupefication of Brahma.
Sribas hymned the Lord by first reciting
the same shloka ;

271 *"I bow to thee, worthy of all praise, with a Body possessed of the hue of the fresh cloud with apparel yellow as the lightning with pendents made of the gunja-twig depending from the ears ; with the Face whose beauty is set off by the tuft of peacock's tail stuck on the Forehead ; With garland made of wild flowers round Thy neck ; rendered transcendentaly beautiful by the symbols of the ball of rice mixed with curd held in Thy hand And the cane, the horn and the pipe of bamboo ; with tender Feet ;—Son of the Chief of the cow-herds."*

272 ' I bow to the Feet of Biswambhar,
With hue like that of the fresh cloud,
Whose apparel is of yellow colour.

273 "I bow to the Feet of the Son of Shachi
Whose ornaments are the new twig of
the gunja and the peacock's tail,

274 "My obeisance to the Feet of the
Disciple of Gangadas
With the garland of wild flowers, Whose
Hand holds the ball of rice mixed with
curd.

275 "My obeisance to the Feet of the Son of
Jagannath,
The Beauty of Whose Face surpasses that
of crores of Moons.

276 "Thou art He Whose ornaments are the
horn, the cane, the flute
And the pipe of bamboo ; to Thy Feet
I do obeisance.

277 "Whom the four Vedas proclaim as Son
of Nanda,—
Thou art He ; I bow to Thy Feet".

278 By the hymn of Brahma he prayed at
the Feet of the Lord.
He spoke all that came spontaneously to
his lips.

279 "Thou art Vishnu, Thou art Krishna,
Thou art the Lord of the Sacrifice.
The water from Thy Feet is the Ganges,
the best of all the tirthas.

280 "Thou art the Life of Janaki, Thou art
the Man-Lion ?
Aja, Bhaba and others are bees that woo
Thy lotus Feet.

281 "Thou art revealed by the Vedanta,
Thou art Narayana ;
It is Thou Who deluded Bali in the
Form of the Dwarf.

282 "Thou art Hayagriba, Thou art the
Life of the world ;
Thou art the Moon of Nilachal, the
Cause of everything.

283 "By Thy deluding energy who does not
go astray ?

Kamala herself does not know,—with whom Thou art ever joined.

284 "Even the Lord, Who serves Thee in every way as companion.
Friend, brother, is himself deluded, not to speak of any other

285 "Thou hast hurled me into delusion of this false domestic life!
Being ignorant of Thyself my life has been passed in vain.

286 "Thou hast deluded me by many a stratagem
Thou carried my basket of flowers, clothing and other articles.

287 "That does not fill me with fear, listen Oh! Lord of my life,
As thou, the Lord, hast appeared before my eyes.

288 "This day there is an end of all my sorrows
This day my day has dawned most truly.

289 This day my birth and works have borne all fruits;
This day all the blessings are manifest for me.

290 "This day the race of all my fathers is delivered;
This day, indeed, my home is truly blessed.

291 "This day the good fortune of my eyes knows no end:—
I see Him Whose Holy Feet are served by Rama".

292 In the act of recital Pandit Sribas was overpowered by emotion;
He cried convulsively with hands uplifted and breathed heavily.

293 Fortunate Srinibas rolled on the ground
On beholding the full manifestation of Gaurachandra, never seen before.

294 What wonderful joy pervaded the body of Sreebas!
The best of Bipras was immersed in the sea of bliss.

295 Smiling the Lord listened to the hymn of Sreebas.
Disposed to be gracious, He said to Sreebas.

296 "Bring out thy wife and children and all members of thy family;
Let them have a view of My Form.

297 "Jointly with thy wife thou mayst worship My Feet
May thou ask for any boon that may be in thy mind".

298 Shreebas Pandit, on receiving the command of the Lord,
Returned quickly with all his following.

299 All the flowers that had been obtained for offering to Vishnu.
He placed them on the Feet of the Lord in the view of all persons.

300 He worshipped the Holy Feet by the offerings of perfume, flowers, incense and lighted lamp;
The Brahmana wept aloud in the company of his wife.

301 With his brothers, wife, servants and, maids and all members,
Falling at the Feet of the Lord Sreebas gave vent to his sense of humility.

302 Lord Biswambhar, ever disposed to please Sreenibas,
Placed His Feet on the heads of all of them.

303 Invisibly to all the Lord paced over their heads,
He said smiling, "May all of you have your minds turned towards Me.

304 Ejaculating and roaring with a voice of thunder
The Lord, addressing Sreenibas, made this response,

305 "Well Sreenibas, do'st thou feel any fear in thy mind?

Is there rumour that the king's boat is coming to catch thee ?

306 "All the jeevas that abide in the infinity of the worlds,
It is Myself Who guide them by My own leavening quality, as sole Plenary Cognition.

307 "If I make the body of that king speak
Only then will he speak the command to catch thee.

308 "If he be not so guided but orders thee to be caught
In exercise of his own free will, that also can be because I desire.

309 I Myself will be the first to get into the boat.
And in this Form I will make Myself visible to the king.

310 "On beholding Me will the king still maintain his seat on the throne ?
I will overwhelm and cause him to fall prostrate on the spot.

311 "If he does not do so but holds Me to answer
That also I tell thee, is according to My desire :

312 "Hear O King, listen find out the true and false ;
Assemble all thy Mollas and Kazis.

313 The "elephants, horses, other animals, birds,—all that thou possess'st,
Let all of those, O King, be brought to thy presence.

314 "Now give the command to all the kazis
So they may make all those to cry by telling them their Scriptures.

315 "If they fail to do so
Then shall I manifest Myself in the King ;

316 "Thou forbid'st samkirtan by the advice of these fellows !
All the people have seen just now what power any of them really have.

317 "Now open wide your eyes and behold My Power'.
So saying I will bring up the mad elephant with My Own Hands,

318 "And gathering the elephants, horses, deer and birds into one company
I will make them to chant 'Krishna'.

319 "All the followers of the King in the company of the King himself.
I will make them cry by saying 'Krishna' with right good will.

320 "If perchance thou art disposed to disbelieve this in thy mind
I am doing it herein thy presence that thou may'st see it with thy own eyes."

321 The Lord saw in front of Him a little girl
Sreebas's brother's daughter who bore the name of Narayani,

322 The same who is famous to this day throughout the community of the Vaishnavas
As Narayani, the recipient of the refuse of Chaitanya.

323 Shree Gaurangachand, the Guide of the hearts of all entities,
Commanded, "Narayani, do thou cry saying 'Krishna.'"

324 That four-year old girl forthwith behaved like one mad ;
She cried, saying "O Krishna," forgetful of herself :

325 The stream of tears flowed down all her limbs to the ground.
The place was filled by her copious tears.

326 Lord Biswambhar smiled on as He spoke,
"Are all thy fears ended now ?"

327 Sreenibas was a great speaker and knew all the Truth.
Brandishing his two arms he said to the Lord,

(To be continued)

TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SHREE SAJJANATOSHANI

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Divine Transcendental Sound

YOU should be seeking for the genuine messenger of Transcendental Knowledge. He will come when we are deserving. Seeking after the genuine source is our first need. We require to find out from where to get Transcendental Knowledge. Otherwise we shall be whiling away our time and be perturbed by different advices. It is when we seek the company of persons who have made real progress on the path of pure devotion that our prayer will be attended to and He will send somebody to act on His behalf to tell us about Him.

We are to surrender all knowledge which is not adequate. Unless we do so we will have no chance of meeting the genuine person. We have to undo all that we have, otherwise we cannot expect to meet the genuine messenger. We must have ardent desire to seek the messenger of the Absolute Knowledge. When we are given something we delete some other thing which is found meagre and faulty.

We are to seek Absolute Truth from Absolute Godhead, Fountain-Head of all Knowledge. Our present receiving instruments intercept and are for this defective aptitude not fit to enable us to grasp the full idea. The language of this world also obstructs the process. To offer the listening ear is alone necessary.

We should not be in a contradicting mood. If we contradict we won't get

satisfaction. When we are to seek the Absolute Knowledge we have to pray to God, the Absolute Knowledge, in our present crisis to criple all wrong knowledge.

When our prayer is acceded to we shall have access to the congregation of *Sadhus*, His agents and be enabled. to pick up things of which we have no knowledge. We should pray for, not local truth but bonafide Truth. Offering of sincere prayer for this end is the first necessity.

The Absolute Truth has a Form. Material forms are now overpowering us. We should seek the Absolute Truth. He is not a molecular mass, not sulphuric acid, not a Nature's product. We should be careful not to misunderstand.

The Absolute Truth is to come, to be visible, to us. Then only we can secure the Absolute Knowledge Who is quite different from any knowledge of this world. That Eternal Knowledge cannot be had here. We cannot also receive Perfect Knowledge. Empiricism should impress this on us.

No knowledge from 'empiricists', i.e, no knowledge drawn from the senses, will help us to gain the Absolute Knowledge which is not at all shaky but is Knowledge Personified through utterance of the bonafide messenger of the Absolute. It is perfectly useless to approach the empiricists for the true knowledge. They will enrich their disciples with mundane thought. If we do not pray for the Absolute Knowledge we shall be liable to fall into their clutches.

We, the true seekers require that a true messenger should come to us who will have no hankering for any temporary thing. As the Absolute Knowledge is ever-existing it must not be supposed to be the category of other knowledge. Our hearty prayer to the Divine Absolute who is not inanimate should be to the above effect. He can grasp, and understand our position well. He will then send His bonafide messenger who will speak all about Him. If we pray for the genuine agent He will send him with language and every equipment which will admit us to the Transcendental Region.

Our present environment is cubical. We cannot cross the cubical expansion. We know nothing about the fourth and higher dimensions. We do not know how we can cross over these difficulties. Unless a man talks in our language about that region and gives us access there through the Transcendental Sound we cannot understand. That Sound has a different character from the mundane sound. That Sound does not require to be supported by the other senses. The Transcendental Word will serve every purpose. It will require no other test.

The distinctive face of the Transcendental Sound consists in this that

we will have no necessity of exercising other sensuous activities, e.g., for ascertaining pleasantness of touch or temperature, etc. We would have no occasion to test when the sound is no part of the mundane vocabulary. In case of mundane vocabulary we find it necessary to test its correctness by four other senses and by previous experience. The Transcendental Sound will not require any such corroboration It clears all dirts, sweeps away everything detrimental to progress, through the lips of the messenger of Godhead. The agent of the Absolute is fully established in the Transcendental Region though he descends here as a messenger submitting the Transcendental Sound to our listening ears. When we are really in need Godhead will be merciful to send such a one according to our eligibility.

There are hundreds of processes by which Godhead can send His messengers and not in the shapes of human beings only. We must not be apathetic. All acquisitions of previous births and of this life will not give any real impression of the Truth but will give only wrong things. So we should be careful to seek only for the Absolute Knowledge. The Absolute Knowledge will be kind enough if we are bonafide seekers. Only then will He accede. He will then come to us through such symbols and signs as will enable us to shake off our connection with this world and come into contact with Him in the Form of the Transcendental Sound.

In the Transcendental Sound there is no dividing difference between sound, colour, etc. Unless He grants our prayer we cannot make any progress whatsoever by the help of our divided sense-experience. We should pray to meet the *Guru*, Who can transmit the Transcendental Sound. We will then be relieved of our temporal understandings. Eternal non-shaky understandings are required. If we have no such desire we shall be simply waiting for the next life. Outside things of this world will then tempt us. They presume we shall be attracted by their figures promising to supply with something positive. But they will part from us after showing only their deceptive inclination to be serviceable.

If we have the help of the Transcendental Sound we shall have strength to make progress through company of persons who have no other inclination but to heave us to that region. We should meet such persons who should not be predominated over by the earthly aspects. The outside appearance will only lead us to wrong things. Many *yogins* etc., have gone astray in this way. We should see whether the person on whom we depend has firm inclination for the Absolute, whether he would never be deceiving us in the matter of securing us access to, not the region of three

dimensions but the Realm of the Absolute.

We should be sending our prayer to the Fountain-Head. We should show our aptitude for serving the Absolute. When we are true, when there is no hypocrisy, we shall then have the sight of the messengers of the Absolute, not in the shape of a human being only, who have no other aptitude but to heave us up. This can be had only through prayer to the Absolute. The prayer should be to this effect. 'I know not what you are, what sort of colour, etc., you have. I pray to know how I am to approach you'. He will then send things here which will show us His Perfect Form by rejecting all sorts of deluding features.

There will be arrangement by the Supreme Lord for enlightening the bonafide enquirer. We shall be relieved of all our impressions received by mundane exertions by something positive from the other region. It will produce in us apathy for picking up knowledge by such exertions. Exertions through the medium of the senses will lead to a wrong direction.

Let us leave off the challenging temper; offer our lending ear and hear what the messenger says. We will clear up doubts by interrogatories. The messenger need not be targetted as our flatterer. He will be speaking in the most insolent way. He will undeceive us by bitter words. If we have any hankering for the Truth we should submit to listen. The first duty of the messenger of the Absolute is to cut off our wrong impressions, to change our taste. It is an unpalatable duty. But we shall make progress by his regulation. You should be prepared for bitter words for the undoing of whatever you have learnt. 'You should only hear Me and I take all responsibility.' The Geeta gives us this assurance.

'You need not be anxious for looking after your interests. I will look after all your interests. When you have surrendered unconditionally leaving aside all acquired impressions I will look after your interests and you need not be any more anxious about them'.

It is this kind of temperament that alone would lead us to all that we desire. If we simply go on puzzling over the thoughts of all the speculative philosophers, etc, we shall only be misled. If we prove to be peaceful and avail of the chance of lending our ear to the Transcendental Sound, we would make progress towards the Absolute and be relieved of all impediments. Hearing of Transcendental Sounds and descriptions is the medium that should be taken recourse to. This alone is wanted.

Visualising enterprises are not required. That is our present habit. But we need not be puzzling with that. We

should only pay sufficient attention to the Transcendental Sound. We shall only put questions to be met by the messenger who is well up with all information. He is a practical guide. One who has got the transcendental treasure can give us something to meet the expenses of our journey to that region. Otherwise we shall be cooped up and our days will pass for nothing.

The theistic side of our disposition should be cultivated with all patience. We should have the determination to hear patiently what graciously comes to us from that quarter. The true spirit or God-loving spirit is necessary when we want to single out the genuine messenger. We should then be charmed to find that every wish is fully satisfied and that we are no longer dissuaded by any preventing temptations. Firm affinity for serving the Absolute is the one essential criterion for being successful, the first thing to pray for.

The next thing is to abide by His Providence and wait for His messenger who has every inclination to serve Him, to devote everything he has for the Absolute and has no wrong aptitude to deceive. Every Elevationist is a deceiver. Every Salvationist is also a deceiver as the selfish motive of neither would trace the True Transcendental Object. If one has any selfish motive he will be summarily dismissed as he has no desire to hear but only to look after his present temporary interests. But the seeming present interests are really doing him harm. If he surrenders them to Him He will do everything to shake off his lure of all temporary interests.

Most people are attending to the senses. They are thereby misguided in selecting the messenger of the Absolute. Elevationists are troubled by men who deprive by enriching them by the words that he is to attend to the present comforts of his senses. All Paradise-seekers belong to the category of fruitive workers who propose to get pleasure through the senses which they hope to retain in next life in order to gain pleasure there. The soul should be intelligent enough not to have such wrong desire. Our longest lien in heaven will end when the destructive energy will act and we shall be thrown off. On this plane the destructive energy has greater potency than the building energy. Such temporary enjoying mood should cease in a truly intelligent being. We should not be indulging in such mood. The temporary situation in heaven comes to an end automatically when all resource of good qualities of the enjoyer is exhausted. Such a person after such repeated disillusionment begets the desire to follow the wrong process of seeking after salvation with the object of merging his individual soul with the Oversoul. By such process we lose ourselves.

Our need is that we should be ever exercising all our efforts for the attainment of bliss. This need we are also feeling at present. But the pseudo-salvationists advise that we should commit suicide to be relieved of every thing. But this sort of salvation has very little lien to disturb my thought. Such sort of advice of salvation should be non-co-operated. What kind of freedom will it be if their is no location for me? This is altogether wrong. I require eternal understanding, existence and bliss for my own individual self. This can only be had by coming in contact with the Transcendental Object Who is never subject to change in space and time.

Through devotion i.e., by serving the Absolute Person, we can have what we need. The Absolute is not to be identified with any Nature's product. He cannot be enjoyed. But on the contrary, He is the Sole Enjoyer. We feel pain and pleasure. We welcome all sorts of Bliss, we discard all pain. So we are agents for receiving uninterrupted bliss. We require help from other things e. g., such external helps as food to be consumed, air for breathing, etc. This experience has given us to understand that we always require help which is not to be supplied by us but by some other things. We require such help at every step.

If such help is coming from transitory things to one who cannot retain his position for eternal time, such help will be quite inappropriate and inadequate. It will be useless for our purpose. If we are only helped by the Absolute we may get our true remedy. If we understand this we would know that the path of devotion to the Absolute is the only path of our true salvation and true elevation.

The securing of pseudo-elevation and pseudo-salvation available by our own initiative can not be described as the royal road. That help can only come from Him. If we serve Him, co-operate with Him, if all our acts are restricted to Him, He will certainly have mercy and guide us. In the Geeta, the Divine Personal Godhead gives us (mankind) this assurance, "Surrender everything you consider you have and with a pure soul come to Me, leaving your mortal coils and your mentality. Because you are denied, you are misled and I will give you everything that will convince you that the path of seeking everything from the All-powerful is the only proper one and this will give you everything and all other paths will take you away from your object.

Q.—This is the only subject in which all of us are most vitally interested. But what about serving humanity?

A.—To help humanity in the best way is to enlighten them about the Absolute Truth. All this trouble has come owing

to our diffidence in regard to the loving mood of approaching Him. When the Divine Call will come we will be regulated and get amply what we require.

Thakur Bhaktivinode

WE avail of the opportunity offered by the Anniversary Celebrations of the advent of Thakur Bhaktivinode to reflect on the right method of obtaining those benefits that have been made accessible to humanity by the grace of this great devotee of Krishna. Thakur Bhaktivinode has been specifically kind to those unfortunate persons who are engrossed in mental speculation of all kinds. This is the prevalent malady of the present Age. The other Acharyyas who appeared before Thakur Bhaktivinode did not address their discourses so directly to the empiric thinkers. They had been more merciful to those who are naturally disposed to listen to discourses on the Absolute without being dissuaded by the specious arguments of avowed opponents of Godhead.

Srila Thakur Bhaktivinode has taken the trouble of meeting the perverse arguments of mental speculationists by the superior transcendental logic of the Absolute Truth. It is thus possible for the average modern readers to profit by the perusal of his writings. That day is not far distant when the priceless volumes penned by Thakur Bhaktivinode will be reverently translated, by the recipients of his grace, into all the languages of the world.

The writings of Thakur Bhaktivinode provide the golden bridge by which the mental speculationist can safely cross the raging waters of fruitless empiric controversies that trouble the peace of those who choose to trust in their guidance for finding the Truth. As soon as the sympathetic reader is in a position to appreciate the sterling quality of Thakur Bhaktivinode's philosophy the entire vista of the revealed literatures of the world will automatically open out to his reclaimed vision.

There have, however, already arisen serious misunderstandings regarding the proper interpretation of the life and teachings of Srila Thakur Bhaktivinode. Those who suppose they understand the meaning of his message without securing the guiding grace of the Acharyya are disposed to unduly favour the method of empiric study of his writings. There are persons who have got by heart almost everything that he wrote without being able to catch the least particle of his meaning. Such study cannot benefit

those who are not prepared to act up to the instructions lucidly conveyed by his words. There is no honest chance of missing the warnings of Thakur Bhaktivinode. Those, therefore, who are misled by the perusal of his writings are led astray by their own obstinate perversity in sticking to the empiric course which they prefer to cherish against his explicit warnings. Let these unfortunate persons look more carefully into their own hearts for the cause of their misfortunes.

The personal service of the pure devotee is essential for understanding the spiritual meaning of the words of Thakur Bhaktivinode. The Editor of this Journal, originally started by Thakur Bhaktivinode, has been trying to draw the attention of all followers of Thakur Bhaktivinode to this all-important point of his teachings. It is not necessary to try to place ourselves on a footing of equality with Thakur Bhaktivinode. We are not likely to benefit by any mechanical imitation of any practices of Thakur Bhaktivinode on the opportunist principle that they may be convenient for us to adopt. The *Guru* is not an erring mortal whose activities can be understood by the fallible reason of unreclaimed humanity. There is an eternally impassable line of demarcation between the Saviour and the Saved. Those who are really saved can alone know this. Thakur Bhaktivinode belongs to the category of the spiritual world-teachers who eternally occupy the superior position.

The present Editor has all along felt it His paramount duty to try to clear up the meaning of the life and teachings of Thakur Bhaktivinode by the method of submissive listening to the Transcendental Sound from the lips of the pure devotee. The *Guru* who realises the transcendental meaning of all sounds, is in a position to serve the Absolute by the direction of the Absolute conveyed through every sound. The Transcendental Sound is Godhead, the mundane sound is non-Godhead. All sound has got these opposite aptitudes. All sound reveals its Divine face to the devotee and only presents its deluding aspect to the empiric pedant. The devotee talks apparently the same language as the delude empiric pedant who had got by heart the vocabulary of the Scriptures. But notwithstanding apparent identity of performance the one has no access to the reality while the other is absolutely free from all delusion.

Those who repeat the teachings of Thakur Bhaktivinode from memory do not necessarily understand the meaning of the words they mechanically repeat. Those who can pass an empiric examination regarding the contents of his writings are not necessarily also self-realised souls. They may not at all

know the real meaning of the words they have learnt by the method of empiric study. Take for example the Name "Krishna." Every reader of Thakur Bhaktivinode's works must be aware that the Name manifests Himself on the lips of His serving devotees although He is inaccessible to our mundane senses. It is one thing to pass the Examination by reproducing this true conclusion from the writings of Thakur Bhaktivinode and quite another matter to realise the Nature of the Holy Name of Krishna by the process conveyed by the words.

Thakur Bhaktivinode did not want us to go to the clever mechanical reciter of the mundane sound for obtaining access to the Transcendental Name of Krishna, Such a person may be fully equipped with all the written arguments in explanation of the nature of the Divine Name. But if we listen to all these arguments from the dead source the words will only increase our delusion. The very same words coming from the lips of the devotee will have the diametrically opposite effect. Our empiric judgment can never grasp the difference between the two performances.

The devotee is always right. The non-devotee in the shape of the empiric pedant is always and necessarily wrong. In the one case there is always present the Substantive Truth and nothing but the Substantive Truth. In the other case there is present the apparent or misleading hypothesis and nothing but un-truth. The wording may have the same eternal appearance in both cases. The identical verses of the Scriptures may be recited by the devotee and the non-devotee, may be apparently misquoted by the non-devotee but the corresponding values of the two processes remain always categorically different. The devotee is right even when he apparently misquotes, the non-devotee is wrong even when he quotes correctly the very words, chapter and verse of the Scriptures.

It is not empiric wisdom that is the object of quest of the devotee. Those who read the Scriptures for gathering empiric wisdom will be pursuing the wild-goose chase. There are not a few dupes of their empiric Scriptural erudition. These dupes have their admiring under-dupes. But the mutual admiration society of dupes does not escape, by the mere weight of their number, the misfortune due to the deliberate pursuit of the wrong course in accordance with the suggestions of our lower selves.

What are the Scriptures? They are nothing but the record by the pure devotees of the Divine Message appearing on the lips of the pure devotees. The Message conveyed by the devotees

is the same in all ages. The words of the devotees are ever identical with the Scriptures. Any meaning of the Scriptures that belittles the function of the devotee who is the original communicant of the Divine Message contradicts its own claim to be heard. Those who think that the Sanskrit language in its lexicographical sense is the language of the Divinity are as deluded as those who hold that the Divine Message is communicable through any other spoken dialects. All languages simultaneously express and hide the Absolute. The mundane face of all languages hides the Truth. The Transcendental face of all sound expresses nothing but the Absolute. The pure devotee is the speaker of the Transcendental language. The Transcendental Sound makes His Appearance on the lips of His pure devotee. This is the direct, unambiguous appearance of the Divinity. On the lips of non-devotees the Absolute always appears in His deluding aspect. To the pure devotee the Absolute reveals Himself under all circumstances. To the conditioned soul, if he is disposed to listen in a truly submisive spirit, the language of the pure devotee can alone impart the knowledge of the Absolute. The conditioned soul mistakes the deluding for the real aspect when he chooses to lend his ear to the non-devotee. This is the reason why the conditioned soul is warned to avoid all association with non-devotees.

Thakur Bhaktivinode is acknowledged by all his sincere followers as possessing the above powers of the pure devotee of Godhead. His words have to be received from the lips of a pure devotee. If his words are listened to from the lips of a non-devotee they will certainly deceive. If his works are studied in the light of one's own worldly experience their meaning will refuse to disclose itself to such readers. His works belong to the class of the eternal revealed literature of the world and must be approached for their right understanding through their exposition by the pure devotee. If no help from the pure devotee is sought the works of Thakur Bhaktivinode will be grossly misunderstood by their readers. The attentive reader of those works will find that he is always directed to throw himself upon the mercy of the pure devotee if he is not to remain unwarrantably self-satisfied by the deluding results of his wrong method of study.

The writings of Thakur Bhaktivinode are valuable because they demolish all empiric objections against accepting the only method of approaching the Absolute in the right way. They cannot and were never intended to give access to the Absolute without help from the pure-devotee of Krishna. They direct the sincere enquirer of the Truth, as all

the revealed Scriptures do, to the pure devotee of Krishna to learn about Him by submitting to listen with an open mind to the Transcendental Sound appearing on His lips. Before we open any of the books penned by Thakur Bhaktivinode we should do well to reflect a little on the attitude with which as the indispensable pre-requisite to approach the study. It is by neglecting to remember this fundamental principle that the empiric pedants find themselves so hopelessly puzzled in their vain endeavour to reconcile the statements of the different texts of the Scriptures. The same difficulty is already in process of overtaking many of the so-called followers of Thakur Bhaktivinode and for the same reason.

The person to whom the Acharyya is pleased to transmit his power is alone in a position to convey the Divine Message. This constitutes the underlying principle of the line of succession of the spiritual teachers. The Acharyya thus authorised has no other duty than that of delivering intact the Message received from all his predecessors. There is no difference between the pronouncements of one Acharyya and another. All of them are perfect mediums for the appearance of the Divinity in the Form of the Transcendental Name Who is identical with His Form, Quality, Activity and Paraphernalia.

The Divinity is Absolute Knowledge. Absolute Knowledge has the character of indivisible Unity. One particle of the Absolute Knowledge is capable of revealing all the potency of the Divinity. Those who want to understand the contents of the volumes penned by Thakur Bhaktivinode by the piece-meal acquisitive method applicable to deluding knowledge available to the mind on the mundane plane, are bound to be self-deceived. Those who are sincere seekers of the Truth are alone eligible to find Him in and through the proper method of His quest.

In order to be put on the track of the Absolute listening to the words of the pure devotee is absolutely necessary. The spoken word of the devotee is the Absolute. It is only the Absolute Who can give Himself away to the constituents of His power. The Absolute appears to the listening ear of the conditioned soul in the form of the Name on the lips of the *Sadhu*. This is the key to the whole position. The works of Thakur Bhaktivinode direct the empiric pedant to discard his wrong method and inclination on the threshold of the real quest of the Absolute. If the pedant still choose to carry his errors into the Realm of the Absolute Truth he only marches by a deceptive bye-path into the regions of darker ignorance by his arrogant study of the Scriptures. The method offered by

Thakur Bhaktivinode is identical with the object of the quest. The method is not really grasped except by the grace of the pure devotee. The arguments, indeed, are these. But they can only corroborate, but can never be a substitute for, the word from the living source of the Truth who is no other than the pure devotee of Krishna, the concrete Personal Absolute.

Thakur Bhaktivinode's greatest gift to the world consists in this that he has brought about the appearance of those pure devotees who are, at present, carrying on the movement of unalloyed devotion to the Feet of Shree Krishna by their own wholetime spiritual service of the Divinity. The purity of the soul is only analogously describable by the resources of the mundane language. The highest ideal of empiric morality is no better than the grossest wickedness to the Transcendental perfect purity of the bonafide devotee of the Absolute. The word 'morality' itself is a mischievous misnomer when it is applied to any quality of the conditioned soul. The hypocritical contentment with a negative attitude is part and parcel of the principle of undiluted immorality.

Those who pretend to recognise the Divine Mission of Thakur Bhaktivinode without aspiring to the unconditional service of those pure souls who really follow the teachings of the Thakur by the method enjoined by the Scriptures and explained by Thakur Bhaktivinode in a way that is so eminently suited to the requirements of the Sophisticated mentality of the present Age, only deceive themselves and their willing victims by their hypocritical professions and performances. These persons must not be confounded with the bonafide members of the flock.

Thakur Bhaktivinode has predicted the consummation of religious unity of the world by the appearance of the only universal church which bears the eternal designation of the Brahma Sampradaya. He has given mankind the blessed assurance that all Theistic churches will shortly merge in the one eternal spiritual community by the Grace of the Supreme Lord Shree Krishna Chaitanya. The spiritual community is not circumscribed by the conditions of time and space, race and nationality. Mankind has been looking forward to this far-off Divine Event through the long Ages. Thakur Bhaktivinode has made the conception available in its practicable spiritual form to the open-minded empiricist who is prepared to undergo the process of enlightenment. The key stone of the Arch has been laid which will afford the needed shelter to all awakened animation under its ample encircling arms. Those who would thoughtlessly allow their hollow pride of race, pseudo-

knowledge or pseudo-virtue to stand in the way of this long hoped-for consummation, would have to thank only themselves for not being incorporated in the spiritual society of all pure souls.

These plain words need not be misrepresented, by arrogant persons who are full of the vanity of empiric ignorance, as the pronouncements of aggressive sectarianism. The aggressive pronouncement of the concrete Truth is the crying necessity of the moment for silencing the aggressive propaganda of specific untruths that is being carried on all over the world by the preachers of empiric contrivances for the amelioration of the hard lot of conditioned souls. The empiric propaganda clothes itself in the language of negative abstraction for deluding those who are engrossed in the selfish pursuit of worldly enjoyment. But there is a positive and concrete function of the pure soul which should not be perversely confounded with any utilitarian form of worldly activity. Mankind stands in need of that positive spiritual function of which the hypocritical impersonalists are in absolute ignorance. The positive function of the soul harmonises the claims of extreme selfishness with those of extreme self-abnegation in the society of pure souls even in this mundane world. In its concrete realisable form the function is perfectly inaccessible to the empiric understanding. Its imperfect and misleading conception alone is available by the study of the Scriptures to the conditioned soul that is not helped by the causeless grace of the pure devotee of Godhead.

Shree Radhika

THE anniversary of the advent of Shree Radhika was duly celebrated on the 19th of September at all the Maths affiliated to Sri Viswa Vaishnava Raj Sabha.

Shree Radhika is not explicitly mentioned in the Srimad Bhagabatam. But in the description of the Circular Amorous Dance, viz., the Rasa Pastime, Shree Krishna is represented as leaving the circle of the dancing milk-maids in the company of a female who is more favoured than all the rest. The milk-maids who were thus abruptly abandoned in the very midst of the dance praised the genuine devotion of the unnamed female who could induce Shree Krishna to prefer her sole company to the combined attractions of all the others.

But although the Srimad Bhagabatam mentions the above incident the subject is not further developed in that work. This has been explained by the Goswamins as due to a deliberate resolve on the part of Sri Sukadeva who is the narrator of the Bhagabatam, to avoid disclosing to his miscellaneous audience the 'hidden matters' of the Scriptures. The 'hidden matters' can only be known by the special grace of Shree Krishna and not otherwise. They are not to be divulged to all persons indiscriminately.

This explanation offered by the Goswamins is not opposed to the open treatment of the same subject by Sri Jayadeva and other writers. Inspite of the Geeta Govinda and its companion works the subject of the relationship of Shree Radhika to Shree Krishna remains shrouded in impenetrable mystery. No language can convey to the lay reader any but a wholly misleading idea of the nature of the subject on which Sri Sukadeva maintained such discrete silence. This result is hailed with unmistakable joy by Srila Krishna Das Kaviraj Goswami, author of Sri Chaitanya Charitamrita. Kaviraj Goswami pertinently observes that no joy can excel that of the narrator of the hidden subject when he realises that those very persons are wholly and automatically debarred from all knowledge of the subject who are sure not to appreciate the same and for fear of whose neglect the writer is afraid to narrate it fully.

Sri Sukadeva's hesitation to divulge the secrets of the Vedas is well-founded. The conduct of Sri Jayadeva Goswami in speaking out without reserve is equally in order if we remember that his book cannot be understood at all by those who are lacking in the highest spiritual culture.

Certain uncritical writers have not, indeed, scrupled to throw mud even at the author of the Geeta Govinda; but they are the exceptions. The generality of writers have thought it wise to avoid all reference to the subject for the honest enough reason that they have failed to understand how a book which has a most obscene exterior could be cherished by all the great devotees of the country whose conduct is universally admitted to have been free from any taint of casuality. It is this paradox that has always exercised a salutary restraining influence on the saner sections of writers in regard to the treatment of this unintelligible subject.

So much by way of preface. Coming to the subject-matter itself we find it impossible to throw any light on it that would be of real help to the average reader. We would, therefore, confine ourselves to the more useful task of exploring the distant philosophical approaches instead of attempting to describe the relationship itself.

Shree Radhika is realisable as the Counter-Whole of the Personal Absolute. She is the Predominated Moiety of the Absolute Whole. Shree Krishna, in regard to Shree Radhika, is the Predominating Moiety. The conception of Male and Female refers to the principle of Personality. As both Personalities are fully Divine no grossness or inadequacy of the corresponding mundane conception need be imported into the subject. But it is imperative to admit the Absolute logical validity, under the reservation of inconceivability by our present understanding, of the conception of the Divine Pair, possessing actual Male and Female spiritual Forms.

If this is not admitted the Absolute Realm is at once divested of the supreme cementing principle for holding together its diverse atomic personalities. In this phenomenal world the personality of man is defective in many ways. But all other personal relationships are found to be less intimate than that between male and female as pair. If the world had been entirely peopled by males or females there would be no intimacies of the family relationships. Parenthood and Consorthood supply the conditions of the specific forms of the most intimate of all personal relationships in this world. This is the general rule, although there may be apparent exceptions. But even the most intimate friendship of this world, outside the family circle does not bring about the complete identification of the interests of two persons on an agreed indissoluble basis as the pair relationship has been allowed to do.

In the pair relationship the constancy of the partners in their loyal and exclusive attachment to each other is regarded as all-important. This ideal is sought to be satisfied and perfected through the institution of marriage. But the ideal is incapable of realisation in this world on account of the presence of inevitable opposing factors. The fear 'lest one good cause may corrupt the world' is true of the apparently best of earthly causes. The very laudable conditions of the marriage relationship preclude the fullest exercise of individual choice of the six partners. In proportion as male and female become capable of an effective desire to live their own independent individual lives by their unhampered choice those institutions which were found essential for their happiness at an earlier stage of their progress towards the full individual and social life, are found to be an actual obstacle to their further advancement. It becomes thereupon necessary to get rid of the most cherished older institutions after they have outlived their usefulness.

The burning question of the day for empiric moralists relates to the

position of females. The males have been left free to follow their inclination within their mutual voluntary agruments i.e, without unduly encroaching on the freedom of one another. The same degree of freedom is being demanded for females and is on the point of being conceded by universal consent. The institution of marriage is likely to be remodelled to be brought in line with the requirements of the equality of the sexes. This reform will react on all domestic relationships. It is yet impossible to forecast the moral consequences on society.

If man and woman strive to be really independent of one another the degree of intimacy of the pair is bound to be materially lessened. The virtues of constancy and loyalty is likely to go by the board as being inapplicable to the changed position. The sexual relationship will drop much of its wholesome and unwholesome present obligations. Not a few persons are beginning even to dream of a possible desirable return to the unconventional sexual promiscuity of the hypothetically happy 'state of nature' minus its animality. But the physical body is identical with the principle of animality and so long as the body will continue to claim its needs animality will stay. To restrain animality it is necessary to regulate the bodily activities

Two physical bodies can have only animal relationship to one another. Two mental bodies can be related to one another by the needs of the physical body in a more subtle form. In both cases it is material relationship through and through. If the superior intellectual powers of man are dedicated on principle for the elaboration of the physical relationship the mere possession of such powers does not raise man above the level of the brute, but, on the contrary, tends to sink him lower than non-moral animals. The immoral man is not to be supposed to be actually better than the brute, although potentially the human life is certainly higher than that of the so-called lower animals.

These considerations point to the true ideal of human life. The needs of the physical body require to be subordinated to a higher purpose. This higher purpose must be other than the needs of the physical body. The empiric moralists suppose that the needs of the mind supply this desideratum. They think that if the refined needs of the mind are substituted in place of the gross needs of the physical body human life is necessarily raised above the level of brute life. Yes, but in the sense that the human life is thereby made only more elaborately and charmingly brutal. That is all. Both occupy the same plane, one of them being only clearer in securing their common animal purpose by a pretty common method. Man is made a clever animal, but is not

raised above the plane of the brute, by his empiric intellectual achievements.

But so long as the needs of the physical body and of its auxiliary mind remain the determining factors of human choice, man can never hope to rise above the level of the brute, and greater freedom in such condition would only sink him deeper into the sloughs of the grossest forms of animalism. From this point of view all institutions that act as a restraint on the fuller indulgence of his animal nature should be regarded as conducive to the welfare of man's truly higher personality which has no affinity whatever with the potential animal moiety of himself.

But the negative function cannot satisfy the needs of the higher self. There is a positive function which aims at the satisfaction not of the negative needs of the physical body and the materialised mind but of the positive needs of the soul who is substantively different from both. The solution of the sexual problem is not attainable within the mental and physical scope in as much as it really and substantively concerns the soul. None of the problems of human life can be solved by the deluding temporary satisfaction of the apparent needs of the flesh.

Can they be solved on the plane of the soul, and if so, in what manner ? Is there a problem of sex on the spiritual plane ? How can the soul be male or female ? If the masculine or feminine needs of the soul are satisfied would such a solution settle the problem of the sexual needs of the physical body and mind ?

The case should be put in another way. It is not possible to supply the animal needs of the physical body and mind in a permanent or satisfactory manner. Neither is it necessary to try to do so because it is no concern of our real selves. The physical body and mind have no conscious feeling of their own needs. They are galvanized into an abnormal kind of conscious endeavour by the requirements of the soul who alone possesses real consciousness. Therefore, the so-called claims of the physical body and mind are really needs of the soul in this abnormal state. For this reason it is never possible to fully satisfy those needs. The abnormal needs only require to be replaced by the natural needs of the soul if a real solution is to be sought.

The sexual aptitude, therefore, represents also a need of the soul. The abnormality of the need in its present unwholesome manifestation need not be supposed to be without any basis for the existence of the corresponding spiritual need in the proper nature of the soul. It is necessary to get rid of the abnormality but not of the principle itself which it misrepresents. The

abnormality is due to the necessity of the employment of the physical body and mind on the mundane plane. The natural function of the soul is located on the transcendental plane. Just as the soul can be dragged down to the level of the flesh it should be possible in an analogous manner to lift the employment of the flesh to the level of requirements of the soul. The soul should be allowed to predominate, neither the flesh nor the material mind.

In order to establish the natural supremacy of the soul it would be necessary to reclaim him from his present state of self-ignorance. This is the paramount duty of man in this world towards himself and his fellows. As soon as the necessity is really admitted the way is found to lie open to the view of the awakened soul. Then begins the positive spiritual function which is inconceivable to the dormant soul for the simple reason that he does not want to know it at all by following the only process.

There is a function for the corresponding sexual principle on the spiritual plane. The nature of that function is not intelligible to us so long as we are not established on the spiritual plane. That function is categorically different from the corresponding physical and mental activity. The appearance of the natural spiritual function should be allowed to replace the abnormal activity. The two have nothing in common except their incompatible correspondence due to the difference of plane.

In the real function male and female have distinctive natures who may be described as complementary personalities. They are the two reciprocal halves of the whole conscious personality. But the two are nevertheless essentialy one. This supplies the clue to the nature of the wholesome relationship between the two halves. One is the Predominating and the other the Predominated Moiety in the Absolute Cognition. The Predominated Moiety is simultaneously distinct from and contained in the Predominating Moiety. The Predominating Moiety can be but One. The Predominated Moiety alone may possess a plural nature without upsetting the principle of real Monotheism. The individual human souls are dissociable particles of the Predominated Moiety. The Predominated Moiety is of the nature of the Power of the Predominating Moiety Who is the Possessor or Proprietor of Power. The Predominating Moiety is the Male Absolute. The Predominated Moiety is absolute female possessing the aptitude for obeying every direction of the Predominating Moiety for supplying all conditions of the Activities of the Predominating Absolute.

This is the dry philosophical idea so far as it is possible to express the

ultimate transcendental reality by means of the language of mundane thought. The real entity lies entirely off the plane of all mental speculation. Shree Radhika is the Eternal Associated Counter-Whole of Shree Krishna, Her Male Consort. Shree Radhika is the Source of all individual souls whose function is to be employed in the service of Shree Krishna by the alternative methods of loyal conscious submission, neutrality or actual opposition. The individual souls serve Shree Krishna as constituents of Shree Radhika When they forget that they are constituents of Shree Radhika they forget the nature of their own selves, and engage in the abnormal activities of the mundane plane.

The relation between one individual soul and another is that of obeying each other as constituents of Shree Radhika in the performance of their alloted service of Shree Krishna. To use mundane analogy all individual souls are spiritual females in a subordinate position to Shree Radhika whose service of Shree Krishna they naturally share by their nature as constituents. The objects of endeavour of the individual souls is to learn to obey Shree Radhika. Only by obeying Shree Radhika they can serve Shree Krishna.

Shree Krishna is the only Object of all worship. Shree Krishna alone is the Recipient of all service. No individual soul can be the recipient of any service on his own account or on account of any other individual soul. This points to the true significance of the Scriptual injuction to abstain from all sexual activity and avoid the company of all sensual persons, for qualifying for the service of Krishna on the spiritual plane. No idea of the positive nature of the function on the higher plane corresponding to the sexual activity of this world can be conveyed to those who are not completely freed from the diseases of the mundane sexual desire. It for this reason advisable to abstain from all empiric study of the descriptions of the Amorous Activities of the Divinity till one has been actually freed from every form of worldly passion by the preparatory service of Shree Krishna under the direction of the bonafide Acharyya.

(E)1

Presidential Address at the All-Theistic Conference

(*Fourth day's sitting*)

ON the preceding day we began the discourse on the subject of Reference under the second head, viz., 'knowledge of real and non real entities.' We intend to speak a few words in pursuance of the same topic also today. We were telling about the desire for knowledge regarding the self. The meaning of the word 'atman' is rendered as 'Hari' by virtue of his qualities of 'extension' and 'maintenance.' The 'atman', or the individual soul, is part and parcel of the Supreme Soul. 'Hari' is the Supreme Soul. The word literally means the double function of Godhead viz., those of 'creation' and 'maintenance' 'even as the mother nourishes her child.' The nourishing function of the mother is, as a matter of *fact*, a tiny distorted reflection of the Function of Hari. Vishnu or Hari, Whose Form is made of spiritual essence, is the Deity Who presides over the function of conti nuance or existence which is distortedly reflected in the state of temporary existence intervening between the acts of creation and destruction in this world. All entities are nourished, none are destroyed, by the Supreme Soul. The function also points to expansion, the other co-ordinate activity of the soul denoted by the literal meaning of the word 'atman'.

The Sruti says, "The jeeva (i.e. the individual soul) is a tiny entity as tiny as the hundredth part of the breadth of the tip of the hair. Know that he is very small in magnitude and also unlimited". In other words the jeeva-soul (jeevatma) is an infinitesimally small particle of the Cognitive Potency. But he is unlimited by being of the essence of the Plenary Cognition. All those qualities that inhere in the Plenary Cognition are also present in the jeevatma in an infinitesimal measure. What soever is there in the Plenary Entity is also present in the tiny soul. But Plentitude is not tiny, the Integer is never a fractional part, nor a fraction of a fraction, nor a fraction of a fraction of a fraction. In many places in the Scriptures the Supreme Soul, Paramatma, is referred to by the term 'Atman'; and the jeeva is also often referred to by the word 'atman'.

The word *'jijnasha'* means 'inclination to know'. The inclination to know about the 'atman' precludes the inclination to learn about divisible entity or fragmentary time. The discourse has in view the whole entity and time in all its fulness. The word 'atman' implies that the entity bearing the name is in a position to fully maintain himself. That

which is not able to maintain itself cannot be termed 'atman'. The term 'atman' is used in this sense irrespective of his great or small magnitude. Today it is our task to speak about the attainment of the knowledge of the 'atman'.

Knowledge is located mid-way between the knower and the object of knowledge. Unadulterated knowledge occupies a position that is intermediate between the knower, whose exclusive function is to know, and the Object whose exclusive function is to become known to such knower. If any third function happen to intervene there can be no such thing as pure knowledge. That from which knowledge is obtained, that which supplies the proof of the reality of the cognitive function, can be one of three categories. It may be either pure cognition, a mixture of cognition and non-cognition, or non-cognition. If there intervene any non-cognitional entity in conjunction with cognition, it is mixed cognition.

'A-chit', or non-cognition, is the opposite of the conscious principle. When the object of knowledge is 'a-chit' (non-cognition) and the knower is a mixture of cognitional and non-cognitional elements the knowledge of such knower constituted of cognitive and non-cognitive elements is knowledge of 'a-chit' (non-cognition). In such circumstance the function of pure cognition is dormant, resulting in the consequent dormant condition of the recipiency of pure knowledge. If the object of knowledge were in possession of any cognitive potency it would have made some use of its free initiative.

When inquisitiveness regarding the nature of the 'atman', or the question 'Who am I ?', is asked by the conditioned soul he can obtain by way of response only knowledge which is a mixture of cognitive and non-cognitive elements. This must be so because in this case that by whose means the enquirer is to know viz, his knowing aptitude is shrouded in a gross and subtle covering which has imparted to it the condition which is a mixture of cognitive and non-cognitive elements. If the knower as well as the object of knowledge are both of them pure cognitive entities only then can there be any complete knowledge. If the knower happens to be more or less in contact with the external world then knowledge which is more or less of a mixed quality; can alone be attainable.

The Supreme 'Atman', (Paramatman) and the 'Brahman', are one and the same Entity. The nature of the Brahman implies 'non-duality' and 'greatness'. The distinctive characteristic of 'pervasion of the Universe', that is found in the Supreme Soul (Paramatman), is absent in the Brahman. Each and every limited entity produced by the Material Energy is devoid of the

essential characteristic of the 'Brahman'. No limited conception is to be attributed to the unlimited Brahman.

Both the mundane and transcendental functions are located in the conception of the Supreme Soul (Paramatman). The limiting principle is left out in that of the 'Brahman' by the theory of the non-potency of the Absolute. The Supreme Soul implies the consideration of mundane and spiritual potencies. When the non-potent 'Brahman' is regarded as the Absolute it results in the destruction of the quality of distinctiveness represented by the specific existences of seer, seeing and seen. One aspect of the greatness of the Absolute is non-distinctiveness devoid of all distinctive manifestation ; the other aspect is that of the Possessor of the Plenary Potency full of distinctive manifestation.

Seekers of the Truth are divided into two classes. One of these maintain that they did not possess any knowledge previously and that their knowledge had a subsequent beginning. The other class will continue to know till the process of knowing itself automatically ceases at the long end. By the term "Seeking to know the self" are targetted positively the desire to know about the self and negatively the desire to know about the non-self.

The non-distinctive view of the "Brahman" expresses only the absence in the "Brahman" of the qualities of this world. The professor of the distinctive view declares that the non-distinctive view itself is also one of the infinity of the specific features of the distinctive spiritual manifestation. The non-distinctive view represents a specific distinctive manifestation viz., the conception of the absence of all mundane distinction. The level of view that takes into its consideration the simultaneous presence of the non-distinctive and distinctive aspects of the One Entity is that of the Oversoul or Paramatman.

The Oversoul according to the latter view is the comprehensive vast cosmic form as opposed to mere non-distinctive existence (?). The aphorisms of Patanjali viz., "or by enquiry about Iswara (Ruler of the Universe)", 'Yoga is suspension of the faculties of the receptive organ of consciousness',— embody a process of thought that is somewhat different from the view that professes the non-distinctive nature of the Brahman. By those aphorisms the falsity of all entities on the basis of a theory of illusion has not been admitted. The view of the potent Oversoul also betrays the admission of the internal, marginal and external potencies of the substantive Entity. The consideration of relationship between the living organism and its incorporated limbs involves the recognition of

ownership of the limbs by the organism. Limb and organised body, form and possessor of form, potency and possessor of potency, are correlated pairs, the first terms supplying evidence of the existence of the entity denoted by the second. The substantive entity is one, its potencies are numberless. The view of the non-potent Brahman which does not recognise any distinctions as within the identical entity, within the same class, as between different classes or between knower, known and knowledge, is located at a long distance from that of Patanjali.

A certain number of persons think that the cessation of conception and perception should be the objective. In the period subsequent to that of Sakya Singha the view of absence of cognition i.e., imponderable material principle, and still later that of the finality of non-distinctive cognition, have become current. This last asserts that non-differentiated cognition alone survives while the distinction of seer, seen and sight passes away.

The Oversoul in His unity is an extended Entity, the incorporated fractional parts are small in magnitude. In the external potency there is present the aptitude for being affected by time, such disruptive characteristic being incompatible with the principle of unity. The internal potency presents the characteristics of permanence and wholesome integral differentiation. In the exoteric potency there is misery, in the esotoric potency everything is unmixed perfection.

If we give up the non-cognitive element, if we abandon the consideration of even the subtle mental body, we arrive at the view of pure cognition and are no longer influenced by the power of the exoteric potency. But when we proceed to join to our thinking the gross and subtle bodies, we are made aware of the mixed existence compounded of the principles of cognition and non-cognition and of those considerations that underlie the process of *Hata Yoga* on the path of fruitive material activity or that of *Raja Yoga* on the path of speculative knowledge. By these processes we are instructed in the views of a final desirderatum that is compounded of cognitive and non-cognitive elements.

When God is actualy realised the tiny particle of unmixed cognitive potency finds himself attracted by the plenary cognition. The relationship of incorporation or externality in regard to the potency of the substantive Entity, then becomes noticeable. The elements that are made of the measure of mundane quality produce the numerals one, two, many. Difference of seer, difference of the seen, difference of sight, vision of plurality, many images of the one entity reflected in many mediums, make their appearance.

In the realm of the inner potency all things displaying a unity of significance the numerals 1, 2, 3, 4,...indicative of diversity donot express any mutually contending relationship. The eternal diversity of the realm of the inner potency is not characterised by the qualities of mutual opposition, changeability and destructibility. Temporality or destructibility is not the proper nature of the eternal maternal function, is not the proper Nature of Vishnu, but only the semblance of the spiritual, fashioned by the Limiting Energy of of Vishnu. In this world the different things are perishable. They are not definable by the term soul or self. They are non-soul, ephemeral.

The individual soul is not non-soul. The atheist says that the individual soul is non-soul. The theist says that the individual soul is an eternal, spiritual entity—is an unadulterated cognitive entity in his own nature—is akin to the potency of the Plenary Cognition in a small measure—is eternally subordinate to, overruled by the Plenary Cognition.

Godhead possesses One variety of Limbs that are internal and another variety that are external. In the external Limb the full Cognition is obstructed, there is the aptitude of being affected by time. This mundane world has sprung from the external Limb. In this world everything is on the move. Every mundane entity evaporates like camphor. There prevails the quality of changeability in this world. The child grows into a young man, old age, then falls a victim to death,—is led to different strata of the mundane existence by the impulses of his desires, —is born in the womb of his mother, through semen and blood. It is our duty to enquire about the nature of our real selves. It is not our duty in this life to engage in the quest of the non-self. We have the follwing in the second chapter of the Geeta:-

'As a man puts on different and new clothing by casting off his old worn out apparel in like manner the in-dweller of the body is born in another new body by giving up his old worn-out corporeal frame. Weapons do not pierce the soul, fire does not burn him, water does not drench him, nor does wind dry him up. .....The soul is incapable of being cut by any weapon, of being burnt, drenched or dried up. He is permanent, free to inhabit any form, unchangeable in his essence and quality and ever-existent.'

In the Seventh Chapter of the Geeta there occurs the following:—

'My other and different Nature consists of solid, liquid, gaseous, heat, space, mind (*Pradhan*—material principle subtler than space), intelligence (Buddhi—prime material principle) and the ego (Ahanker). All this is secondary.

Know that my Supreme Nature is different from this. The Potency that is the source of all individual souls who lord it over this world is constituted of My Superior Essence."

These and other similar Shlokas give an account of the nature of the individual soul. The jeeva soul possesses a certain character when he is in the conditioned state. He has a different character when he is freed from the bound state. He displays a third different nature when he is marginally situated showing an aptitude for both bound and free states. This may be illustrated by the analogy of a gnomon whose opposite sides bear different designations.

(to be continued)

Religious Endowment

MODERN socialism in its organised form aims at bringing everything under the control of the masses, irrespective of the competency of the latter for the proper discharge of responsibilities with which they are intended to be saddled. If the individualistic function of every person is controlled by the masses we would have the destruction and not the improvement of the individual. The masses, however, consist of the very persons the destruction of whose individual function they propose by this extreme assertion of the power and function of their aggregation.

If the aggregate were really more competent than the individual for the performance of the task they propose to take over from the latter the process would still involve a great loss of value by reducing the responsibility and consequent worth of individuals affected by the process. The rational principle requires that the mass activity should be supplementary to that of the individuals and should develop the scope of individual activity instead of lessening it in any way. If the mass wants to eliminate or weaken the initiative of individuals it will thereby only dig its own grave.

The above observations refer to all activities, secular as well as religious, regarded from the empiric point of view. The necessity for thinking out the issue in a really clear manner is all the more imperative at the present critical moment of the world's history, in as much as the omnipotence of majorities consisting largely of the urban proletariat thoroughly organised for the most vigorous concerted action for carrying out the mass mandate, is

being confidently proclaimed from the house-tops by the miscellaneous host of aspirants to popular favour and the demand is being endorsed by most responsible leaders of secular society. The serious attention of all who aspire to lead the mass is invited to the above fundamental principle of any tolerable form of social existenc in the hope that no one should on principle try to add to the troubles of a sufficiently embarrassing position.

The only way in which the legitimate claims of the individual may be properly co-ordinated with the requirements of the salutary functioning of the aggregate, is by the inauguration of a reformed system of popular education on sounder lines. In proportion as the average individual is helped to acquire the effective sense of individual responsibility, possible only in a position of individual freedom, the aggregate will find it superfluous to try to regulate the details of the conduct of individuals within the individual scope proper. The raising of the level of character of the individual should, therefore, be the main concern of all aggregate activity intended for the improvement of its own quality. That kind of aggregate activity which is based upon the unprincipled support of the galvanised mass or of co-erced individual members, cannot but be suicidal in the long run.

The present systems of education do not sufficiently help in increasing the proper kind of confidence of the individual in his own individual judgment. From infancy the individual is sedulously nourished upon the materialistic literatures that provide no footing for his free individual personality in any important sphere of his activities. He is notoriously treated as a mere deduced and auxilliary functionary incapable of standing on his own legs or on legs selected by his own free judgment. The State and society are always at his elbow to make him their puppet at the tragic worldly show. He is trained to be yoked to an admittedly vicious system in the manner that will effectively prevent him from being ever really disengaged. He is expected to bear his trial heroically by being taught to be loyal to the voice of the people. This type of education, however favourable it may be to the maintenance of the status quo, has produced the very mischief which a really sound system of education should have tried to prevent at all costs.

The community of the future will have to deviate materially from the current democratic or other ideals if it is to consist of individuals with really free initiative in all matters which they have never yet possessed under any system that has been tried or imagined. The required system will limit itself to

no individualistic or communistic ideals of the current types. It will have to harmonize all rational claims of the aggregate without coercing or curtailing the full freedom of a single individual. This, and nothing short of this, should be the only acceptable ideal for all consistent thinkers to whichever school he or she may find it necessary to belong for the time being. It is this system which is found in its only true and practicable form in the spiritual society set forth in its minutest details by the teachings of Shree Krishna Chaitanya as recorded in the extant works of His associates and eminent followers. A brief outline of the system is reproduced below.

The spiritual, which is also universal, society is based upon a carefully graded classification of its individual members. There is a real basis for this classification. The necessity for such classification lies in the fact that the dispositions of individuals vary. The degree of attachment for the service of Godhead in the stage of development of the Theistic disposition is the principle of such classification. The Theistic disposition implies a natural tendency to the sincere quest of the Absolute Truth and unconditional and loyal submission to the Truth. Those who deny the practicability of finding the Absolute Truth are non-Theists and are necessarily excluded from membership of the Theistic Community. If such persons are not actively hostile they will be in a position to co-operate to the extent they may agree and in the manner that is consistent with the principle of exclusive spiritual service.

The realisation of the unavoidable necessity for the quest of the Absolute Truth and of its practicability necessitates a thoroughly unbiased examination of the grounds of the current faiths. This should be the primary duty for individuals as well as communities that really seek for the proper solution. So-called revelations need neither be accepted nor rejected without a cautious and scientific examination of the grounds for such claims. Nothing need be admitted as revelation which does not forward the quest of the Absolute to the entire satisfaction of our unprejudiced cognitive faculty. There need be no prejudice and no weakness in the proper performance of this all-important duty.

To all persons who are sincerely desirous of knowing the real Truth the Absolute is pleased to reveal His True Nature by the process that is part and parcel of the revelation. The sincere seeker is intimated the true nature of the bonafide servant of the Absolute and thereby enabled to begin his quest of the Absolute under his absolute guidance. The teacher of the Absolute is fully aware of the disposition of all

persons. When the bonafide seeker is directed by the mercy of the Absolute to the teacher of the Absolute he is made aware of his function towards the other members of the spiritual community into which he is admitted by the mercy of his teacher.

The spiritual community is identical with the eternal association of the pure souls. It does not require the help of anything else for its functioning. It neither fosters not retards the natural course of secular society. There is no ground for quarrel or disagreement between the two, as they are separated by a difference of plane. The spiritual plane transcends the mundane.

Every conditioned soul possesses a double nature. One moiety of his composite nature has affinity for the mundane and the other for the spiritual plane. If the mundane moiety is allowed to predominate by a person he finds himself located on the mundane plane for having the requisite scope for his elected activities. If the spiritual nature is allowed to have its sway, a person finds himself on the spiritual plane that corresponds to his spiritual nature. But a person cannot belong to both the planes at the same time. It is possible for him to choose to belong to either plane at a time. His individual choice will not, however, suffice to make him belong to any plane without help from Divine power. He will have to obtain the necessary help by agreeing to submit to power having control over the particular plane of his choice in order to be enabled by her grace to have a footing there. This voluntary, active, unconditional obedience to a greater power than himself makes a person responsible for the condition in which he may be placed although no condition is attainable by his own unaided efforts.

The manifestation of the theistic community in this world requires the co presence of more than one person who are sincerely prepared to submit to the power competent to admit them to the spiritual plane as the reward of their sincere hankering for the service of the Absolute Truth Whose grace alone can make them realise the nature of, and necessity for, such submission.

The spiritual community is incapable of being controlled by any mundane authority. This constitutes the real unbridgeable gulf between the preceptor and disciple, the laity and the clergy, which terms apply only to those who desire to serve the Absolute by their proper co-operation. The spiritual church consists of the preceptor and his disciples. The Preceptor wields the authority of the Divine Power admitting to, and maintaining on, the spiritual plane those who submit to be there by His grace. The Divine spiritual Power is the source of the

spiritual authority of the Preceptor over the Church. The best of the servants of the Lord is elected by Him to wield His Authority. The members of the spiritual community obey the Acharyya unconditionally by the spontaneous impulse of their pure serving disposition. The *Guru* alone may admit or refuse admission to the spiritual plane. He is responsible to Godhead alone for his actions. It is the function of the members of the community to serve his transcendental activities with the help of the Scriptures and causeless Divine Grace.

This autocratic power of the *Guru* provides scope for the fullest, unhampered, exercise of the spiritual faculties of all pure individual souls. The organisation of the spiritual community is an Absolute Autocracy ensuring perfect freedom for all individual initiative. This Harmony can result only from Theism. Spiritual autocracy and democracy must not be confounded with their perverted reflections found in this world. What is best in the other world corresponds to the very worst of this world. It need not be supposed to be either for or against the principle of democracy or autocracy as they are to be found in this world. Krishna is the Absolute Autocrat of the perfect Realm of Goloka. We need not justify the autocratic form of any government of this world by the precedent of the spiritual. The relative conditions of the two planes are such that everything is best on the superior plane and nothing on the mundane plane is free from the gravest defects, although there is a correspondence between the two.

It should, therefore, be open to the secular State to recognise the rationale of the unconditional spiritual power of the bonafide *Guru*. The State should reserve the right of withholding its recognition of the spiritual authority of the pseudo-*Guru*. The secular State will be in the position of discharging this double responsibility by its attitude of patient deference towards those who appear to be bonafide teachers of religion by the spiritual test. If the secular State is disposed to prefer its mundane interests and seeks to subordinate the interests of the spiritual association of preceptor and disciples to those of secular society it would be guilty of acting irrationally and would thereby play into the hands of the pseudo-teachers of religion. The secular State could not adopt a more disastrous policy from the standpoint of the eternal welfare of everybody concerned.

The question of the control of religious endowments by the secular State is bound to come up in the near future in all the civilized countries of the world. The democratic State with its dependence on public opinion should be able to avoid the blunders of cynical

worldliness liable to be engendered by too great material prosperity. The democratic State cannot have any legs to stand upon if it has to depend on the opinion of the empiric experts for its educational policy. The spiritual emancipation of the masses is not so impossible as is represented by the materialists. On the contrary the democratic State should weigh carefully the consequences of continuing to provide for the masses instruction in purely empiric knowledge by the exclusion of real spiritual culture. The democratic State can make no better use of its opportunity than by devoting its serious attention to the promotion of the comparative study of religion with a view to provide true spiritual education for the masses. The Gaudiya Math stands for a rational and real policy for State-regulation of all religious endowments in furtherance of the cause of real spiritual culture among all peoples of the world on the definite lines indicated above. The Gaudiya Math claims that the policy which it advocates has the sanction of all the revealed Scriptures of the world provided they are interpreted in an open and rational manner.

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER II

(*Continued from P. 158, November, 1931.*)

328 "When Time, which art Thy form, O Lord,
Brings about the destruction of all creation,
329 "Even then have I no fear by the Power of Thy Name.
What cause for alarm is there now when Thyself is present in my home ?"
330 Saying so Pandit Sreebas entered into the state of trance,
And saw the Manifestation of the Lord, in the company of his household.
331 By Whose sight the four Vedas long to be blessed,
Even Him saw all servants of Sreebas, male and female alike.
332 What shall I say of the disposition of Sreebas,
By the dust of whose feet the world is sanctified ?
333 As Krishna made His Appearance in the home of Vasudeva
And manifested all his Blissful Pastimes in the abode of Nanda.
334 Even so the Appearance of the Lord was now manifested in the home of Jagannath
And all His Pastimes were displayed in the house of Pandit Sreebas.
335 Pandit Sreebas is loved by all the Vaishnavas

All of them experience a great exultation
by stepping into his house.

336 The Same Who is praised by recital of
Vedic texts in consonance with the
attitude of devotion,
The male and female servants of Sreebas
beheld with joy.

337 When serving the Vaishnavas is the best
of means,
Krishna is certainly attained by the mercy
of the Vaishnavas.

338 Lord Biswambhar commanded Sreebas,
'Never speak of these occurrences to any
other person.'

339 Biswambhar was ashamed at heart on
regaining external consciousness.
Having re-assured Sreebas the Lord
returned to His Own Home.

340 Then Sreebas Pandit was filled with
gladness,
With his consort, daughter-in-law,
brothers, servants and maids,

341 Thus hymned Sreebas on beholding the
Manifestation of the Lord ;
Who listens to it becomes the servant
of Krishna.

342 Divine Balaram in His Form as Controller
of all from within
Commanded to sing the narrative of
Chaitanya,

343 This is my humble prayer to the feet of
the Vaishnavas,
"May the 'Holder of the Plough' be my
Master in every successive birth."

344 As the 'Man-Lion' and the 'Lion of the
Yadus' differ only in Name,
Just so are 'Nityananda' and 'Baladeva',—
this I do know.

345 Balai is the Form loved of Chaitanya
Chandra,
The Same whom now we sing as the Moon
of super-ascetics.

346 Listen, brother, with a singleness of heart
to the narrative of the Middle Part,
In what manner the Lord performed the
Kirtan for the space of one full year.

347 Sree Krishna Chaitanya and Nityananda
Chand are the life,
At Whose twin feet sings Brindabandas.

Here ends Chapter Second entitled 'Beginning of Sree Sankirtana' in the middle part of Sree Chaitanya Bhagabat.

Ourselves

Nov. 14. His Excellency the Viceroy was pleased to grant an interview to His Holiness Tridandiswami Shreemat Bhakti Hridaya Bon Maharaj at the Viceregal Lodg in New Delhi and expressed his kind appreciation of the work of the Mission

Oct. 9. Editor with a strong party of preachers starts from Shree Gaudiya Math, Calcutta, on a tour of propaganda in the Western parts of the country and arrives at Prayag (Allahabad) on Oct 10.

Oct. 12. M.M. Dr Ganganath Jha M A.,D. Litt., Vice- chancellor Allahabad University and Mr V. N. Mehta I. C. S., Commissioner Allahabad Division, interview the Editor for enquiring about the purpose of the mission.

Oct. 13. His Holiness Shreemat Bon Maharaj lectures on 'Eternal harmony and how to achieve it' at Allahabad Anglo-Bengali Intermediate College. Mr Justice Niamatulla of the Allahabad High Court presides.

Oct. 10-11 His Holiness Tridandiswami Shreemat Parbat Maharaj and party paid a short visit to Mymensing town. His Holiness expounded the narrative of Shree Prahlad Maharaj from the Bhagabatam at the local Durgabari for two successive evenings. His Holiness was accompanied by Sraijut Satyaranjan Sen M.A. B.L Professors Jatindra Mohan Ghose M.A. B.L. and Haripada Mandal M.A. of A.M. College and other devotees of Mymensing joined whole-heartedly.

Oct. 16 Editor arrived at Benares in connection with the Annual Celebrations of Shree Saratan Gaudiya Mathand was received at Benares Cantonment Railway Station by Srijut Kesab Chandra Bandyopadhyaya Krishnadhan Mullik, Manohar Das and other residents. A Sankirtan procession accompanied the Editor to the Mint Palace of H H. Kasi-Naresh which had been offered for his temporary stay by His Highness.

Oct 17-20 Annual Celebrations at Shree Sanatan Gaudiya Math, Benares.

Oct 18-26 Preachers of the Gaudiya Mission were invited by Rai Bahadur Lalit Behari Sen Roy. Private Secretary to H.H. Kashi-Naresh, on behalf of Benares Durga Puja Samiti to lecture on Vaishnavism at the Bengalitola High School during the perido of the Durga Puja The Editor spoke on the 18th. Pandit Sripad Sundaranda, Bidyavinode H.H. Shreemad Bon and Bharati Maharajas also delivered lectures on the eternal religion of all pure souls

Oct. 23 Shree Shree Bhakti-Siddhanta-Bani-Sevaka-Samiti was established at Dewangani, Jalpaiguri, by the local people under the lead of Pandi Sripad Radha Charan Goswami Bhaktisastri for propaganda in North Bengal.

Oct 27-30 Annual Celebrations of Shree Rup Gaudiya Math, Allahabad.

Oct. 30 Editor lays foundation-stone of the New Buildings of Shree Rup Gaudiya Math at Allahabad on site donated by Srijut Ganesh Chandra Deb.

Editor addressed a large gathering of the residents in connection with the Annual Celebrations in the public pleasure grounds opposite Shree Rup Gaudiya Math in South Malaka, Allahabad.

Oct 21 Nov 25 Annual Celebrations at Shree Madhva Gaudiya Math Nawabpur, Dacca, during the period of Urjjabrata were most successfully performed under the direction of their Holinhsses Srimat Parbat and Aranya Maharajas.

Nov. 5 His Holiness Srimad Bhakti Vivek Bharati Maharaj, Srimad Aprakrita Bhakti Saranga Goswami Prabhu, His Holiness Srimad Bhakti Sarbaswa Giri Maharaj and Pandit Sripad Ananta Vasudeva Paravidyabhusan Prabhu arrived at Bhojji, an Himalayan State 23 miles north of Simla, for preaching the religion of pure devotion to the people. at the special invitation of the Ruler. The preachers delivered a series of discourses on the subject of the Universal Religion during Nov. 5 to 12 when they left the place to rejoin the Editor at New Delhi,

Nov. 8-9 Annual Celebrations of Shree Paramahansa Math, Naimisharanya (Nimsar) Immense gathering of pilgrims on the occasion of Somavati Amabasya Editor led huge samkirtan procession which followed Shree Bigraha of Shree Shree Narayana on Elephant-back. The procession which consisted of the Sannyasi Maharajas and Brahmacharins of the Mission and a very large number of devotees, duly circumambalated all the principal shrines. Editor addressed the gathering of the pilgrims in the afternoon and spoke for about three hours on the text of the Geeta "I serve everyone according to the way in which I am sought".

Nov. 9- Editor sanctions starting publication of a fortnightly journal in Hindi and names the journal "Bhagabat", to serve as organ of Shree Paramahansa Math, Naimisharanya, for propagating the religion unalloyed devotion of the Bhagabatam from the centre where it was taught to the assembled Rishis by Shree Suta Goswami, His Holiness Tridandiswami Shrimad Bhakti Hridaya Bon Maharaj undertakes the editing of the Bhagabat. The paper is financed by Shripad Adhokshaja Seva-kovid Prabhu at present residing at Lucknow.

Nov. 10- Shri Shri Gobardhan Puja and Annakut Mahotsab (Offering of the peak of Food) was celebrated at Calcutta Gaudiya Math on an unprecedented scale. The variety of eatables offered was more than 550 in number and the visitors who competed for a particle of the prasadam exceeded a lakh.

Nov. 15 Editor and party motored from Lucknow to New Delhi. His Holiness Shrimat Sharanti Maharaj expounded the religion of the Bhagabatam at the residence of Dr. Kalipada Bhattacharyya at Seetapur U.P. Srijat Sudhakar Nath Misra Bar-at-Law and Srijut Krishna Kumar Singh Deputy Collector of Seetapur expressed to His Holiness their conviction of the necessity of the teaching of Shri Chaitanya being propagated in U.P. in a regular manner by the institution of Hindi Fortnightly, the "Bhagabat"

Oct.-Nov. His Holiness Shrimat Nemi Maharaj delivered a series of discourses at Bhagalpur on the subject of the religion of pure devotion taught by Shri Chaitanya, during October.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

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Circumambulation of the Divine Realm of Braja

(Shree Braja Mandal Parikrama)

IT is not necessary for the *sadhu* to perform the extraneous circumambulation of Braja for attaining the sight of Godhead. The pure soul is eternally in the Realm of the Supreme Lord. The mundane tract of the country-side that is trod by every passer-by must not be confounded with the Highest Sphere of the Realm of the Absolute. It is not the glorification of any mundane locality, cause or person for which the devout pilgrim sets out on the *Parikrama* of Sree Brajamandal under the lead of the *sadhu*. Those who turn their attention to the landscape and the external features of the Object of worship or choose to regard the bath and the journey, eating and sleeping, as identical with the spiritual function, gain very little by their laborious journey. The whole attention of the pilgrim has to be given not to the landscape nor to any Shrine or figures. It is least of all necessary for him to attend to the activities of himself. It is imperative to turn all his attention to the minutest doings and sayings of the *sadhu* under whose direction he has chosen to perform the devotional journey. If he goes on indulging his own fancies and viewing with his own eyes the entities on the spiritual plane he may, indeed, succeed in deluding himself but he will assuredly miss the only legitimate object of his pilgrimage. If he attends and acts up to the instruc-

tions of his spiritual guide and does not allow himself to be directed by any other consideration he will automatically find himself on the plane of *archanā* in course of the performance of his spiritual journey, by the unsolicited and causeless grace of the *sat-guru* (bonafide spiritual guide).

The very first principle, therefore, which all intending circumambulators should accept in their heart of hearts is to attend fully to the instructions of the bonafide guide and prefer following them to every other occupation. If he tries to do so he will find that the bonafide guide will put him to activities which may be neither such as are to his liking nor what he had previously arranged for. The *sat-guru* will upset all his pre-arranged plans. The pilgrim is not expected to be allowed to guide himself in any way. It is the nature of the conditioned soul to be tempted to assume his own guidance however much he may profess to be guided by another.

It is not the journey but the method of its performance that really matters. Any journey that is performed under the lead of the *sadhu* is a spiritual function. No journey that is not so performed can have any spiritual value. The circumambulation of Shree Brajamandal has the further advantage of spiritual association which are of great help to the novice on the path of spiritual endeavour. The novice is in a position on such occasions to be put in mind by the *sadhu* that he is never to attend to the scene at all, because what he will see if he does so is not the thing which he should see but something else the sight of which will be obstructive of the real function for which he is out on his pilgrimage. The *sadhu* himself will see everything very carefully and minutely but he will never encourage the novice to any function of the kind. If the novice submits to be so thwarted at almost every step and is prepared to do whatever the *sadhu* tells him to do with loyal faith he will have gained the real object of his pilgrimage.

It is for the purpose of inspiring a real regard for the transcendental realm of Braja in the minds of the circumambulators that the function has been manifested by the *sadhu*. The mundane realm enables the *sadhu* to do this in a concrete way. In the realm of Braja it is not jeevas who enjoy the landscape. It is Krishna Who is the Sole Enjoyer of that Realm. The jeevas have no other function but to minister to the Pleasures of Krishna. The landscapes of that Realm are instinct with perfect spiritual life. They direct their denizens in their constant service of Krishna. The *sadhu* is the whole-time servant of Krishna. He can understand the directions of the spiritual realm that does not manifest its

responsive nature to the eclipsed consciousness of conditioned souls. The *sadhu* alone is thus in a position to employ the conditioned soul in the service of the Realm of Braja although the latter is necessarily not fully aware of the same till after he has been freed from all obscurity of vision.

It may of course be asked why the mundane landscape should be at all necessary for the spiritual purpose. To this the reply is that the land of Braja is specially privileged for being used by the *sadhu* for his purpose. Mundane landscape is no doubt different from the spiritual realm. But the mundane in this case has a quasi-spiritual value as soon as it is used by the *sadhu* for kindling the spiritual consciousness of dormant souls.

The full spiritual process is not devoid of distinctive features. So much so is this the case that the abstract mental function is the furthest removed from the spiritual. Those, therefore, who choose to suppose, for no reason whatsoever, that the nature of the difference between the spiritual and mundane resembles that between the mental and physical, are, by reason of this very initial misunderstanding, prepared to disown with special vehemence any spiritual value of the gross mundane landscape. These persons are however much more condescending to the claims of the mental process to be regarded as being in close proximity to the spiritual.

But as a matter of fact neither the mental nor the physical process can have any spiritual quality of its own. Such a quality may be impressed on either by the Grace of Godhead. The land of Braja has been endowed with this privilege by the fact of the Appearance of Shree Krishna Who performed His All-Holy Pastimes there. Why should it be altogether impossible for theists to believe in the previleged nature of the land of Braja in view of the above fact ? The land itself is not spiritual. It will not benefit any person if he serves the inanimate landscape of Braja by the resources of his mundane nature. The guidance of the *sadhu*, however, needs must be allowed to make a vital difference, as it enables even the conditioned soul to be used in the quasi-spiritual service of the transcendental realm of Braja apparently to an external observer in terms of the mundane landscape. But the service of the mundane tract of Braja is not thereby rendered identical with the quasi-spiritual service (archan) of the transcendental Realm under the guidance of the *sadhu* who uses the privileged mundane tract for the purpose of enabling conditioned souls to obtain the unconscious service of the transcendental realm.

Those who choose to suppose that they are enabled to serve the transcen-

dental realm of Braja by simply residing in the mundane district of Muttra or by following mechanically any course of ceremonials laid down in the Scriptures under the guidance of persons who have themselves no access to the spiritual plane, are no less deluded than those stubborn atheists who do not believe in the testimony of the revealed Scriptures or affect to regard the Scriptures as the concoctions of the fertile imaginations of barbarous peoples. The perusal of this discourse cannot materially benefit either description of persons.

The worship of Godhead can have only the character of an eternal quest of the Truth in consonance with the principles of transcendental epistemology. Those who take this mundane existence to be identical with the transcendental are either fools or knaves. It is of course possible for persons with a dull intellect to accept (?) anything and everynhing 'on trust' (?). But this kind of innocent (?) stupidity will not help any person in arriving at the real Truth. Nor can any person find the Truth by means of his intellect alone. But that also is no argument in favour of the least neglect of intellectual alertness on the path of spiritual endeavour. The Truth makes His Appearance to the pure cognitive faculty. He refuses to appear to the non-cognitive aptitude. The reason why the intellect cannot find truth is not that it is disposed to exert itself but that it does not do so in the proper manner and with sufficient thoroughness. The legitimate function of the intellect in approaching the Absolute is of a receptive nature. The intellect of man commits an offence against itself the moment it attempts to comprehend the incomprehensible by its own resources. This type of aggressive intellectualism is the mother of atheism and is not less harmful than even deliberate stupidity.

It is possible to desire to have the perfectly receptive attitude towards the Truth, waiting for Him to take the initiative for enabling us to find Him. This waiting for the Truth is the only real form of the quest after the Truth. To a person with such bonafide receptive disposition the Truth reveals Himself to the extent that is sufficient for enabling him to continue the quest in a successful manner. The success consists in this that such a person is able to distinguish between the Truth and non-Truth when either of them presents itself to him for his receptive acceptance. He is also enabled by the quest to recognise those persons who are bonafide seekers of the Truth. He is thereby enabled to cultivate their society by the method of receiving enlightenment from their words and deed. All this, however, does not mean that the seekers of the Truth can actually trod the spiritual plane itself. Neither

can he be regarded as being wholly confined to the mundane plane. He is quasi-free. He is said to be free even in this life (jivan-mukta) by the Scriptures.

Shree Krishna Chaitanya exhibited the ideal of conduct of a person who has been favoured by the gift of love to the feet of Krishna by the grace of the *sadhu*. He did not perform His Pilgrimage under the lead of any other person. He gave an explanation of the cause of His Own peculiar conduct to Prakashananda, the atheistical pedantic leader of the sannyasins of Kashi of His day. He said in effect that He was a wholly ignorant and dull-headed person. Sri Gurudeva took pity upon Him for His extreme dullness and told Him that it would not be possible for such a foolish person to profit in any way by the study of the Vedanta. He was instructed to take the Name of Krishna instead. As He did so, in a short time He experienced a great change of disposition. It was no longer possible for Him to control His own Activities. The Name of Krishna entirely mastered His Whole Self and made him dance, sing, cry and in short behave like one mad. He was alarmed by the appearance of those symptoms and repaired to His Guru and submitted to him His condition. His Guru told Him that he was most fortunate in having such a disciple as the symptoms were those of a person in whom love for Krishna manifests itself by the Grace of the Holy Name. His Guru then explained to Him that the Name of Krishna has a power to excite love for Krishna if He is chanted without offence and that love for Krishna is the one thing needful for the soul and the end of all spiritual endeavour.

When love for Krishna makes its appearance in the spiritual essence of the perfectly pure soul such a person forgoes all inclinations for any form of sensuous activity of both the gross and subtle varieties. He is then entitled to visit the realm of Braja. He is also impelled to do so by his irrepressible love for Krishna. But he finds the realm of Braja itself in mourning in its agony of separation from Krishna. The sight only serves to still further augment his own sorrow.

There is thus no change of mood for the lover of Krishna when he is in the realm of Braja. He does not find Krishna in the realm of Braja but meets instead the denizens of the place undergoing grief of separation from Krishna like himself. Krishna is not to be found in this world in this age. This is a matter of life and death to the person who really loves Krishna. There can be no happiness nor solace for such a person during his sojourn in this world. He is never happy in any other sense even by his residence in the land of Braja.

The circumambulation of the realm of Braja has no significance for any one except those who really love Krishna. Those who love Krishna can alone understand how the ceremony was performed by Shree Chaitanya. Unless one takes the Name of Krishna in the manner that is free from offence revealed by Shree Chaitanya as the Divine Dispensation for this Age of Discord (Kaliyuga) by His Conduct and teachings, one can attain to no real love for Krishna. A true follower of Shree Chaitanya is, therefore, alone entitled to perform the spiritual pilgrimage of the realm of Braja.

Shree Chaitanya is Shree Krishna Himself Who alone is the Source of His Own Service. Shree Chaitanya is Shree Krishna exhibiting the Mood of Love for Himself. The Mood of Love is only the Exterior of Shree Chaitanya. But this exterior is not less Absolute than the Inner Personality Who is no other than Krishna Himself. Krishna is also Chaitanya. The Master is the Source of His Own service. Krishna as the Source of Love of Himself, is Caitanya. The two Aspects of the Divine Personality are not complementary but are *identical*. Shree Krishna is eternally served by the denizens of Braja. He is thus served in a visible form in the Dwapara Age in this world. Shree Krishna is also served in a visible form in the Kali Age. In Kali Age He is served as Shree Chaitanya by the denizens of Shree Nabadwip which is identical with the White Isiand (Shvetadwip) of the Scriptures. The service and associates of Shree Krishna Chaitanya are identical with those of Shree Krishna. The service of Shree Kaishna Chaitanya alone is attainable in the Kali Age. Those who aspire to the service of Krishna in this Age have no other alternative but to serve Shree Krishna Chaitanya. Unless they are fully prepared to do so they are bound to go astray and be betrayed into a course of sensuous activities under the garb of religion.

Idealism

IDEALISM is one of the commonest forms of ego-worship. The empiricists are as a rule subject to hugging this form of error. It is a psychological product of the infatuated soul in his conditioned state. As soon as the soul begins to seek his own elevation it becomes necessary to set up an ideal to be realised. This ideal is nothing but a fancied desirable state based on the

experience of one's sensuous self. In the conditioned state the soul regards his own physical and mental welfare (?) as the centre of all his activities. This welfare is conceived in a twofold manner. It is supposed to consist of acquisitions of new and enlarged faculties for the improvement of the quality as well as volume of one's so-called "happiness". It is negatively considered as consisting of dropping certain mal-acquisitions that have been found to be undesirable by actual experience. This picking and choosing process issues in the formulation of an ideal state which it is considered, is the duty of all rational persons to seek to realise as the goal of his activities.

This method is sufficiently bad as laying down the standard for the activities of an individual. It becomes a profane nuisance when it is used for the purpose of conceiving the Nature of Godhead Himself. The motive that obviously underlies all idealistic attempts for the formulation of a "theory" of the Absolute is to create a God who would be serviceable for the realisation of the greatness of the manufacturer of the "Idea". The Subjective Existence of Godhead is to be wholly ignored. The necessity of having to serve the pleasure of this concoction of one's 'puppy brain' is also clean forgot.

Is it possible for a person rationally speaking to be the slave of an Idea? It would be nothing short of an agreement for stopping all activity for the sake of enjoying the supreme satisfaction of a stagnating stupefaction. The reason of man commits suicide the moment it is seriously impelled to tie itself to any ideal. All this is so evident that it is necessary to have an oxymoron in order to avoid the clear consequences of such a stupid folly. And accordingly we meet with the proposal of the duty of having a "progressive ideal".

But is not the real implication of the term 'progress' incompatible with the purpose that underlies the idealistic process itself? Let our memory be refreshed a little for realising this fact. The "Ideal" is to be the goal of all our activities. A progressive goal is no goal but only the wayside. Is it necessary to conceive a goal that is really in order to be misled thereby?

It is, of course, assumed by the fashionable empiric psychology that the process of thinking would be impossible if one is to be prevented from the attempt of realising such a progressive ideal. The mental process is defined to start with the formulation of an ideal state on the basis of one's past experience, at any rate after the mechanical stages of puerile activities have been passed. As it is the nature of the mind to act in this way one has to be content with it whether it is reasonable or not.

The idealist is a very frank person who is "sure as anything" of his own theories professing all the time that they are "by no means" final. It is, indeed, prima facie a very noble psychology that would commit us to a palpably irrational course without being able to prove "in a final sense" its real necessity. That is also never to be considered as the reason why it is baking mighty little bread during its long period of 'progressive' existence.

May it not be more rational, and therefore more scientific, to agree with those Oriental investigators who declare that the mental process is an abnormal occurrence which is capable of being restored to its normal rational position. By indulging an abnormality one can not be rationally held to be 'progressing towards any state that should be really desirable for a rational being. There is a real distinction between the naturalistic and the rational activity of the mind. The naturalistic is inconsistent with the rationalistic. One is of course free to choose either course as the basis of his own individual conduct. But no clear thinker need confound the one with the other, nor proclaim in and out of seasan the impossibility of following the strictly rational course.

The idealist surrenders himself consciously or unconsciously to the naturalistic impulse. He is thereby borne to the opposite point of the compass to that to which the rational faculty should advise him to proceed. The root cause of the trouble is also clearly stated by the transcendental psychologists. They say that the enquiry should be directed to the soul, the source of the mental activity. The empiricists affect to believe that the mind can be studied on its own terms. This dependence on the mind involves the stultification of method and the futile quest of no final solution of any thing particular.

Just as the empiricist refuses to take cognisance of the actual existence of the soul as the substantive source of the mental function, in like manner and by reason of his illogical dependence on the limited mind he fails to take cognisance of the actual Subjective Existence of the Absolute as being both the Pathway and the Goal of all activities of His constituent subservients.

Listening to Harikatha

WE must distinguish between Transcendental words and mundane words. Whenever mundane words enter the ear four other senses inspect them to see whether they agree with previous experience. When the Transcendental sound comes it carries all necessary implements and things that sweep away wrong ideas as well as supply accommodation for the vacuum caused by dismantlement of older constructions by the Transcendental sound. It clears up all previous deposits of knowledge.

The Transcendental Sound should not be confronted with ordinary sound. It offers no scope for any invasion of the challenger. It does not allow any opposing sound to disturb its progress. When it comes ordinary sounds give way to make progress towards it.

The Transcendental Sound is called Harikatha (discourse about the Godhead). Mundane sounds give facility to our enjoyments. We display two different sorts of feelings towards them. We either welcome or don't give invitation. We don't welcome pain. The Transcendetal Sound does not give pain in any way. The Transcendental Sound is furnished with all sorts of good wishes that we require. We should study it in this life. This is initiation diksha), consisting of the utterance of some mantras that dispel all sorts of wrong impressions and we are placed in a plane where no opposition is met. That sound is needed by every body. Though some people who cherish materialistic ideas do not care to give their full attention not feeling that there is any such necessity. But we require that persons holding the materialistic view should be given to understand that we are in urgent need of studying the Transcendental sound. It is efficacious in our present stage also.

People now-a-days freely indulge all sorts of materialistic views. They do not entertain the idea that everyone is vitally interested for studying the Transcendental sound which they neglect by accepting the materialistic views. All of us seek help and strive to utilise every thing for ephemeral purposes. The receiver as well as grantor of such help are both of them liable to be transformed. So the empiric knowledge is inadequate to cope with the Transcendental sound. But Transcendental sound furnished all sorts of help necessary for its proper acceptance.

We cannot help ourselves at the time of birth, in infancy. As a matter

of fact we are always in need of constant help. This is our life-long experience. With growing experience we scrutinize about gradation of the help received. We become aware that a Grammar school imparts less knowledge than higher academies which furnish more information.

We are always seeking greater education. The rationalistic propagatory agencies force us to look for sources of help. We find that Infinity can meet our demand. That Infinity should be Ever Existent, All-knowledge All-Blissful. We should not neglect the study of these things. We poor people must get help from others. All help is to be received from the Fountain-Head. He can do no wrong to us. We need not associate any wrong idea in the Fountain-Head. But our poor achievements trouble us with the idea that we can easily dispense with such help from the Fountain-Head.

The primary thing is that we require help. A knower requires that knowledge should intervene to cement him with the source of knowledge. The conception of theists should not, therefore, be dismissed. We are allowed to stay in the mortal coil for some time. But I am to leave off my mortal frame and should not be satisfied with my present predicament. We should never be satisfied with mundane aspirations only. This life is short in comparison with the eternal life. We should pay more attention to preparation for that life.

We may attend to some of our primary necessaries of this life and need not be deprived. But this need not lead us to forget that this is not the summum bonum and to consider that we should have purely mundane interest and should have no interest in the eternal Transcendental.

We can have access to distant objects through the medium of sound only. Ocular activity cannot help us to be in contact with things lying behind the screen. Sound enables us to have an idea of things located out of sight at a long distance, beyond human scope, beyond our intellectual horizon.

We show natural eagerness to go further than the human scope. That can be by the Transcendental Sound carried by a messenger who cannot give any time to these mundane examinations. This is only three dimensions,—line, surface and cube. This space permits us to have no idea of fourth and higher dimensions and divisible parts. Our senses cannot go beyond three dimensions.

We are always looking out for having our knowledge extended. That can be by the Transcendental Sound which possesses this particular potency. The great peculiarity of that Sound consists in this that it is identical with colour,

figure, attributions, qualities, activities, and need not be challenged and testified by the four other senses, or arguments. We should allot a portion of time to the study of this subject. We should always be impressing on our friends, who have got an atheistical tendency for prefering material advancement, that the soul has got a sacred duty of getting rid of the restricted duties and that therefore, we should give a lending ear to the Transcendental Sound whenever such an opportunity presents itself.

Putana

THE first act of New-born Infant Krishna recorded by the Bhagabatam is the slaying of the demoness Putana .

The demoness Putana was deputed by King Kansa to kill all the new-born babes of the realm of Braja where he was informed by the Divine sage Narada that his would-be slayer had been recently born. Meanwhile Shree Krishna had been born in Kansa's prison and had been conveyed by His father Vasudeb to the house of His foster parents Nanda and Yasoda in Braja during the night of His advent. The guards of the prison had failed to detect the movements of Vasudeb who had returned to his prison with the new-born daughter of Yasoda with whom he had exchanged His own Boy without the knowledge of Yasoda herself. Vasudeb had carried Krishna in his arms across the flooded Yamuna lashed into fury by the tempestuous weather of that moon-less night. He had waded on foot the deep waters which had been turned into yawning whirlpools by the fury of the tempest. The iron chains, bolts and locks of the barred gates of the prison had opened of their own accord on the approach of Vasudeb carrying Krishna to the home of His foster parents. The daughter of Yasoda was thereupon duly reported to King Kansa as the new-born dreaded eighth issue of Devaki. The King rushed into the prison-call on receipt of the tidings for which he had been waiting through long years of sleepless nights. He was at first willing to spare the life of the baby as the prophecy was to the effect that he would be killed by a male-child, eighth issue of Vasudeva and Devaki. But he thought of being relieved of all possible doubts on the point by putting to death the new-born girl. As, however, King Kansa was on the point of dashing the baby on the block she escaped from the

grip of the King and disclosing herself as the Deluding Energy of Godhead as she remained visible for a short time in mid-sky, assured the King of the certainty of the birth of his future slayar but dissuading him from the fruitless attempt of avoiding his fate by the cruel murder of innocent infants. Saying this Mahamaya disappeared from the view of the astounded King. Kansa was subsequently informed by the sage Narada that his future slayer must have been born among the denizens of Braja and that if he was mindfull of his safety he should lose no time in taking drastic measures for nipping the danger in the bud. This advice was relished by the blood-thirsty coward and he had accordingly deputed the demoness Putana to kill by an unsuspected process all the new-born infants of the surrounding country.

The demoness Putana accordingly made her appearance in Braja and presented herself in the home of Yasoda during the absence of Nanda who was then in Mathura to pay the tribute due from him to King Kansa. The demoness had assumed the form of a most beautiful matron with a most benignant aspect as she approached the couch where Infant Krishna had been put to sleep by Yasoda. Yasoda had noticed the unknown female as she entered the house, but did not suspect any foul play. She accordingly watched the new-comer without any anxiety as she made her way to the couch of the Baby, took Him up in her arms and offered her breast to the Infant to give Him suck. But the nipples of Putana's breast had been tipped with the deadliest poison.

The Infant Krishna was aware of the intention of the demoness and took hold of the breast of the monster with His supple Arms. The grip of the Infant was so terribly severe that it was enough to drive the demoness to despair of her life as she was convulsed by the mortal agony of the pressure of Krishna's little Hands. The Infant then applied His lips to the breast of Putana and sucked away her life in an instant. The terrible monster bellowing with pain was compelled to disclose her own huge, loathsome demonaic form as she fell lifeless on the ground covering with her hideous carcass a long distance with Infant Krishna still clinging to her poisoned nipples.

Accordingly the first act of the milkmaids, who with Yasoda rushed to the spot, was to snatch the Infant Krishna from the breast of the terrible demoness. Then they all marveled how the Baby could escape unhurt from the clutches of the demoness. They attributed the safety of the Infant to the mercy of the gods who are specially kind to the helpless. The affrighted milkmaids invoked the help of all the gods and goddesses for their continued protection of the Infant.

Meanwhile, Putana was saved by her service to Krishna for having offered Him the suck of her poisoned breast. The author of the Bhagabatam is careful to mention that the good fortune of the demoness equaled that of Yasoda in as much as her breast had been sucked by Krishna. Putana, therefore, attained to the eternal status of the foster-mothers of tho Supreme Lord in the Realm of the Absolute.

The above narrative of the Bhagabatam embodies a most important moral for the seekers of the Absolute. But before offering the interpretations of the texts favoured by the former Acharyyas I would like to draw the attention of the reader to certain possible misconceptions regarding the nature of the interpretations about to be offered.

There is a class of persons who insist on the texts being taken in their literal worldly sense. Much ingenuity has been expended for extracting meanings that may be satisfactory to the empiric judgment of the interpreters working by this literal method. Their argument is not unintelligible. As the revealed literatures are to be regarded as containing the information of the Absolute the language should be regarded as part and parcel of the meaning of the text. From this conclusion the literal interpreters jump to the wrong inference that it should be possible for the conditioned soul to ascertain the real meaning of the scriptures by sticking to the lexicographical sense of their actual wordings. This latter part of the argument is inapplicable to the subject which is transcendental. The words possess a double meaning. The lexicographic meaning refers to the entities of this world and is, therefore, inapplicable to the case. The esoteric meaning is not accessible to the gross senses and mind of the conditioned soul. This is the great and insuperable difficulty. The literal interpreters who follow the lexicographical meaning of the words err grievously in overlooking this all-important consideration.

The transcendental meaning of the words cannot be conveyed to the senses of the conditioned soul so long as he does not agree to follow the method of submissive listening to the transcendental sound appearing on the lips of the pure devotee. There is a definite line of succession of the bonafide teachers of the truth. The bonafide teacher should be available sooner or later to the real seeker of the Truth. The bonafide Acharyya is not recognisable by the hypocrites and atheists who do not really want to serve Godhead. So long therefore, as the bonafide teacher does not manifest his appearance to the pure cognitive essence of the seeker of the Absolute Truth it is necessary for the candidate for spiritual enlightenment

to concentrate on self-examination to be able to avoid harbouring any lurking traces of insincerity. The words of the *sadhu* are also available, by his causeless mercy, for bearing the efforts of such candidates, for finding out their own insincerity.

It is by overlooking or deliberately neglecting to undergo this preliminary training for obtaining access to the transcendental meaning of all words that the literal interpretationists who follow the ordinary lexicographical meaning of the words of the scriptures fail to understand the necessity of never deviating from the interpretations offered by the self-realised souls to whom the transcendental meaning of the words is available. Those empiricists who, while following the lexicographical and syntactical method of the literal interpretationists, do not scruple to read their own meanings into the texts under the impression that the scriptures and the products of the human brain liable to every form of error and, therefore, fit to be corrected by the equally erring caprices of other hypothetical thinkers on the ground of allegations of error that cannot be proved, are disposed to think that the interpretations offered by the Acharyya are not scrupulously faithful to the texts and offer allegorical explanations for supporting their own sectarian views

These possible misunderstandings are stated to invite the attention of the reader to their bearing on the following interpretation of the narrative of Putana based on the exposition of the former acharyyas heard from the lips of the bonafide teacher of the Absolute. The interpretation is not offered as a literal lexicographical explanation nor as an allegory concocted in the light of empiric knowledge of the past history of the race and may accordingly be accepted as such.

Shree Krishna manifests His Eternal birth in the pure cognitive essence of the serving soul who is located above all mundane limitations. King Kansa is the typical agressive empiricist. He is ever on the look-out for the Appearance of the Truth for the purpose of suppressing Him before He has time to grow up. This is no exaggeration of the real connotation of the consistent empiric position. The materialist has a natural repugnance for the transcendental. He is disposed to think that faith in the incomprehensible is the parent of dogmatism and hypocrisy under the guise of religion. He is also equally under the delusion that there is and can be no really dividing line between the material and the spiritual. He is strengthened in his delusion by the interpretation of the scriptures by persons who are like-minded with himself. This included all the lexicographic interpreters. The lexicographical interpretation is upheld by Kansa as

the real scientific explanation of the Scriptures and one that is perfectly in keeping with his dread of and aversion of the transcendental. These lexicographical interpreters are employed by Kansa in putting down the first suspected appearance of any genuine faith in the transcendental.

King Kansa knows very well that if the faith in the transcendental is once allowed to grow it is sure to upset all his empiric prospects. There is historical ground for such misgiving. Accordingly if the empiric domination is to be preserved intact it would be necessary not to lose a moment to put down the transcendental heresy the instant it threatens to make its appearance in right earnest. King Kansa acting on this traditional fear is never slow to take the scientific precaution of deputing empiric teachers of the scriptures backed by the resources of Dictionary and Grammar and all empiric subtleties to put down, by the show of spacious arguments based on hypothetical principles, the true interpretation of the eternal religion revealed by the scriptures. Kansa is strongly persuaded that the faith in the transcendental can be effectively put down by empiricism if promt and decisive measures are adopted at the very outset. He attributes the failures of atheism in the past to the neglect of the adoption of such measures before the theistic fallacy has time to spread among the fanatical masses.

But Kansa is found to count without his host. When Krishna is born He is found to be able to upset all sinister designs against those who are apprised by Himself of His Advent. The apparently causeless faith displayed by persons irrespective of age, sex and condition may confound all rabid empiricists who are on principle averse to the Absolute Truth Whose Appearance is utterly incompatible with the domination of empiricism. But no adverse efforts of the empiricists, whose rule seems till then to be perfectly well-established over the minds of the deluded souls of this world, can dissuade any person from exclusively following the Truth when He actually manifests His birth in the pure cognitive essence of His soul.

Putana is the slayer of all infants. The baby, when he or she comes out of the mother's womb, falls at once into the clutches of the pseudo teachers of religion. These teachers are successful in forestalling the attempts of the good precepter whose help is never sought by the atheists of this world at the baptisms of their children. This is ensured by the arrangements of all the established churches of the world. They have been successful only in supplying watchful Putanas for effecting the spiritual destruction of persons from the

moment of their birth with the co-operation of their worldly parents. No human contrivance can prevent these Putanas from obtaining possession of the pulpits. This is due to the general prevalence of atheistic disposition in the people of this world. The church that has the best chance of survival in this damned world is that of atheism under the convenient guise of theism. The churches have always proved the staunchest upholders of the grossest forms of worldiness from which even the worst of non-ecclesiastical criminals are found to recoil.

It is not from any deliberate opposition to the ordained clergy that these observations are made. The original purpose of the established churches of the world may not be always objectionable. But no stable religious arrangement for instructing the masses has yet been successful. The supreme Lord Shree Krishna Chaitanya in pursuance of the teaching of the scriptures enjoins all absence of conventionalism for the teachers of the eternal religion. It does not follow that the mechanical adoption of the unconventional life by any person will make him a fit teacher of religion. Regulation is necessary for controlling the inherent worldliness of conditioned souls. But no mechanical regulation has any value even for such a purpose. The bonafide teacher of the religion is neither any product nor the favourer of any mechanical system. In his hands no system has likewise the chance of degenerating into a lifeless arrangement. The mere pursuit of fixed doctrines and fixed liturgies cannot hold a person to the true spirit of doctrine or liturgy.

The idea of an organised church in an intelligible form, indeed, marks the close of the living spiritual movement. The great ecclesiastical establishments are the dykes and the dams to retain the current that cannot be held by any such contrivances. They, indeed, indicate a desire on the part of the masses to exploit a spiritual movement for their own purpose. They also unmistakably indicate the end of the absolute and unconventional guidance of the bonafide spiritual teacher. The people of this world understand preventive systems, they can have no idea of the unprevented positive eternal life. Neither can there be any earthly contrivance for the permanent preservation of the life eternal on this mundane plane on the popular scale.

Those are, therefore, greatly mistaken who are disposed to look forward to the amelioration of the worldly state in any worldly sense from the worldly success of any really spiritual movement. It is these worldly expectants who become the patrons of the mischievous race of the pseudo-teachers of religion, the Putanas, whose congenial

function is to stifle the theistic disposition at the very moment of its suspected appearance. But the real theistic disposition can never be stifled even by the efforts of those Putanas. The Putanas have power only over the atheists. It is a thankless but salutary task which they perform for the benefit of their willing victims.

But as soon as the theistic disposition proper makes its appearance in the pure cognitive essence of the awakened soul the Putanas are decisively silenced at the very earliest stage of their encounter with New-born Krishna. The would-be slayer is herself slain. This is the reward of the negative services that the Putanas unwittingly render to the cause of theism by strangling all hypocritical demonstrations against their own hypocrisy. But Putana does not at all like to receive her reward in the only form which involves the total destruction of her wrong personality. King Kansa also does not like to lose the services of the most trusted of his agents. The effective silencing of the whole race of the pseudo-teachers of religion is the very first clear indication of the Appearance of the Absolute on the mundane plane. The bonafide teacher of the Absolute heralds the Advent of Krishna by his uncompromising campaign against the pseudo-teachers of religion.

Relation between the Transcendental Activities of Shree Krishna and Shree Gaursundar

SHREE Krishna is the only Object of worship of all animate and inanimate entities. There is none who is His Equal or Superior. He is the only Supreme Lord of everything. The Names of Shree Krishna are identical with Himself and are not to be classed with any other names which are non-Krishna. The names of the Infinity of the Primary and Secondary Manifestations of Krishna are also Divine but none of them are either Equal or Superior to the Names of Krishna Himself. Krishna is the Source of all Divine Manifestations and as such is infinitely Superior to all of Them.

But Krishna is All-Powerful. He is full of Infinite Powers the nature of which is wholly inconceivable to the paltry reason of the tiny soul of man. The jeeva soul even in the state of his perfect spiritual existence is incapable

of knowing Krishna as He is. To the pure jeeva soul Krishna is, indeed, pleased to reveal His Transcendental Nature, but only an infinitesimally small part of the same. The fortunate soul who is so favoured by Krishna also does not want to know Krishna fully. He only wants to know Him in any way and to any extent that it may be His Pleasure to make known to him for the purpose of enabling him to serve His Pleasure. The least knowledge of Krishna partakes of the Quality of the Absolute Truth and is also the fullest knowledge being the indivisible knowledge of the only Reality.

The above asserts that Krishna or the Absolute is a Person. He is a Male Person. He has got His Own specific Name, specific Form, specific Quality, specific Activity and specific servitors. The above denies that the Absolute is a non-specifiable entity, that the Absolute is non-existent, that the Absolute is impersonal, that the Absolute is identical with the phenomenal or that the Absolute is devoid of all activity.

The above also asserts that Krishna is knowable to jeeva as his Supreme Master when He is pleased to accept his willing service. But Krishna is not only the Recipient, He is also the Bestower of His service of the jeevas. The service of Krishna is ultimately performed by Himself. He is absolutely self-contained. He is also at the same time the only Recipient of the free services of all jeevas. These two Roles although they seem to be contradictory are exquisitely reconciled in the All-Powerful. Krishna can bestow on jeeva His own service which is ultimately rendered by Himself without interfering with the full initiative of the jeeva in the matter.

Those speculative philosophers who forget that Krishna is possessed of all power try to include Him within the four corners of the logic of the limited intellect of man. Such attempt is both profane and self-contradictory. The Absolute can override the forms of mundane logic without committing any offence against the true rational principle. Nay, the Absolute fulfils the requirements of our rational nature by overriding all limitations that are binding upon the conditioned state.

If the empiricist objects to the statement that Krishna is the only Person Who is really available to serve Himself, he would thereby be deprived of the Truth by illogical deference to the forms of the logic of limited existence. Krishna is both the only Master and the only Servant of Himself. Who is then the jeeva ?

The jeeva is also of the Essence of Krishna but with a distinctive nature of his own. The jeeva is so constituted that he can function as a separate and

independent agent towards Krishna, although he is also part and parcel of Krishna. By the Will of Krishna this nature of the jeeva is also eternal. The jeeva is not Master. The jeeva is an eternal servant of Krishna. He can, however, wish to be Master. Such a wish will also go against his own proper nature. As the jeeva is a free animate agent by his constitution he is allowed to act in accordance with his unnatural wish in a correspondingly unnatural realm where he appears in the seeming role of Master in place of Krishna. This is the deluded conditioned state.

What really happens to the jeeva when he is in the conditioned state is that he is encased in a spurious nature which he considers to be identical with his proper self. The nearest analogy to the conditioned state is that of a person in the state of dream. In a dream a person does not lose the sense of his identity, but neither does he know that he is not really the person with whom he identifies himself in the state of dream. In the conditioned state a person similarly supposes himself to be identical with his physical body and limited mind. He is, for all practical purposes, not at all aware that he is not really either of them. At the same time it would not also be quite accurate to assert that he is not wholly aware of his supermental personality. He is, indeed, always dimly aware of the latter, but without being able to make any practical use of his composed intuition. He is also apt to become wholly engrossed in the fortunes of his limited nature and to have no grievance on account of his inability to realise his superior nature of which he hears definitely from the revealed Scriptures.

But the jeeva does a great harm to himself by choosing to remain contented with the affairs of his body and mind. He fails utterly to render the service that he owes to the Truth. He is engaged in misleading himself and others from allegiance to the Truth. This is really suicidal as he does not want to do anything of the kind either while awake or while in the state of his dream. It is the nature of the jeeva to seek the service of the Truth under all circumstances. He can never be divested of this peculiar impulse, no not even when he is born in the shape of an animal. There are gradations of the sense of this responsibility to be sure, but it is never wholly absent in a definite form.

The physico-mental state of existence derives its value from the fact that during such existence also the spiritual consciousness is retained in the nascent form and perpetually strives to become manifest. No condition of the flesh is able to quench the thirst for spiritual living. The conditioned soul is thus found to pursue the identical object as the soul in the state of grace,

but under circumstances that are a really insuperable barrier to the realisation of the common purpose.

If the soul in the conditioned state could be really satisfied with the results of his activities the question of spiritual living would not arise at all, because it would have been nobody's business to worry about a matter that supplies nobody's wants. The jeeva can be really interested only in activity that satisfies his own perpetual cognitive requirements. The hankering for the service of the Truth thus becomes his chief requirement.

The soul in the conditioned state is in a position to require external help for realising the objects of his desire. This help can also come only from Godhead. It is, or rather should be, the duty of the jeeva to seek the service of Shree Krishna by His Grace. It is his nature to do so. If he does not seek the service of the Truth he has no other alternative but to seek the thraldom of un-Truth. But nothing is also really untrue. He is, therefore, reduced to the dire necessity of stunting his own rational faculty or perverting the same for the purpose of disowning the Truth even when He presents Himself to him. But the soul of the jeeva is by his nature incapable of undergoing any substantive change. The change has, therefore, to be brought about by means of a proxy in the shape of the physico-mental sheaf which is supplied by Godhead Himself through His Deluding Potency. The jeeva is apprised at every step of all the inevitable consequences of his perversity ; but he nevertheless chooses to serve his perverted facsimile for spitting his own proper self.

Under the circumstances there can be no opening for the reclamation of the conditioned jeeva from the state of the bondage of self elected ignorance in as much as the jeeva being a pure cognitive entity cannot be forced to really accept anything against his own individual judgment. How is he then to be reclaimed at all ?

The Personality of Shree Gaursundar supplies the answer. The conditioned soul cannot, indeed, be forced to serve Godhead. But he is also not able to exist at all without a function. He is accordingly supplied with a function which he, or rather his perversely inclined self, is enabled to consider as worth his willing acceptance. That which the perverse self considers as worthy cannot be identical with the function of the soul in the state of grace. The difference between the two consists in this that in the perverse state the soul desires domination and refuses to submit except for having domination. Shree Gaursundar accepts even service on this condition. But as Shree Gaursundar is really no other than Shree

Krishna Himself any service rendered to Shree Gaursundar on His Own terms is ipso facto service rendered to Shree Krishna Himself. The service of Shree Krishna has this natural quality that any person who once really performs the same is thereby enabled to resist all the suggestions of the non-rational constituent of his nature. Shree Krishna refuses to receive service on condition. But as the jeeva in the conditioned state is determined not to offer unconditional service Shree Krishna manifests His Eternal Role of His Own Servant for enabling the perverse soul to be saved on his own terms.

Shree Gaursundar and His servitors are *identical* with Shree Krishna and His eternal subservients. Shree Gaursundar and His servitors appear in this world in order to serve Shree Krishna in the manner in which Shree Krishna is served by His milkmaids of Braja. But Shree Gaursundar does not find Shree Krishna Whom He is to serve in this world. He asks everybody to tell Him where and how He is to find Shree Krishna. This quest is continued all through His Career with an increasing earnestness without being concluded.

From the moment of His Initiation He gives up all worldly occupation and behaves as one who finds Shree Krishna in everything and yet experiences the agony of a perpetual separation from Him. These two attitudes are hardly reconciliable in one and the same person. The story of Shree Krishna's Amours with the milkmaids of Braja is found in the Bhagabatam in a form that does not appear to have anything in common with the performances of Shree Gaursundar and His associates. The sexual note appears to be wholly absent in the Career of Shree Gaursundar. On what grounds, therefore, can the Activities of Gaursundar be claimed to be identical with Those of Shree Krishna ?

A number of the followers of Shree Gaursundar were celebates and sanyasins while many others were married persons with children and occupations. They form a congregation of worshippers and meet together for chanting the sankirtan of Krishna and discoursing to one another regarding Krishna. Their conduct is, however, by no means popular, although the personal influence of Shree Gaursundar and His associates is never the less marvellous. But the Pastimes remain practically confined to those persons who are subsequently identified with the corresponding characters in Krishna Leela. What influence, if any at all, did this performance so strictly confined to His own produce on the people generally ?

Many individuals were converted to the spiritual life, but almost wholly by personal influence. Arguments were used in a number of cases, but

even in those cases the conversion, when it took place was wrought in an inexplicable way. How then was any person really converted ? Those who were converted have always said that their conversion was entirely due to the *causeless* mercy of Shree Gaursunder and of His associates. This must mean that no merit on their part was necessary. Can this also be described as salvation wrought on the terms of the persons saved ? If this was so why were not all persons saved ? Why did Shree Chaitanya meet with a growing popular opposition even after He had renounced the world in order to placate His opponents ?

The ideal of the service of Shree Krishna that was put before the people by the conduct and precept of Shree Krishna Chaitanya and His associates was too high for any person of this world. But this aspect also failed to win anything like general recognition. Krishna was made to appear in the Form of His Kirtan within the scope of the hearing of all persons. The chant of the Name of Krishna was the weapon used for the *conversion* of the *masses*. Were they actually converted ? The books answer in the affirmative. But History, specially empiric History, looking only to the surface of things does not record that the external forms of the religious practices of the people underwent any general and decisive change.

The Kirtan itself was popularised but only at a subsequent period. It is of course, no proof of the real success of any religious movement that it has been enabled to secure the allegiance of a large number of professed followers. The actual teachings of no prophet are followed by more than a very small minority of his professed followers.

Shree Gaursundar teaches the all-sufficiency of the kirtan of the Name of Krishna. The ritual is the simplest possible. The only condition that has to be fulfilled is that the Name has to be chanted in the company of a saint. If there is no saint there is no Name Who only makes His Appearance on the lips of His bonafide devotee. No person is likely to object to listening to a saint if he is really such. But there are those who may object to the Name, Krishna. There may, of course, be persons who are prepared to object to the whole process as being too simple and puerile. But Krishna-talk may attract those who object to the chanting of the Name. The talk should be universally acceptable in a speculative Age like the present. But no talk on the part of the conditioned soul will be effective unless it is held with a person who really serves Krishna.

The method of Shree Gaursundar accordingly is that as soon as a person has found his spiritual nature due to the causeless mercy of the bonafide

devotee he should forthwith give up all other occupation and engage in the wholetime chant of the Name of Krishna. He should go from door to door chanting the Holy Name with a loud voice so that He May be heard by everybody. Krishna is to be hawked as a free gift at the door of all the slumberers of this world, that Krishna may have a chance of being heard by the most graceless of egotists if He goes down on His Knees, as it were, to obtain the most casual form of mere recognition of His very existence.

But there will still be those who may behave like Shukracharyya. When Shree Vamana Deva begged King Bali for the gift of no more than space of the measure of three strides of Himself Who appeared to all superficial observers to be no bigger than a very short statured dwarf, the magnanimous King was advised by Shukracharyya, who was the King's preceptor, not to agree to the proposal as the Dwarf was no less a Personage than Vishun Himself Who was asking for the gift in order to deprive the King of his sovereignty of Heaven, Earth and the Nether-worlds.

The papers report that the Viceroy has been pleased to propose to hear the kirtan of the Name of Krishna chanted by the devotees of the Gaudiya Math. This will be taken in all quarters in the spirit of genuine good humour as portending nothing very serious. But if Shree Gaursundar is to be believed the chant of the Name of Krishna by the *sadhus* is no less an event than the Form of the Appearance of the Absolute Person Himself to the eclipsed consciousness of the conditioned soul by the unobjectionable process of *begging* to be heard.

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Shree Madhvacharyya

THE point in the system of Shreeman Madhvacharyya that led Mahaprabhu Shree Krishna Chaitanya to prefer it to the other Vaishnava schools, is that Shree Madhva holds that the individual soul is categorically and eternally distinct from Godhead. If there is anything which Shree Madhvacharyya disapproves with all the strength of his pure theistic nature it is the open and covert attempt to insinuate the equality and similarity of the jeeva with Krishna. The distinction between them is final and unbridgeable notwithsanding the fact that the jeeva is certainly part and parcel of Godhead

in the sense that nothing can exist outside Godhead.

The logic of Shree Madhva is at once searching and decisive regarding the point at issue. If, he rightly contends, there is distinction and non-distinction between any two entities the distinction is the real nature of their substantive relationship with one another.

According to Madhva the jeeva is a constituent part of Krishna. It is not admitted in this exact form by the Gaudiya School. The jeeva, according to the Gaudiya view, is a manifestation of an infinitesimally small particle of the Marginal Potency of Godhead. The nature of the jeeva is thus of the same kind as the Marginal Potency of Godhead. The jeeva is not akin to the Possessor of Potency. This distinction is not explicitly admitted by Shree Madhvacharyya. But it does not make the two systems differ vitally in actual practice.

Unless the distinction between jeeva and Godhead is admitted to be real and categorical the relationship of service stands on a very shaky basis, indeed. The position taken up by Shree Ramanuja is midway between those of Shankara, who is a exclusive monist, and Madhva who is a rigid dualist. Madhva thinks that Ramanuja endangers his logical position unnecessarily by what he regards as a concession to the Monistic view.

The jeeva is the eternal servant of Krishna. He is never the master except when he may be delegated authority for the purpose of service. The mastership of jeeva is no less service than any other more palpably recognisable serving function. The essence is the same always. If he is realised as power the point is clearly and absolutely defined.

The controversy is thereby shifted to the more intelligible ground of the nature of the relationship between Power and the Possessor of Power. Is Power to be considered identical with the Possessor of Power? The two should be distinguishable in practice. I possess the power of vision but I am not identical with the function of seeing. My nature as subject is no doubt expressed in the act of seeing. I can also make my existence effective only through my activities. But I am always free to express myself in any way I like. I am not subject to the expression. It is my activity that is the derived category. The expression may stand separately on its own legs without interfering with my freedom to disown the same if I like. This logical subserviency of the expression to the will indicates the nature of the true relationship between them.

Logically speaking the Power of the Absolute is also necessarily Absolute. The Power of the Absolute

should express only the Absolute. Are we, therefore, to admit two Absolute Entities ? How also can the Absolute be the subservient to Himself ? But the relative also cannot be subservient to the Absolute by the same logic. The relationship between the two is realisable as one of actual subserviency The forms of the empiric logic cannot reconcile the apparent incompatibility. But the fact need not be disowned by undue deference to an admittedly faulty Science which is limited to certain cut and dry forms of procedure.

The Power of the Absolute is Absolute in the sense that it is unlimited as regards its scope and form of operation. The Absolute Power is capable of operating in all conceivable and non-conceivable ways. That does not mean that it is not subservient to the Absolute Possessor of Power. One of the inconceivable ways in which the Absolute Power is found to operate is that it can produce the manifestations of the Limiting Principle which are incompatible with its own subjective nature.

The jeeva is a product of Power. He is an eternal self-existing manifestation of Power. These are not contradictory when we bear in mind that the expression may exist independently and eternally by the Will of the Possessor of Absolute Power. In this sense the Biblical dictum that 'man is made after the image of God', and not exactly as God, may be admitted with all necessary reservations to prevent any misconceptions of the nature to which exclusive Monists are found to be prone.

Shree Madhva did not analyse the relationship to the point of precision that it attained in the hands of the Gaudiya Acharyyas. But his sane theistic instinct unerringly fastened upon the supreme importance of emphasising the absolute nature of the distinction between the jeeva and Godhead as regards their respective natures and functions.

The jeeva is not only the product of Power, he is a spiritual agent who is detachable from subserviency to the Absolute Spiritual Potency eternally obeying Her Absolute Master. The jeeva is, therefore, in the position of the under-servant whose proper function is to obey the Master under the guidance of the Plenary Spiritual Potency.

The jeeva is capable of being led astray if he does not allow himself to be guided by the Plenary Spiritual Potency. It is, however, legitimate and practicable to distinguish between the relationship of the jeeva to the Plenary Potency and that with the Possessor of the Potency. The plenary Potency is not the Master but the only Servant of the Master. The jeeva can never directly serve the Master. There

is always one of *two* intervening Agents between the jeeva and Godhead. One of these Agents is called in the Scriptures the Plenary spiritual Potency to whom reference has already been made. The other Agent is the Deluding Potency. This Latter gets hold of the jeeva who does not want to be guided by the Spiritual Potency but wants to be his own guide. Being himself of the nature of Potency it is not wholly unintelligible why he might desire to avoid the service of another whom he is to regard as his fellow-servant.

In other words the Plenary Potency is distinguishable from Godhead as the Obeying Principle in the Absolute. She is capable of being designated as the Counter-Whole of the Absolute. That which carries out the Will of the Absolute is, therefore, the eternally associated Predominated Moiety of the Absolute Integer. It would be a grave error to regard the Plenary Spiritual Potency as an entity that is separable from the Absolute. The operation of the Plenary Potency is the only modus operendi of the Absolute.

The jeeva is placed in a lower grade of agents. The Plenary Potency may or may not allow him to serve Godhead. The Aspect of the Plenary Potency that is presented to the jeeva whom She wants to deprive of the service of Godhead is termed in the Scriptures "Maya" or the Limiting Potency. The jeeva is provided by the Limiting Potency with limited faculties and functions in a corresponding world on the scale of his tiny magnitude in order to allow him to indulge his disloyal attitude towards Herself. If the jeeva wants to serve Godhead according to his own judgment his inclination is nothing less than a form of unwillingness to serve at all. Because he must know very well that the guidance of the Plenary Potency is identical with that of Godhead Himself. It is, therefore, imperatively necessary to prevent any possible misconception of the difference that separates the jeeva from Godhead and His Proper Agent in Her Benign Un-deluding Aspect. The jeeva is no servant of Godhead except by permission which has to be earned by a disposition of active loyalty in obeying unconditionally the Guidance of the Spiritual Potency.

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Presidential Address At The All-Theistic Conference

Fourth Day's Sitting

(*Continued from P. 185 December, 1931*)

WHEN I desire to be dressed up as 'Master', to lord it over others, I become subjected to Physical Nature and profess to be an exclusive Monist, (Mayavadin). The Buddhists are materialistic Monists. The Mayavadins who profess to follow the Scriptures are designated masked Buddhists as they rely on the evidence of their senses and to assume an overt attitude of challenging controversy.

The harmonious adjustment of all differences on the spiritual plane is based on the *correct* form of Moni-m (Shuddhadwaita). Sripad Shreedhara Swami professes the principle of correct Monism. Those who profess the doctrine of exclusive Monism (Kebaladwaita) endeavour to misinterpret the correct Monistic views of Sreedhara Swami in terms of their hybrid principle. This motive of the undifferentiated Monist is dishonest. Sharbajna Muni promulgated the doctrine of correct Monism many centuries before the time of Shankaracharyya. His native village is Kalyanpur in the District of Madura. Correct Monism was distorted in course of time to the form of exclusive Monism which subsequently attained the position of predominance by the contrivance of a wise providence for confounding the atheists. There has even been an attempt to confuse the popular judgment by identifying Sharbajnatwa Muni, who lived after the time of Shankara, with Sharbajna Muni by the method of deliberate manipulation of evidence.

In as much as unwholesomeness in the shape of a doctrine of pervertibility would tend to be prominent if the theory of the jeeva being a constituent part of the substantive Reality Himself as found in the writings of Shree Madhvacharyya, were accepted. Shree Gaursundar has approved the doctrine of Shakti (Potency) as propounded by Shree Lakshman Desika. That this world is not the perversion of the Substance but of His extraneous Potency, has been stated by Shree Gaursundar. The theory of the followers of Jesus Christ that jeeva has been created by God within the limits of time, is unsound. The jeeva is a differentiated part of the potency of the substantive Reality. In jeeva there are present simultaneously the qualities of permanent and temporal existences.

All the eternal substantive qualities are present in the Inner Potency. The triple qualities of *sattwa*, *rajas* and *tamas* are to be found in the external Potency or mundane Nature. The pure *sattwa* (cognitive existence) is eternally present in Vishnu, the Ocean of blessings in the shape of all permanently existing qualities. In Him there is no conditioned state. This world which is a product of the triple mundane qualities of *sattwa*, *rajas* and *tamas* is characterized by the conditioned existence. The mundane qualities of *sattwa*, *rajas* and *tamas* are mutually dependent categories.

"All activities in this mundane world", says the Geeta, "are performed by mundane Nature (Prakriti) by means of the triple qualities. The conditioned soul, blinded by the principle of mundane egotism (*ahankara*), chooses to regard himself as master" (Geeta 3.27). The principle that is diametrically opposed to the mundane world, which is the product of the triple qualities, is that of inaction or the state of deep slumber covered by the theory of non-differentiation. "I slept at ease". "Easy sleep" is retainable by one's memory. A person is conscious of his ego even during deep, easy sleep; otherwise there could be no remembrance of such happy slumber. There is a similar state when a person can remember and give out experiences of his previous births.

"The state of error is traceable to the misconception that the soul is identical with the physical body". The conviction that this gross physical body is myself is the cause of mistaking one thing for another. "I am this physical body which is liable to be damaged by time,——I have been scolded by such another person"—these and such-like statements are applicable to the relationship of the gross and subtle physical bodies.

The real unalloyed 'I' have no beginning nor end. I am neither the gross physical body, nor also the mind. I am not the mind that changes when the morning changes into noon and noon into evening. I am not the mind which is sometimes cheerful and at other times miserable.

That conception of the truth that undergoes change is a function of the mind. That consciousness which is capable of getting mixed up with the non-conscious, is a product of the marginal Potency. What a wickedness it must be for one who is a product of the marginal Potency to entertain the idea that he is himself the possessor or regulator of Power. It is such persons who are referred to by the Shlokas of the Geeta viz., *'Prakriti Kriyamanani...'*, *Isworohang...'*, etc.

Just as paddy stalk is really quite different from '*shyama*' grass and it is

necessary to weed out the latter; in exactly like manner spiritual consciousness is substantively different from non-spiritual, and it is not less necessary than to get rid of the latter. Those persons who profess the compatibility of the claims of the spiritual with those of the non-spiritual are apt to imagine that association with saint and sinner, paddy plant and '*shyama*' grass, devotion and aversion to Godhead, are one and the same thing.

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER III

Summary :—In this Chapter have been described the condition of the Lord under the overpowering influence of the loving mood, the Lord's Manifestation of His Form of the Divine Boar in the house of Murari Gupta, the hymn of Murari on beholding the Divine Manifestation, the doings of Sree Nityananda, His arrival at the residence of Nandan Achaiyya, the Lord's narration of His Own wonderful dream, requistion of wine by the Lord under the influence of the mood of Baladev, the arrival of the Lord with His Own at the house of Nandan Acharyya and His meeting there with Nityananda, the devices of the Lord to make known Nityananda and other events.

1 All glory to Biswambhar, Beloved Lord
of the lives of all;
Glory to the Lord of Nityananda and
Gadadhar.

2 All glory to the subservient of His
devotees, of whom Advaita is the foremost.
Vouchsafe, O Lord, to deliver the humble
by the gift of the boon of devotion.

3 In this manner at Nabadwip Beautiful
Gauranga
Swam on the high tide of bliss in the
company of all His Own.

4 All His servants are as the life of the Lord.
He wept uttering the name 'Krishna' as He
clasped them all by the neck.

5 On beholding the Love of the Lord all
His servants
Wept, forming into a ring round Him.

6 Let alone His servants, by the sight of
His Love
Even dried wood, stones and hardest stuff
are bowed to the ground.

7 All the devotees, discarding wealth, son,
home,
Sang the Kirtan all night and day, in the
company of the Lord.

8 Gaura Chandra became full of devotion for
Krishna;
When and whatever He heard the Lord
was affected by the same.

9 When the Lord began to weep in the
Mood of His servant
The Ganges would appear and pause for
full two *praharas*.

10 When the Lord laughed, He would laugh
for the space of one *prahar*
When in the state of trance He did not
breathe during the *prahar*.

11 Ever and anon He realizes His Own
Nature, sits up in a defiant Mood,
Laughs saying, "Verily I am Himself;
I, indeed am He".

12 "Whither has old Nara gone who has
brought Me here?
I will go from door to door and distribute
unsolicited the Sweet liquid of devotion"

13 Forthwith that very instant He bursts
into the cry 'Oh Krishna! Oh My Darling,"
And entwines His Own hair, round his Feet.

14 Reciting the verses that describe the
conveyance of Krishna by Akrura
Forthwith falls on the ground in the act
of prostrated obeisance.

18 One day, hearing a text expressive of the
Mood of the Divine Boar,
The Lord in Person proceeded to the
house of Murari, growling with a voice
of thunder;

19 At heart overflowing with love towards
Murari,
Like unto Lord Ramchandra Himself
towards Hanuman.

20 As the Lord, Son of Shree Shachi entered
the home of Murari
Gupta greeted His Feet with reverence.

21 The Lord, as He sped on His way, repeated
the word "Boar".
The astounded Murari Gupta looked on
all sides.

22 Biswambhar entered the Shrine of Vishnu.
He saw in front of Him a beautiful vessel
of water with spout,

23 The Lord became the Form of the Boar at
that moment;
He lifted the vessel with His teeth by His
Own Divine Impulse,

24 The Sacrificial Boar grunted and manifested
His Four Paws:
The Lord said, "Murari, recite the hymn
of My praise".

25 Murari was struck dumb by the Vision
unseen before;
Murari did not find any words that could
be said.

26 The Lord insisted, "Say on, have no fear;
Thou didst not know up till now that
Myself am here."

27 Murari trembled as He said in a supplicating mood,
"It is Thyself Who alone know'st how
to praise Thee.

28 "He, one of whose hoods accommodates
the infinity of the worlds,
Praises Thee by putting forth a thousand
mouths,

29 "Yet does find no clue, as the selfsame
Lord has declared,
Who else is then able to speak Thy praise?

30 "The Veda whose view is acted upon
by all the world,
The selfsame Veda does not know All
that Thou art.

31 "Whatsoever we see or hear, O Lord, this
boundless world,
Is absorbed into the cavity of one of Thy Hairs.

32 "Thus, ever Full of Bliss, art Thou in what-
so-ever Thou dost.
How, indeed, then can the Veda know it?

33 "Whence it is that Thou alone know'st
Thyself.
The recipient of Thy favour also knows, if
Thou make'st him know.

34 "What right have I to utter Thy Praise?"
So saying Gupta wept and made obeisances

35 The Divine Boar was pleased with the
words of Gupta;
He made reply, giving vent to His Wrath
against the Veda;

36 "I have neither Hand, Foot, Face nor Eye ;
For so, indeed, does the Veda malign Me.
37 "At Kashi the wretch Prakashananda teaches so.
The wretch cuts My Body to pieces.
38 "He teaches the Veda but does not admit My Form ;
His body is afflicted with leprosy in every part, yet he knows it not.
39 "My Body, so Sacred, Full of all the sacrifices,
Whose Quality is sung by Aja, Bhaba and others as high as they,
40 "By whose touch purity is sanctified,
How dare the wretch say My Body is not true ?
41 "Listen, Murari Gupta, I tell you what you must know as essential ;
I will divulge to you the secret of the Scriptures ;
42 "I am the Sacrifice, the Divine Boar,
Essence of all the Scriptures ;
Myself in olden times delivered this world ;
43 "Myself have come down as soon as the sankirtan has begun ;
I will destroy the wicked for the sake of My devotees.
44 "I cannot bear the oppression of My devotees.
I kill the oppresssor even if he happen to be My Own son.

(*to be continued*)

Ourselves.

Festival of the Offering of the Peak of Food :--The Annakut Festival was celebrated on a magnificent scale at Sree Madhva-Gaudiya Math, Dacca, on November 10. More than 200 varieties of food were offered to the Sree Bigrahas in great heaps and distributed to the assembled guests. Their Holinesses Tridandiswamins Srimat Parbat, Nemi and Aranya Maharajas lectured on "the gift of Sriman Mahaprabhu" and the 'significance of the Annakut Festival.

Delhi Gaudiya Math :—The Anniversary Celebrations were held from Nov 17 to Dec. 6. Editor installed Sree Bigrahas of Sree Sree Radha-Govindaji at the Delhi Gaudiya Math on Dec. 6.

His Holiness Tridandi Swami Shrimat Bon Maharaj, Pandit Sripad Sundarananda Vidyavinode and Editor spoke on the subject of pure devotion at a largely attended meeting held in the Garudwara Hall New Delhi, on the 22nd Nov. under the auspices of Dharma-Jnan-bidhayini Harisabha of Simla (Hindusthan Times).

His Holiness Tridandi Swami Srimad Bharati Maharaj expounded Srimad Bhagabatam in different quarters of Old and New Delhi in course of a series of engagements during Nov 15-21. Pandit Sripad Sundarananda Vidyavinode expounded Sri Chaitanya-Charitamrita at the residence of Rai Bahadur Srijukta Satis Chandra Biswas on 21st Nov.

Festival of Anniversary of the disappearance of Srila Gaurkishore Das Babaji Maharaj Was duly celebrated at all Maths on Nov. 20. A large gathering at the Calcutta Gaudiya Math was addressed on the occasion by Pandit Sripad Siddhaswarup Brahmachari Bhaktishastri and Sripad Haripada Vidyaratna M.A., B.L. on the subject of the distinctive nature of the spirit of renunciation of Babaji Maharaj.

Dacca Madhva-Gaudiya Math :—the main Festival of the Anniversary Celebration of the Madha Gaudiya Math took place on Nov 22. The total number of persons who joined this year's function and honoured the mahaprasadam at the Math on this occasion is estimated at over 10,000.

U.P. Propaganda :—Editor addressed a large meeting at Jagadisprasad Hall, Muzaffarnagar, U.P., on Nov. 29. A party of devotees accompanied Editor on

a visit to Shukartal (in Muzaffarnagar District) on Nov. 30.

Shukartal is famous as being the holy tirtha where the Bhagabatam was first revealed to the world at large by being recited to King Parikshit in the presence of a numerous gathering of religionists of all denominations by Sree Shukadeva Goswamin who had received the Divine Theme from his father Sree Vyasadeva to whom it had been revealed by the mercy of Sree Narada, desciple of Brahma, the original recipient of the knowledge of the Absolnte from Shree Krishna Himself. King Parikshit was then undergoing the state of intense inquisitiveness regarding the Absolute on the sacred bank of the Ganges unmindful of his approaching end by the bite of the venomous Takshaka within a week by the curse of Shringi, son of Shamik Muni. King Parikshit was thereby disposed to listen to the narration of the Bhagabatam from the lips of Sree Shukadeva Goswamin without caring to waste a thought for guarding himself against his impending death which occurred by the bite of Takshaka after Sree Shukadeva had left the spot on the recital of his narrative. In our next issue we intend to deal with the spiritual significance of this famous event that has made Shukaratal one of the holiest tirthas of the world. The editor is desirous of establishing a permanent center of propagaanda of the teachings of the Bhagabatam on the site where King Parikshit, forgetful of his impending death, listened to the Narrative of the Deeds of the Supreme Lord from the lips of His beloved servant, Paramahansa Sree Shukadeva Goswami, a nude shining boy of Sixteen whose very presence had the effect of disposing all persons to love for Krishna.

First Anniversary of the disappearance of Bhaktiranjan Sreshtharya Jagatbandhu Das Adhikari ;—The Festival of the first anniversary of the disappearance of Bhaktiranjan prabhu was celebrated on Dec. 9 at the Calcutta Gaudiya Math. Many distinguished persons of the Metropolis joined the great assembly of the citizens of Calcutta in the spacious Lecture Hall of the Math to pay their tribute of loving homage to the memory the devotee of Krishna. Mr. Justice M.N. Mukherjee of the Calcutta High Court presided over the meeting of the evening Honourable Sir B. B. Ghose, Srijut Nalinbikash Ganguli, Mr. H. C. De Attorney-at-Law, Rai Hazari Mal Bahadur, Raja Narayan Das Barman, Mr. Abinas Chandra Das M.A., Ph.D., Prof. Anantakrishna Aiyer Rai Bahadur, Principal Rajkumari Das, Raja Khitindra Deb Rai Mahashaya, Srijut Kiranchandra Datta and other leading citizens were present.

The function opened with the wellknown song by Thakur Bhaktivinode consecrated to the particle of dust of the feet of the pure devotee", which was sung by Sripad Ananta Vasudeb Paravidyabhusan. Mr Justice M. N. Mukherjee was then duly proposed to the Chair by the Editor seconded by the Hon'ble Member Mr B. B. Ghosh. The Editor of the Gaudiya then read his paper, 'Biraha-smriti'. He was followed by Srijukta Jadunandan Das Adhikari who read a poem in English, 'In Memoriam' and by Srijukta Manujaprasad Sarbadhikari who read his poem' Sraddhanjali.' This was followed by a speech by the Editor.

The President in addressing the meeting said that the occasion was of a unique nature. It was not an ordinary condolence meeting over which he has been asked to preside. 'We read in our Scriptures as well as in those of other countries that Godhead sends His chosen servants for conveying His Grace to the Peoples of this world when they are in sorest need. His Divine Grace Srila Prabhudad has been Divinely commissioned for re-establishing the Vaishnava Religion in its pure form. Srila Jagabandhu Bhaktiranjan was sent to this world for doing his bit in the promulgation of the religion of love by giving to the citizens of Calcutta a palatial building where they might assemble in strength for listening to the Word of God. This is the firm conviction of my heart. In association with you all I, therefore, Offer my tribute of deep reverence to Srila Jagabandhu Bhaktiranjan Mahashaya on this day of the Anniversary of his disappearance,

The function was concluded by a song of Thakur Bhaktivinode voicing the sentiment of reverence for the greatness of the pure devotee of Godhead sung by Srijukta Haripada Vidyaratna

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SHREE SAJJANATOSHANI

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Sanatan Dharma

Lectures at Bani-Bhaban

(Benares City)

THERE was a large gathering of residents and visitors at Bani-Bhaban on the 18th Nov. 31, to listen to the lectures that had been arranged to be delivered by the Bengali Tola Durga Puja association. The speakers were His Holiness Tridandi Swami Sreemad Bon Maharaj, Pandit Sripad Sundarananda Vidyavinode, B. A., Editor of the Gaudiya and His Divine Grace Paribrajakacharyya Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj, Acharyya of the Gaudiya Vaishnava Community, Who follows the Supreme Lord Sri Krishna Chaitanya. His Divine Grace was President of the meeting. The Subject of the discourse was 'Sanatan Dharma' (the eternal natural function of the soul).

After Srimad Bon Maharaj and Sripad Sundarananda Vidyavinode had placed before the audience the general bearings of the subject by their respective speeches the President delivered his learned discourse. A few of the points of the lecture which took about two hours in delivery are presented in the following imperfect summary.

The speaker introduced himself as one who is 'meanest of the mean' in the language of one of his superiors, the Acharyyas, who had adequately dealt

with the subject and requested his audience to overlook any austereness of his language on the ground that he has been tied to his method by a long habit.

The eternal function is that which is unchangeable and suitable for all time and persons, that which has for its support the One Eternal Supreme 'Purusha'. Purusha signifies, in the sphere of pure cognition, dominating activity. The reciprocal term to Purusha is 'Prakriti' whose function is to be dominated by the 'Purusha'. The eternal function may be located in the sphere of the Dominated or it may be supposed to belong to the realm of the Possessor of Power. In this mundane world we find ourselves in the realm of the dominated supposing ourselves to be the possessors of dominion.

The eternal function is not directed to Power but to the Possessor or Source of Power, the 'Real Entity' of the Bhagabatam, as distinct from the plurality of entities that are the products of Nature. The Absolute Reality of the Source of all power distinguishes Him from the category of Power. The Source of Power is not identical with Power. The Bhagabatam does not tell us of the products of Nature, but of non-produced eternal entities. The terms used to designate the two divisions of the entities are 'Prakrita' (products of Nature) and 'Aprakrita' (not produced by Nature).

The objects that are knowable to man are products of Nature and are also made cognisable to him by the same agency. They are part and parcel of the Mundane Power. They do not take us beyond the category of that Power. There can be no function without Power. Philosophy accordingly aims at the elimination of the normal activity characterised by the triple texture of knowledge, knower and known, in order to get at the Source of Power. The cognitive function of our senses is confined to the activities of Nature. The empiricist is limited to examination of the transformations of Physical Power. Such examination leads to the proposal for elimination of the triple condition. Indivisible knowledge has the opportunity of manifesting His Appearance only on the elimination of the triple mundane quality. Transitoriness is the characteristic of all phenomena on this mundane plane. The transitory activity cannot be designated as the eternal function. That which transcends 'a-tat' (non-Absolute) is 'tat' (Absolute) the Real Indivisible Knowledge. He is different from all so-called knowledge obtained by us as enjoyers, or as abstainers from worldly enjoyment. Inanimation offers itself to our consciousness as the goal at the point where the faculty of mundane enjoyment is sought to be artificially extinguished. The triple specification of knowledge, knower and

object of knowledge, is concomitant of the limiting activity of the senses. This activity creates all difference and discord and is the real impediment of uninterrupted harmony and love. In the attempt to avoid limitation the dualistic principle is sought to be discarded by dint of mere metaphysical argument. We seek to get rid of our separate free existence to extinguish the triple texture of the mundane activity. Those conclusions are the products of imagination and do not touch the real issue. They are the products of the operation of the Deluding Potency, the result of the inaptitude to receive the enlightening meaning of the words of the Scriptures.

Had this not been so our pure spiritual essence would find Vasudeva in everything. The opening verses of the Bhagabatam instruct us to address our prayers to the ultimate Truth as distinct from the mundane. The ultimate Truth cannot be realised except by His own light. Those who realise Him are many. There are distinctive individual personalities of servitors in the realm of the Absolute.

I do not see because my vision is liable to be eclipsed when I am located in the realm of three dimensions. These wrong conceptions are not got rid of till I am established in the purely spiritual state which is free from all mundane conditions. They have established their firm hold on me by my neglect to take into my serious consideration the claims of the trascendental existence. In the Bhagabatam Viswanath instructs Satee as to the proper Nature of Vasudeva. He tells her of the activities and realisations of the unalloyed spiritual essence. Biswanath makes his obeisance to Vasudeva. Those who are willing to hear those words, in the spirit of humility exhibited by Biswanath, can hear them. Those who covet fame and wealth are given those things by Mahamaya.

The teachings of Sree Gaursundar refer to the same unalloyed function of the soul. The person in whom the real hankering for listening to Hari-katha (Word of God-head) manifests itself, displays total absence of every form of worldly pedantry and vanity. To such a person it is not the summum bonum to attain even a high degree of material civilisation. The alternative of merging in the Brahman presents itself to the choice of the soul as the Summum bonum at a certain stage of development of mental speculation. The formulation of such a doctrine marked an advance on the Buddhistic position which had put the principle of mercy to all animation above the acquirements of worldly elevationism. The Service of Purusottama is beyond the range of speculation of those who regard merging in the indivisible cognitive principle as the goal. Sreemad

Bhagabatam has accordingly advised us to cease from all such speculations and concentrate on the consideration of the Real Entity. It is, therefore, necessary to turn our attention to the serious consideration of the function of the pure soul in the positive eternal world.

The unborn has precedence over the born. The Truth was revealed in the heart of Brahma before he began to create this world. Subsequently, when by the operation of the influence of time different speculations on the subject of the ultimate Reality made their appearance in this world, Krishna came down to the mundane plane in different Forms to prevent different erroneous views that sprang into existence regarding the nature of the Absolute eclipsing the knowledge handed down by Brahma through the medium of the bonafide spiritual teachers. The Ten Avataras of Krishna were for the purpose of re-establishing in this world the eternal function of the soul (Sanatan Dharma).

That function is not limited to the narrow scope of the partial visions of Bodhayana Rishi and Lakshman Desika. Anandatirtha could rise above them to the conception of the worship of Boy-Gopala. The Sonhood of Krishna is inconceivable to the reverential serving attitude. Sree Ramanuja has offered his arguments against the desirability of intimate relationship with God-head on the ground that it would give rise to great evils. But Sree Chaitanya Deva, Billvamangal Thakur, Vidyapati, Chandidas, Joydeva and the followers of Sri Chaitanya Deva have helped to extend our spiritual vision.

We are disposed to accept as our eternal function nothing short of the ideal of the service of the milkmaids of Braja, taught and practised by Sree Chaitanya. Consorthood constitutes the highest plank of Theism. Other opinions are for the enlightenment of the ignorant. They are of no further use on the attainment of enlightenment. Those opinions have different objects in view and have put very different interpretations on the Scriptural evidence. They are hampered by this radical defect by their poverty of convincing power. The Sankarsan Sutra has dealt with this vital point. The enlightening potency of the transcendental sound purges our minds of all preventive dirts and enables us to accept the true meaning of the words of the Scriptures. We are thereby enabled to avoid all hasty conclusions which have a tendency to drive us more or less to seek to merge in the Impersonal Aspect of the Absolute.

The worship of those who praise God-head by the offer of their reverential homage, is inferior to the intimate service of Braja. We should not remain content with the level of service of

Arjuna. Chitrak, Patrak, Sridam, Sudam stand on a much more intimate footing. They offer to Krishna the remainders of their tasted food. God-head is cherished with the tenderest affection. They do not know whether Krishna is any other's friend. They only know that He is certainly theirs. The son is served by his parents from his infancy. Krishna is not served by Nanda and Yasoda in expectation of any return of service from Him in their old age.

If we remain confined to the two and a half varieties of reverential service by accepting the tidings of Ramanuja we would not be relieved thereby from the cultivation of the remaining two and a half varieties of intimate relationships to be found in this world. But there can be no absence of fullness in God-head. In the Theistic Exhibition it has been demonstrated how we can see only the lower half of the Supreme when we look up to Goloka from below. Sankara and some of his followers have taken exception to Vaishnavism alleging that it is opposed to the Vedas. Sankara's views had an undoubted efficacy for his times to prevent the abuses of the Buddhistic thought. But his disregard of considerations in favour of the distinctive transcendental activities of pure souls, altogether untenable. The point of view of Sandilya Rishi whom he attempts to refute stands fully vindicated to all sincere enquirers. This has been conclusively shown by many distinguished writers.

We are also not satisfied by the level of worship of Rama-Seeta, which stands in the way of the Pastimes of non-conventional Divine Amour. It is not possible for us to realise the nature of the service of the milkmaids of Braja as long as the existence of the gross and subtle physical bodies persist to obscure our vision. The desire of the Rishis of Dandakaranya to serve Rama Chandra in the relationship of consorthood was not fulfilled till after they had been reborn in Braja. The cult of Vasudevism as imagined by Bhandarkar and European scholars is not reconcilable with the needs of complete self-realisation. The perfection of service is not attained thereby.

Associates of Shree Chaitanya

SHREE Krishna Chaitanya is Shree Krishna Himself. The Associates of Shree Krishna Chaitanya are Constituents of Himself. It is our object in this short paper to study the implications of these doctrines.

Shree Krishna's Active Existence involves the undivided operation of the following six Divine Entities viz., Gurus, Devotees, Avataras (Divine Descents), Divine Manifestations, Divine Powers, and Godhead Himself. All these are jointly and severally Divine.

As Shree Krishna Chaitanya is identical with Shree Krishna the Active Existence of Shree Chaitanya also implies the co-operation of the above six Divine Categories.

When Shree Krishna Chaitanya was pleased to manifest His Appearance on this mundane plane all the six Constituents of Himself also necessarily made their appearance as part and parcel of Himself. In the marvellous work, "Gaurganoddesha dwipika", we have the detailed identification of the several characters who are Divinely associated in the Performances of Shree Krishna Chaitanya with the corresponding characters in the Dwapara-Leela of Shree Krishna. This correspondence is an essential part of the religion of pure devotion propounded by Shree Krishna Chaitanya. In the opening verses of his great work "Shree Chaitanya-charitamrita" Shree Krishnadas Kaviraj Goswami accordingly makes his obeisance to Shree Krishna Chaitanya in His above sixfold Form.

The Appearance of Godhead in this world implies the Co-Appearance of all His Divine Paraphernalia. Godhead must not be conceived as in any way separable from His Entourage. Godhead shorn of any of His Paraphernalia is a delusion. In the same way the Appearance of Divine Paraphernalia involves the Appearance of the Divinity. The Two are distinct yet inseparable Forms of the One Supreme.

Shree Chaitanya is the Divine Personality Himself. His associates share His Divine Nature. Shree Krishna Chaitanya is an Extended Subject. All the six Divine Forms have to be worshipped if it is the intention to worship Shree Chaitanya.

The Guru is one of His Constituents. It is necessary to receive initiation from him. It is also necessary to be instructed by him. As teacher the Guru has two forms. He guides from within. He also appears as a

guide and instructor existing outside his disciple. Initiation is received from one person only. Instructions may be had from many Gurus. Shree Kaviraj Goswami himself was instructed by the famous six Goswamins.

The Guru is the Embodiment of the Manifestation of the Divinity to the pure receptive spiritual essence of the disciple. The Guru is the real and original recipient of the Truth. He communicates his knowledge to the disciple. The disciple is too small a particle to be able by himself to receive the Whole Truth. He is enabled to receive Him through the power of the Guru. The Guru, as it were, takes the disciple by the hand and guides his every step on the plane of the Absolute. It is perpetual tutelege on the part of the disciple. This fact may be expressed in another way. The cognitive faculty of the individual soul can have no ground to stand upon unless the Divinity Himself condescends to be the legs as well as the ground on which he is to stand to function at all. This Function of the Divinity is performed by the Guru. As a matter of fact the Divinity actually reveals Him only to Himself. The individual soul is a separable constituent of the Guru. It is only when he happens to be associated by his own free choice with the Guru in a completely dependent manner that he can be on the plane of the Guru's service of the Divinity. He may or may not choose to be so associated. The Guru may or may not choose to admit him to his association. When there is active willing assent to such association on the part of both that it is possible for the individual soul to attain to the service of the Divinity in the really conscious form.

Every one who is cognisant of the true Nature of Krishna is alone fit to instruct another in the knowledge of Krishna. The Divine Paraphernalia are the Gurus of all individual souls. In this sense all the six Divine Categories are identical with the Guru. It can be so by reason of the fact that on the plane of the Absolute there is no separative difference. On that perfectly wholesome plane there is distinction without difference. But there is also the distinctive function of the Guru which must be considered as also simultaneously distinct from that of any of the other categories. One who neglects to seek the special favour of the Guru and to enter into the relation of discipleship with the spiritual guide will miss entry to the spiritual plane. Nityananda is the Primary Manifestive Constituent of the Divinity. Nityananda alone possesses the distinctive function of the Guru. In Nityananda the function is Embodied. Nityananda is the servant-God. He serves Shree Goursundar by the dis-

tinctive method of reverential servitude. He is identical with Sree Balaram of Krishna-Leela. Sree Balaram is not the chum of Krishna, but His respected elder brother. It is intimate relationship characterised by becoming reserve on one side and respectful deference on the other. Individual souls are under the direction of Nityananda. They receive their service of Sree Goursundar i.e., of Krishna, at his hands. Nityananda is not a jeeva. He is Divinity. He is the ultimate Source of the jeeva. The jeeva is a potency of Nityananda. No jeeva can be the medium of the service of the Absolute to another jeeva. The Absolute alone may communicate His service to the separable constituents of Himself. This is the real nature of the function of the Guru.

But all jeevas are not liable to be eclipsed by the Deluding Potency. Those who are so liable are again distinct from the eternally free jeevas. The eternally free jeevas are inseparable associates of Nityananda. They are integrated part and parcel of Himself. They never fall into the clutches of Maya. When Nityananda manifests His appearance on the mundane plane His inseparable constituents also appear in His Company. They sometimes manifest their function on this lower plane in a visible form on the errands of Nityananda. They are Vaishnavas whose subordination to Nityananda is natural and ingrained in their nature. It is not necessary for such souls to undergo the process of enlightenment for being restored to the spiritual plane. Unless this fact is borne in mind the conditioned soul may be tempted to undervalue the constant guidance of the Guru on the hypocritical plea of following (?) in the footsteps of the eternally free pure devotees. Those, therefore, who suppose that deliverance from the bondage of this world should be practicable without the constant guidance of the spiritual preceptor, confound the conditioned state with the free.

The guidance of the Guru is no curtailment of one's spiritual freedom. Those who are eternally free also follow his guidance by the spontaneous undeviating impulse of their perfectly pure nature. Guidance of the Guru is the only Divine Guidance. Only atheists who are by their choice opposed to the service of Godhead, can be consistent opponents of the obligation to serve the Guru in the same unconditional way as one should be prepared to serve Godhead Himself. There is no difference between the two functions. If the claim of the one is denied it necessarily involves the denial of the claim of the other. Nityananda and His companions form one of the five groups of the associates of Sree Krishna Chaitanya, Whose distinctive function is that of the Guru.

But Nityananda does not directly instruct in the confidential service of Krishna. Srimati Radhika is the Guru of the inner circle of the servants of Krishna. Srimati, however, accepts the offer of service of only those souls who are specially favoured by Nityananda and are deemed by him to be fit for Her service. There is, therefore, a most intimate relationship between the function of Nityananda and that of Srimati which is at once supplementary and inclusive of the former.

The Guru admits to the Service of Krishna. The next Divine Category is the Bhakta or devotee. In this case also as in that of the Guru, Service of the Divinity, which is the distinctive function of the Bhakta, is not confined to him only. The servants have been divided into two classes viz., (1) servants other than consorts and (2) consorts. The Guru has distinctive function as Master. The servant has no distinctive function as Master. This distinguishes the Guru from the Bhakta. The Bhakta is also Godhead in the distinctive form of this servant to whom the Guru manifests the Divinity. The mercy of the Bhakta enables the dissociable soul to receive the mercy of the Guru. The Guru and the Bhakta are the inseparable Divine counterparts of one another.

The Guru and the Bhakta are thus two distinct entities forming the five categories. The Avataras (Descending Divinities) are the third category. They have their distinctive functions in the maintenance and deliverance of jeevas inclined to Divine service. They have distinctive functions as master. The difference between the Avataras and the Divinity as Master consists in this that the Avataras are derivatives from the Divinity possessing the Plenary Divine Nature. The relation between the two is analogous to that between the original self-existing source-light and other shining lamps that have been lighted from the source. There is no substantive or magnitudinal difference between the two. But there is distinctiveness in function. The Avataras have distinctive Natures of their own. But the Divinity is their common Source possessing all their distinctive functions in a synthesis which distinguishes Him from the Avataras without suffering any diminution of His Divinity by the eternal parallel Co-Existence of the distinctive Activities and Personalities of the Avataras also as Divinities.

Another Divine Category is the group of the Divine Manifestations. The Manifestations are Divine Forms Who are either identical with that of the Divinity or of a distinctive Nature. Krishna can appear simultaneously in the same form or in different forms to different persons and also

simultaneously retain His Own Form. All these other forms are His Own Manifestations.

The fifth Divine Category is Divine Power. Divine Power is the Predominated Moiety of the Divinity Who is Predominating Whole. Sree Radhikā is the Predominated Counter-Whole of Sree Krishna. Sree Radhika has Her duplicates and constituents who are also of the nature of Plenary Powers of the Divinity. Sree Radhika is the Female Consort in the Supreme Divine Pair. She is the source of all the distinctive Divine Powers that serve as the corresponding counter-wholes of the infinite Manifestations and Avataras of the Divinity. She also directly serves Sree Krishna in an infinity of ways in Her countless distinctive plenary and secondary forms.

The associates of Sree Krishna Chaitanya are made up of the five Divine Categories. If any of these Categories be left out the Truth Who is indivisibly One, refuses to present Himself to the arrogant aptitude of the pedant who does not fully submit to be enlightened by grace regarding the necessity of serving the Divinity in and through the Distinctions.

The pedant is disposed to be sceptical by reason of a lurking belief that it is the look-out of the Divinity to make Himself known to him. But the jeeva is a dissociable particle of the Divine essence with the onus of choosing for himself from among the alternatives of a serving, a neutral and a disobedient career, his own relationship to the Divinity. He cannot escape the privilege of exercising this responsibility except by conscious self-deception or by hypocrisy.

The dissociable individual soul is distinct from the Divine Categories. He is a particle of the Marginal Potency of the Divinity. Sree Nityananda Who is identical with Balarama is the ultimate source of the jeeva. The conditioned soul is a particle of the Marginal Potency, who has been sent into this world by the Will of the Purusha, viz., Vishnu reposing in the Causal Ocean, Who is a Plenary Part of Nityananda exercising the Divine function of creator of all mundane existence including the conditioned state without Himself belonging to the mundane plane.

Batsasur

BATSASUR is one of the demons slain by the Boy-Krishna. He represents evils that are peculiar to boyhood. The neophyte is extremely susceptible to such evils. They cannot be got rid of except by the Mercy of Krishna. If one engages in the service of Krishna the juvenile vices are completely eradicated at an early stage.

There is an English proverb that sowing of wild oats is inevitable at a young age. The term 'Puritanism' was originally coined to express the protest of boys and youngmen against any undue curtailment of the scope of enjoyment that should be regarded as permissible to them. Boys and youngmen claim the right to be merry and frolicsome. There is nothing objectionable and much that is of positive value in the display of these juvenile qualities. If the attempt be made to stifle this innocent play of the boyish nature under the impression that it is an exhibition of sensuousness and for that reason, as being as harmful as similar conduct on the part of grown-up persons, the result is not assurance but discouragement, of juvenile innocence.

There are, indeed, black sheep and these should not be allowed to taint the whole flock, for this purpose caretakers with full sense of their delicate responsibility are required to keep watch over them for ensuring the innocence of boy-hood and youth without killing their joys. But with every precaution it has been found impossible to attain this double purpose.

The Scriptures say that it is not in the power of man to ensure the immunity of boys and girls from the blight of precocious sensuousness except by means of the service of Krishna. This is declared to be the only effective and natural method. Let the boys be exposed to the attraction of the Cow-Boy of Braja. They will soon learn to pick up His Company. They will easily realise that the Boy-Krishna can alone save them from every form of danger to which they are exposed by the 'right' of their juvenile nature.

Why should this be so? There is a very simple reason. Krishna does not limit His service only to the middle-aged and old people. The Puritanic ideal of Godhead is a conception which owes its origin to persons who are elderly although honestly enough anxious to establish the 'Kingdom of God' on this earth. But if you scratch the thin coating on the surface of their sage

and sober scheme as befitting their age you only detect the rotten arrangement for securing the maximum of sensuous enjoyment even for those very children who are to be brought up in this 'virtuous' way. If the child is allowed to spoil his health in boyhood, think these righteous people, he will not be in a position later on to enjoy the legitimate pleasures of the grown-up man. Unless the youngman husbands his resources of sense-capacity he will also be a victim to premature old age. It is a policy of expediency of postponing a small present enjoyment for reaping a much larger measure of it through the long tracts of the years to come.

The spurious Brahmacharya ideal as misconceived by its worldly supporters embodies this Puritanic outlook. The Scriptures, indeed, enjoin that every one should serve Godhead from the womb. This is the real meaning of Brahmacharya. The ascetic practices that have come to attach themselves to the conception were interpolated into the Scriptures in order to ensure worldly values by this form of the empiric method. The scheme requires that the laws of the growth of the physical and mental bodies should be observed and followed. Nature is regarded as the kind mother who favours only those of her children who cultivate the filial habit of prying into her secrets. Nature is supposed to be unable to avoid divulging her secrets to her inquisitive children although she is well aware that her children will exploit this knowledge for troubling herself by harnessing her to their service. In other words it is also assumed to be the duty of the kind mother to consent to put herself in chains in order to minister to the sensuous appetites of her worthier children. Nature is assumed to be able to do good to her children only by submitting to be the victim of their lust.

The practices of asceticism are really conceived in the epicurian spirit. The ascetic dreams of obtaining the mastery over Nature by the method of controlling his senses. If the senses grow callous to the temptations of the world the ascetic thinks that he will have less chance of falling into the power of Nature. He has an idea that when he will have perfected these defensive arrangements he will have become the real master of the situation. The Brahmachariu, according to the ascetic point of view, is to pass through a period of training in severe abstinence with his guru in order to be fitted to discharge the duties of citizenship, which will make a great demand on his nerves and muscles with greater thoroughness. There is no reference to the service of Godhead or to any spiritual issue.

We have had many occasions to explain that the spiritual is transcendental. No mundane consideration can form any part of spiritual training or conduct. It is not a spiritual affair to be even able to control one's carnal desires. Such self-control is, indeed, automatically produced by the awakening of the soul. But self-control itself is not therefore a function of the soul. The soul has nothing to do with the senses. The soul desires neither sensuality nor sexual purity. The soul is not a mere moral being. If Brahmacharya means a method of gaining moral power it is wholly a mundane affair and is as such not only of no concern to the soul but is positivly obstructive of spiritual well-being.

This is bound to be so because the point of view of the soul is all-embracing. The soul rejects nothing. He regards nothing as redundant or useless. The soul has a use for everything. But the soul sees everything as it is really related to himself and to other entities. There is, therefore, no room for the temporary type of morality in his relationships with the other entities. Everything is absolutely good on the plane of the soul. The scriptural Brahmacharya institution accordingly means service of the Brahman i.e. the Reality Who is always the Great and always the Help. The servant of the Absolute is free from all delusion.

Morality is a valued commodity only on the plane of delusion. But it has no locus standi on the plane where the conditions of existence are perfect.

Till the service of Godhead is realised it is impossible to be really moral in the sense of being needlessly and perfectly virtuous. If a person is causelessly virtuous in the worldly sense he or she will be a subject of easy exploitation for all the cunning rascals of this world. This is so because morality as conceived by the empiricist, has a reference to the physical body and the changeable mind and is, therefore, liable to change so long as the conditions are not radically altered.

The empiric contriver of juvenile welfare strives to produce conditions that will favour the growth and continuance of the empiric moral aptitude. These artificial conditions are confidently enough expected to be likely to prove of permanent benefit to those young persons who are brought up under those improvised conditions. But the brand of morality that has to be produced by the artificial manipulation of the natural environment is likely to prove of little value when the props are withdrawn. The analogy of needed protection for the growth of delicate plants does not apply as such plants are always exoterics. Hot-house morality is thus a misnomer and a delusion in relation to the soul.

Brahmacharya fully embodies the substantive ideal of spiritual purity distortedly reflected in the empiric ethical conception. Brahmacharya means service of the Absolute. Juvenile innocence is not the monopoly of young persons, any more than juvenile naughtiness. They are the animal entities corresponding to analogous spiritual qualities. The spiritual activities are perfectly wholesome. They include all value and harmonise all disruptive conflict both of which are so utterly wanting in their mundane pervert reflections to be found in this world.

It is not to be supposed that everything is done by Krishna and there is nothing to be done by ourselves in any matter. As a matter of fact there is a division of parts to be played in functions that relate even to ourselves, as between us and Krishna. Certain duties are allotted to us. Certain other functions are reserved to Krishna. Batsasur cannot be killed by us. He is too strong for us. This is in keeping with the experience of most educationists. Juvenile innocence is a necessity for both young and old. One cannot acquire it by any artificial process. No person can also ordinarily retain it after boyhood and youth. This is a real tragedy of human life.

Juvenile innocence is desired on account of its enjoyability. But it should properly be desired only for the service of Krishna. The parent can have no higher duty than to employ his boy in the service of Krishna by putting him under the proper teacher viz., the pure devotee of Krishna. No parent is entitled to undertake the charge of the spiritual training of his own boy. He is unfitted for the task by his mundane relationship. Once such relationship is grasped to be an obstacle in the way of juvenile training the necessity of sending the boy at the earliest opportunity to the proper teacher becomes self-evident. If the parent continues to retain his paternal interest in the boy after he has been put to school for the above purpose he will be only standing in the way of his boy's progress. The training is not for the boy only but it is a training for his parents as well.

Boyish naughtiness is apt to be overlooked, nay encouraged, under the impression that it is his nature to be naughty. This opinion overlooks the all-important factor that the training is intended for the welfare of the soul of the boy and not for the juvenile body or mind. The soul does not require to be treated with indulgence. He is neither young nor old in the worldly sense. The body and mind of the boy have to be employed in the interest of the soul. Boyish naughtiness and boyish virtue are alike unnecessary for the soul. It is necessary for the

soul to be freed from either form of worldliness. The mundane nature of the boy is no less a clog to the wheel of spiritual progress than the adult nature of the grown-up worldling. The process of training is identical in the two cases as the soul is neither young nor old.

Much irrational pity is wasted on boys who are employed from early infancy in the wholetime service of Krishna, on exactly the same terms as grown-up persons. Persons who affect much kindness of disposition towards juvenile frailties profess to be unable to understand why juvenile offences are taken as seriously in spiritual training as those of adult persons.

But the teacher in charge of the spiritual training of boys can perform his duty by them only as the special agent of Krishna. If such a teacher choose to confide in his own devices he is bound to be undeceived at every step. What he has really to do is to use the boy constantly in the service of Krishna. For this purpose it is necessary for the teacher himself to be a whole time servant of Krishna. It is only by abstaining to do anything that is not distinctively commanded by Krishna or His real agent viz., the Sat-Guru that the spiritual teacher of boys can hope to be of any help to his pupils.

The so-called science of pedagogies requires to be thoroughly overhauled in order to afford a free hand to the bonafide devotee of Krishna in managing young persons. The present arrangements based on the experience of this world and on the hypotheses of an absolute causal relationship connecting each phenomenon with the rest, by leaving out the reference to Krishna, can only realise the tragic part of a quack lightly administering all the wrong drugs to a patient smitten with a mortal illness.

The King ofatheists Kansa is always setting the demon Batsasur to corrupt and destroy the boys. The teacher of the young employed by the athiestical society is verily the agent of King Kansa. The atheist is afraid lest the boys are employed in the service of Krishna He is naturally anxious to prevent any acquaintance of the boys with Krishna. But if a boy has really found Krishna the nefarious attempts of the empiric teacher are powerless todestroy his innocence. If such a teacher perseveres in the fruitless attempt he will thereby quickly bring about his own utter moral degradation and his sorry trick will also be fully exposed. Because in this case it is Krishna Himself Who opposes his wicked activities on behalf of His protege.

As a matter of fact the concern of empiric educationits for ensuring immunity of boys from the blighting effects of precocity is altogether hypocritical,

The empiric pedant only wants the boy to grow a body and mind that will ensure greater and longer scope for their worldly use. He does not want that the worldly use of his body and mind should be curtailed in any way. In other words he is on principle opposed to the employment of the healthy body and sound mind for any spiritual purpose. But why does he want a healthy body for his nasty purpose? Is it only in order to be able to have the pleasure of a more prolonged wastage and the rake's progress in downright earnest? A sickly body is not really harmful to a person who has no higher object in view than undiluted self-gratification.

The Super-Excellence of the Teachings of Shree Krishna Chaitanya

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(Delivered on 24-1-32, by the Editor in a public meeting called under the auspices of the members, Madras Gaudiya Math on the occasion of Installation of Shree Vigrahas at the Gaudiya Math, North Gopalapuram, Madras)

In the demonstration of teaching, there are two parties—viz., the 'teacher' and the 'taught.' We find a reciprocal relation between the aforesaid two. The position of a taught has a special significance in paying his attention to the words and in observing the deeds of the teacher as well as in the true goal of his attempts. If he is found to be negligent to receive anything from the teacher, he will simply miss the real standpoint of a taught. His function as a recipient would vary according to the nature, capacity and degree for whole-hearted attention. When his nature is brought into account, we find that he must own himself as a follower of an elevationist, or a salvationist or a devotee. This mentality is considered as holding of a corresponding intuitive function. By availing himself of the teachings he is expected to fill up his inadequacies by rectifying his wrong notions and assimilating the essence of the knowledge he is going to receive. He can regulate his mentality by any addition or deduction to and from his store of intuition respectively.

The teachings of a teacher are, therefore, meant for enriching, regulating and inviting the impulse of reception of a taught in order to enable the latter to make further progress. If he has a non-reverential mood, he will prove himself to be a callous and non-susceptible agent. If he proves himself quite worthy of receiving the teachings while enriching himself, he would be deemed fit for his further mental activities. But some amount of diffidence may be hampering in his dutiful advance.

The theme of teaching has different phases. The teaching of merely elevating the mentality of the audience will no doubt differ from that of one who is busy to stop the phenomenal existence by the process of meditation as well as to shake off the three mundane positions of the observer, observation and observed. The devotional teachings need not follow any of the two transactions that have victimised both elevationists and salvationists. So the teachings of a devotee should neither help any aspiration of both nor advocate their cause. Devotional teaching has already disclosed the fact that any knowledge secured from finite objects could not possibly lead to the Absolute position in a realm where no temporal phases of phenomena are working. Such dealing with the existence of a field of fourth to infinite dimensions should not be restricted to be brought under intra-mundane speculations. Devotional teaching would never subscribe to the policy of altruistic misapprehension for living peacefully in a plane of transforming phenomena. The devotional method does not, however, deviate at all from altruism when it shows a transcendental temperament of the cognisance of the Absolute. The altruistic views of pedants of the atheistic school cannot protect the futile predicament of intra-sentient beings who are very busy to show their predominating influence over devotional thought. Devotional teaching should never show such demeanour as to confine its theme to the restricted horizon of elevationists and so-called transcendentalists who are ambitious for checking their activities in every way by annihilating their egoistic intra-mundane attempts.

As regards the position of a true teacher we have observed that he is never expected to be the possessor of mere mental speculations concerned with phenomena or noumena. The teacher should be unprejudiced and should not be challenged for any seeming fault of his in his thought, word or deed. The teacher of some particular department of phenomena or noumena should never be recognised as participating in any teaching of transcendental observation. The unprejudic-

nature of a true preceptor who has no other function but to remain eternally under the banner of the Absolute is to impart the ever-existing unshaky position of the Absolute Knowledge enriched with Ever-Blissful Entheasm.

The All-Blissful Ever-Existing Absolute has emanated the rays of knowledge which can disclose the true transcendental position of the Fountainhead. So a taught should invoke Him to delegate such power unto him in order to enable his progressive march in the Region of the Absolute Personality where the significance of the First Person has preponderance over the transcendental manifestations of Infinitude. The Fountainhead of Infinite Wealths, viz., All-Majesty, All-Prowess, All-Goodness, All-Beauty, All-Knowledge and All-Dissociations with flesh and mind grants the prayers of different actors on this stage of the world who take initiative in the temporal region of space and time. The Personality of Godhead has awarded full facility in their sojourn of limited knowldege in proportion to their amount of knowledge, eligibility and praying capacity. When we turn to the various activities of seekers of different limited treasures, we observe that those prayer-mongers who want to dovetail themselves with the object of their prayer are also endowed in proportion to their capacity for enabling themselves to discover such partial manifestation of the Personal Absolute. So our much coveted treasures will store for us our respective goals in proportion to our acquisitions. But a true devotee is not satisfied with having the boons from an empiricist whose impoverished knowledge is found to seek for ameliorating personal selfish wants merely. And those who are content to pose their location in Infinity are found to enervate themselves in a frenzied mood, while a devotee is always found to chastise their intoxicated demeanour for accommodating themselves in temporal soap-bubbles. So we do not find any frenzied disposition in a devotee like that in an elevationist or a salvationist.

The essential devotional activities of an unalloyed soul are fully impeded in the mentalities of atheists and are enshrouded with intellectual activities of agnostics and sceptics as the latter are always found to hinge their flexibilities of speculation on their imperfect and restricted sensuous knowledge only. A true devotee can also easily see the alloyed activities of so-called knowledge which passes by the name of nescience helping its victims in their march towards a fabricated manifestation of a temporal plane known as 'paradise'. This may be termed the second group where the frenzied ignorance of the aforesaid group is eliminated. Next when we come to examine the third

group who are trying to dismiss all intra-mundane thoughts, they are seen as located in a peculiarly hallucinating non-manifestative sphere of their self and we may undoubtedly say that this is a self-deception tantamount to an Alnascarian disposition. The owner of the astral and physical bodies has been, by the abuse of his free-will, obliged to remain in a sleeping condition when he has delegated his powers, during his conspicuous activities in the mundane world, to the two different covers which claim to be owned by him.

A true devotee never submits to any high-sounding reasonings of Elevationists or Salvationists when he is truly realising his own self as a conciliatory ancillary fragment of a particular manifesting Energy, the position of which is on the geometrical line between the mundane phenomena and the transcendental manifestations. So a devotee is not expected to indulge in the method of the so-called speculative philosophers of the world. The oft-disfigured sublime views and the eternal theme of the Vadanta do not go to prove any hallucinative imposition of different sexological questions to be associated with the Ever-Existing Blissful Knowledge. All varieties of the knowledge of Finitude must not intoxicate and cripple the transcendental march of the presumptuous owner of this world of three dimensions.

Whenever any inclination is observed in a sojourner for a conception of the Absolute, these sexological questions check his activities ; but when his activities are scrutinised they are found to be in a particular chamber of a neuter aspect or a male or female aspect of that Object. The Personality of the Absolute Ecstatic Knowledge can only be had if the true discernment of the real self shakes off by his free will all finite temporal conceptions.

Being empowered with mercy from the All-Blissful the owner of all intra-mundane speculations can easily shake off the chains of the habit of measuring transformable things. An unalloyed soul only can get rid of his deluding conceptions of physico-mental shields. The eternal devotee is emancipated from non-realistic ideas by the causeless help of the Absolute, or in other words, is set free by his love for the Latter. No clutches or prisoners' restrictions should be imposed on him like those that are necessary to be put on Elevationists and Salvationists. He has now got the unconditional mercy from the Supreme Fountainhead and he need not be compelled to be classed as a prisoner of physico-mental cell.

So Shree Krishna Chaitanya has disclosed the Transcendental Manifestation which can be approached by a theist only who is confident of his realisation of the Ever-Existing Ecstatic Absolute

Transcendent,as he has absolutely no reliance on the seeming activities of a temporal mundane observer, observation and observed. The theist can then approach Shree Krishna as Arjuna did when the latter played his part in the great Mahabharat war. The elevationist and salvationist warriors had been combating with their physical and mental powers in order to predominate over each other. But the Song of Shree Krishna relieved them from all such gross and subtle undertakings. The War of the Mahabharatam has shown us the contending positions of physical and mental heroes busily engaged in this region of mundane speculations. The Mahabharatam has disclosed the fact of different positions of elevationists and salvationists, viz., their positions, deeds and their final goals.

We have got the true comparative idea in the literary expression of the word "Excellent" i. e., one who has excelled all the rest of the members generally of his community. There can be no question when the final result is targeted to the word "excellent". We need not again put that to a controversy. A transcendental harmonising plane would tell us, through transcendental sounds, that the manifestations in the regions of three dimensions are not to be confused with those in the Manifestive Region of Shree Vaikuntha which in the preamble cannot welcome any challenge of an empiricist when the region itself is endowed with spirit and not with deformed and mutable matter. So, as devotees we have no discussion with an empiricist or a challenger in as much as we live free from the clutches of mundane measurement, and the position of a devotee need not, therefore, be degraded to the position of an elevationist or a salvationist.

When we finish the perusal of the Mahabharatam which includes the "Mokshadharma" "Sanatsujatiyam" and the "Bhagabat Gita", we can safely be entrusted with dealing with the transcendental book which is alike revered by both Bhagabatas and Sattwata Pancharatrikas. The best Scripture of the Bhagabatas is the Bhagabatam which is a narrative offered to us by Shree Suta Goswami to Shree Saunaka and a legion of sages who sat for such a valuable teaching in Naimisaranyam. The present Book of Srimad Bhagavatam has incorporated all true Pancharatrika views and is known as the true commentary of the Aphorisms of Vadarayana that go on to show the connecting link and consistency of apparently conflicting Mantras of the Vedas.

The physical aspect of the Vedas would lead people to base their exploits on the Vedas upon the physico-mental endowments but not upon the permanent and unalloyed knowledge of the

Absolute. In order to give men a relief from the clutch of physico-mental exploiters some impersonalists have jumped into the pacification of mundane meddlings which the Bhagabatam does not advocate. We see then that Bhagavatas incorporate all Pancharatrikas.

The Supreme Lord Shree Krishna Chaitanya has encouraged His followings to learn Bhagavatam in an unalloyed mood. Though the Excellent Teachings of the Full Manifested Transcendent Absolute have been narrated through the medium of words, still a devotee may often engage himself in the outward manifestations which might be dissuading agents for entangling him in the temporal world. So the seeming realisation of Archa (Transcendental Image) of the Iconographised Transcendentalism need not betray an attemptor; nor the symbolised Transcendental Words should bring the same in a controversial position.

The most important and crucial point of the Srutis has been ignored by Impersonalists. So they could not make any progress when they empirically peruse over the Mantras of the Vedas. The Super-Excellent Teacher by His Super-Excellent Teachings has given the best and greatest facilities to His taughts, who will turn in no time serving Agents of the Super-Excellent Transcendental Teacher, Who is Himself identical with the concept of the Supreme Godhead. By the word "Super-Excellent" the gradation in the Transcendental Region has been found to reach the climax.

In the conversazione of Lord Ramananda and the Supreme Lord, we find the Predominated Aspect of the Transcendental Absolute was giving replies to the interrogatories of the Supreme Lord. The true comparative studies of the different positions of devotees could only be made by submitting unconditionally our ownership of intellectual and physical store to the very Fountain-head. We shall then be classed as occupying different stages of devotion. We shall then find that the song of Sree Krishna **ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्** could not be mutilated by our mundane speculationist in their degraded unethical views of approaching Him. We are told of five different Rasas by the erudite professors of Aesthetic rhetorics in our perusal of Transcendental literature by our spiritual senses, which have no ambition whatsoever to meddle with mundane reciprocal situations. The Transcendental Supreme Fountainhead of Absolute Knowledge—Shree Krishna Chaitanya ——has disclosed the five different moods of predominating "Rasamaya" and predominated "Rasikas". So the Transcendental Super-Excellence of His Teachings would never be available

to mundane sages or impersonalists until they absolutely submit to the ending song of the Supreme Lord Sree Krishna, viz., **सर्वधर्म्मान् परित्यज्य मामेकं शरणं व्रज ।**

In courting, therefore, the Love of Sree Krishna Chaitanya we must not be busy with equipping ourselves with troublous acquisitions of imperfect manifestations, but simply undergo an operation to remove our cataract by the beneficial spike of His All-good Teachings. We need not be troubling ourselves with the physical enquiries in order to enable ourselves to indulge in Anthromorphism or to take recourse to Apotheosis. The unconditional surrender to Sree Krishna or Sree Krishna Chaitanya and to His true followings would relieve us of being plunged into functionising our handicapped organs of senses to scrutinise the aspects of the different subjects of our knowledge. As true and sincere devotees our spiritual culture would never mean to indulge in our mental activities as we do in Economics, History, Geography, Chemistry, Physics, Iconography, Archeology, Chiromancy and Palmistry different branches (**बहुयनशाखाs**) of the Vedas, altruism, utilitarianism and other allied subjects. If we take any one or the whole group of the above subjects for examining Sree Krishna Chaitanya our fruitless labour would not be fully paid in the act of approaching the Supreme Lord. It is Transcendental Rasa which alone will enable our Trauscendental finite ego to have an approach of the Transcendental Blissful Infinite.

Circumambulation of Sree Nabadwipdham

THE Circumambulation of Sreedham Nabadwip will commence this year on the 12th March and will be completed on the 20th. The festival of the Anniversary of the Advent of the Supreme Lord Sree Krishna Chaitanya will be celebrated on the 22nd March. A certain amount of the details of the ceremony is to be found in the Nabadwip Almanac published by the Gaudiya Mission.

The preliminary (adhibas) Kirtan will take place on the 11th evening. The 'Nine Islands' will be circumambulated during the nine succeeding days in the following order.

March,	12th	Antardwip (including Sreedham Mayapur)
,,	13th	Simantadwip
,,	14th	Godrumadwip
,,	15th	Madhyadwip
,,	16th	Koladwip
,,	17th	Ritudwip
,,	18th	Jahnudwip
,,	19th	Modadrumdwip
,,	20th	Rudradwip

The circumambulation of Sri Nabadwipdham is an ancient institution which can be traced in literature to almost the time of Sree Chaitanya. The well-known devotional work, Bhaktiratnakar, which is about two hundred years old, contains the ancient traditions connected with the different localities. They have been published in a handy form in Bengali with the title 'Chitre-Nabadwip'. The reader is referred to that work for a detailed idea of the Subject in its different aspects.

There is an impression among a certain class of thoughtless people that the sanctity of a place or creed is somehow enhanced by its greater antiquity. Most of the places on this earth were in existence at the time of Sree Chaitanya and have been in existence from time immemorial. If the ancient history of a site is known the circumstance certainly adds to the human interest of the place. But it cannot sanctify i.e., confer any spiritual value on such locality.

Spiritual connection with Godhead or His devotee is the cause of the sanctity of a locality not because any mundane place is supposed to be able to recall the memory of the event which is transcendental, but for the entertainable reason that the locality itself is not mundane at all. Sir P. C. Roy in opening Sridham Mayapur Exhibition was led to declare that every particle of dust of Sridham Mayapur is sacred due to its association with Sree Chaitanya. If the localities surrounding Sridham Mayapur are annually visited for this antiquarian reason by pilgrims from all parts of the country such a custom would be of no help in preserving the real memory of Sree Chaitanya and His teachings.

The circumambulation of Sridham Nabadwip is not a national and antiquarian performance for showing respect to the memory of a great historical personality. Sree Chaitanya is Godhead Himself. Sreedham Nabadwip is the Eternal Transcendental Divine Realm. Sree Chaitanya, His Realm and His Activities are Eternal and are also capable of being realised as such by devout pilgrims in their performance of the circumambulation of the spiritual sphere, by the Grace of those perfectly pure souls who serve Sree Chaitanya in the Spiritual Realm. The performance of circumambulation of Sridham

Nabadwip under the guidance of the Sadhus is thus a purely spiritual function and the pilgrim in the course of his journey actually traverses not a number of mundane localities but the various constituent spheres of the Realm Absolute.

No particle of mundane dust can have any spiritual value whatever. Godhead and His saints never tread the mundane plane. They belong eternally to the spiritual Realm. The Appearance of Godhead to the view of mundane spectators is not a mundane event. A mundane spectator, till he is spiritually helped, can see nothing that is not mundane. The mundane entity which is observed by such a person is neither Godhead nor any of His saints but only a deluding mundane entity. Godhead certainly can and does manifest His Appearance in this world, without becoming thereby a mundane entity or getting alloyed by mundanity. He is declared by the Scriptures, to descend to the view of the spectators of this world with all His Divine Paraphernalia. But it does not, therefore, follow that the fleshy eye can have the actual sight of Godhead even on such occasion.

It may appear to be reasonable from the empiricist's point of view to ask for the proof of the Divinity of Sree Krishna Chaitanya. The empiricist happens to think that it is his function to sit in judgment for allowing the claims of a person to the title of Divinity. Nothing can beat the impudence of such a ludicrous claim. Has the empiricist any faculty by which he can allow or dis-allow the claims of the Divinity ?

The truth is that the empiricist is always denying the claims of the Divinity by requiring Godhead to produce such proofs of His claims to his allegiance as will be acceptable to his limited understanding. The attitude has produced the inevitable result in that the Divinity has never submitted any proofs for meeting such a laudable purpose. But on the contrary He has ever been supplying him with overwhelming proofs against all his claims. The empiricist has thus attained the state of utter ignorance of the Truth under the hypocritical conviction that what he is pleased to think as true for the time being, is, therefore, necessarily true. This may flatter his vanity at the expense of everything that really matters.

To this fool's paradise the empiric pilgrim also is inclined to condemn himself by his so-called convictions and seeming critical caution. They only throw him more completely into the clutches of the deluding energy. By trying to avoid any concession to dogmatism he is made to grovel in the fit of abject submission to the degrading

dogmatic freaks of the Arch-Enchantress who is the mother of this material world.

It is necessary for the real seeker of Truth to approach Him by his genuine serving disposition. The wish to dominate Truth is the fruitful source of every form of ignorance. There is no other degradation for the soul than the hankering for such domination. There is no truer elevation than artless receptive serving humility in presence of the Absolute Indivisible Truth Who is all pervading. The Divinity is the Truth. He is a Person. His Personality is the reciprocal of our own transcendental nature. He is the only master. We are all His servants. Our pure animation is enabled to retain his spotless purity by His service.

But as Godhead is the Indivisible Truth His Realm and eternal servitors are part and parcel of Himself. It is no service of the Absolute which leaves out of account His eternal servitors and His eternal realm. Godhead manifests Himself through the functions of His constituents.

The 'jeeva' is a particle of the Divine Essence. But he is a detachable part of His Essence. He is privileged to serve Godhead by remaining eternally detached from Him. He is located in the superfluous or marginal zone of the Essence of the Divinity. There is also a negative zone. The 'jeeva' is a particle of the positive zone projected into the no-man's land between the spiritual and mundane spheres of existence. He is liable to be drawn into the mundane sphere although he is by constitution a particle of the positive Essence of the Divinity.

The Realm of the Divinity is also of the Essence of the Divinity. The 'jeeva' is a detached particle of the Spiritual Potency of Godhead. The Realm of the Divinity is the Plenary Spiritual Power of the Divinity. The 'jeeva' can serve Godhead only in and through the aid of the Divine Realm. The Divine Realm is a spiritual Entity with freedom to allow or disallow the overtures for the service of the Divinity. But it is necessary for the 'jeeva' to seek her aid against every sort of apparent discouragement. The 'sadhus' who are the accepted proteges of the Divinity, teach us by their example and precept how to secure her favour.

The pilgrim who is, therefore, anxious to obtain the sight of Godhead, is under the absolute necessity of seeking the aid of the Divine Realm. The sight of the Divine Realm admits us automatically also to the Presence of the Divinity Who abides only there. But the Divine Realm tests our sincerity as seekers of the service of Godhead before she condescends to aid our endeavour. If she finds that we want

to dominate and not to serve the Truth she presents her unapproachable face to our view. She appears as dumb as the sphinx to our hypocritical entreaties for her aid. This is the plight of the empiric pedant on the threshold of the Divine Realm. But the 'sadhu' is always at our elbow with his counsel of genuine submission to the Plenary Power of Godhead in recognition of Her Divine Nature. The sadhu speaks to us in concrete and intelligible language. But the sadhu speaks with real knowledge of the requirements of the position. There is thus imperative necessity of making the pilgrimage under the guidance of the real sadhu.

But the words of the sadhu also may appear to be irrational to one who is inclined to set up his experience of the world to be judge of the propriety of the sadhu's counsel. Mundane experience can give no positive help in the quest of the spiritual. It is not necessary to turn to it for such help. The words of the sadhu can give every help that one requires for the spiritual purpose, provided only that one is not really willing to have anything mundane.

The spiritual realm is realisable in and through the words of the sadhu. The spiritual realm cannot be seen by the mortal eye, nor touched by the hand of flesh. Neither is it the closed ear that can hear the true voice of the sadhu. The ear of the soul is to be opened to the spiritual sound. In other words one is to listen to the words of the sadhu with the conviction that the words themselves are identical with the object which they signify, that if the words are only received by the fully receptive rational impulse the whole indivisible substantive reality will stand self-revealed. If the result is otherwise, it can only be due to the deliberate withholding of one's full attention. It is in one's power to correct this error of method when it is pointed out by the sadhu. In proportion as the receptive attitude of hearing is perfected the true import of the words of the sadhu manifests itself to the soul of the hearer. It is necessary to offer this form of service by way of the preliminary on the threshold of the Realm of the Divinity by all those who really want to enter there.

The pilgrim is required to give up his preference for pseudo-knowledge if he is to be benefited by his pilgrimage of the Divine Realm under the guidance of the sadhu who has a natural and exclusive attachment for the Real Truth. The guidance of the sadhu is necessary for enabling him to lend his full attention to his words by discarding all explicit or latent partiality for untruth. The function of the cognitive faculty is to be relieved from the consequences of its wilful and perpetual

attraction towards un-truth. Guidance for such an end is not any curtailment of one's freedom of rational choice. The rational faculty is only then true itself when it submits to be guided by a competent person in the quest of the Truth Who is located beyond its reach. It is prepared to submit for its instinctive and causeless love for the Truth. It is enabled to attain its fully expanded natural state by such submission. Neither the end nor the method indicated above proposes any form of mechanical subordination to an external agency which is being always enforced without any protest on the part of the conditioned soul by his material environment. Unless we are prepared to adopt the only rational course that is open to us the attainment of the knowledge of the Absolute Truth in the form of willing submission for receiving Him from His agents we really abdicate our rational function by preferring to follow the irrational alternative. We are of course free to go astray. We are also free to maintain that such irrational course is rational. But such sophistry will not enable us to avoid the logical consequences of such a procedure in the shape of losing sight of the Truth altogether.

True, the description of Sree Nabadwipdham in the literary works penned by the devotees who speak of the Absolute Truth, is bound to appear to the uninitiated as being apparently opposed to the evidence of one's senses. This is the standing grievance of the empiric historians and antiquarians in regard to the statements of the devotees. But the devotees always take good care to inform their readers that they are not describing anything that is limited by space and time. Empiric historians and antiquarians cannot be expected to understand on their own terms the nature of spiritual entities. Neither is that their function nor purpose. The erratic excursions of empiric historians and antiquarians into the domains of the spirit should be avoidable by the exercise of the ordinary honest common sense that is happily to be found also in this mundane world.

It is not proposed that the empiric historian and antiquarian should be debarred from approaching the subject of the Absolute. It is the duty of all persons including the atheists to seek the Absolute and to seek nothing but the Absolute. But the empiric method which is employed by the historians and antiquarians who are engaged in the so-called investigations of the phenomena of this world by the resources of their defective limited senses, cannot enable one to understand at all the subject-matter of the revealed Scriptures. It is, of course, open to the empiric historian and antiquarian to apply their own method to the

investigation of a spiritual subject for deducing a purely mundane conclusion against the principle of rationality. This has actually been done by more than one famous writer. But such attempt constitutes only one of the numerous departments of changeable human knowledge which have nothing to do with the spiritual.

One who undertakes the pilgrimage of Sree Nabadwipdham with the conviction and in pursuance of the method of the empiric historian and antiquarian, will certainly enrich the range of his worldly experience which he values. But he will miss the spiritual end which is declared by the Scriptures to be attainable by the performance of the journey under the guidance of the sadhus. We invite all persons to join the devotional function with the attitude that is necessary for ensuring the success of the spiritual quest which alone matters.

It will not be irrelevent to consider at this place the nature of the objection that has actually been taken by certain persons to the practice of asking pilgrims to serve Sree Gaurkunda and Sree Radhakunda at Sridham Mayapur. These objectors probably think that Sree Gaurkunda and Sree Radhakunda are merely tanks that have been made by recent excavation and cannot, therefore, have really anything to do with either Sree Radhika or Sree Gaursundar Who appeared on this earth long ago.

But those who make the pilgrimage to Sridham Mayapur never suppose that either Gaurkunda or Radhakunda can be any pool of water of this or any other period, or that bathing in Sree Radhakunda is identical with a bath in some ancient tank of the British District of Mathura. Sree Radhakunda is always invisible to mortal eyes ; nor can any mortal ever bathe in the same. But Sree Gaursundar appeared in the Form of His Power in the home of Sree Chandra Sekhar Acharyya. Sree Chaitanya Math occupies the site of the residence of Sree Chandra Shekhar Acharyya. Sree Radhakunda is certainly to be found in the home of Sree Chandra Sekhar by one who seeks for a bath in the same. Sree Gaurkunda is to be eternally found only in the home of Sree Jagannath misra. Those who have no faith in Sree Gaursundar are not likely to understand the sayings and doings of His devotees, nor ever attain the sight of the Eternal Transcendental Realm of the Divinity. Faith in Sree Gaursundar cannot be obtained except by the grace of His bonafide devotees. It is not the so-called blind faith of the empiricists of this world to which the reader is asked to subscribe. Neither is it asserted that true faith is any product of the so-called empiric knowledge. Spiritual faith on the contrary, is that perfectly rational disposition of the pure soul which seeks

patiently and unceasingly for the service of the Absolute Truth. The sincere seeker of the service of the Divinity is alone privileged to be favoured by the sight of the Truth for the purpose of rendering such service.

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER III

(*continued from P. 223, January, 1932.*)

45 "I cut down My son for the sake of My servant ;
I am not telling a lie, Gupta ; so may you listen attentively

46 "At the time when I wrought the deliverance of this Earth
She was made pregnant by My Touch.

47 "A mighty son was born by name 'Naraka'
I Myself did instruct My son in all the religion.

48 "My son became King of kings ;
He maintained all persons by serving the gods, Brahmanas and superiors.

49 "By bad luck he fell into evil company.
By association with Bana he took delight in oppressing the devotees.

50 "I cannot bear the persecution of My servants ;
With My Own Hands did I cut down My son to protect My servants.

51 "In every successive birth you have ever served Me ;
So have I told you the whole truth".

52 On hearing these words of the Lord
Murari Gupta unable to control himself began to cry.

53 All glory to Gaurchandra in association with Murari !
Glory to the Boar Who is the Sacrifice, Protector of devotees !

54 In this manner, at the home of every one of His servants,
Out of His Mercy, Godhead made Himself know.

55 All the servants recognising Him, their own Lord,
Were filled with transcendental bliss in their hearts.

56 No more did any of them fear the pashandis ;
All of them sang aloud the Name of Krishna at all the public places.

57 All the devotees joining the Company of the Lord
With the greatest joy performed the kirtan night and day.

58 All the devotees were now joined together, all save Nityananda ;
Gaurchandra was deeply grieved by missing His Brother.

59 Biswambhar's memory incessantly went towards Nityananda ;
Nityananda, Divine Ananta, came to know this.

60 By way of context listen to the narrative of Nityananda;

I will tell of his appearance and activities
in outline.

61 In the country of Rada there is a village
by name Ekchaka
In which was born Lord Nityananda.

62 At some distance from the spot there is a
god, Moudeswara ;
The same has been worshipped by
Nityananda, Holder of the Plough.

63 In that village there lived the Brahmana,
Hadai Pandit,
Like one extremely unttached to the
world, of a kindly disposition

64 His loyal consort bore the name of
Padmavati ;
The mother of all was the supreme power
of Vishnu.

65 The Brahmani and Brahmana were both
most open-minded,
In whose home Nityananda Himself
manifested His birth.

66 Eldest-born of all the sons was Nityananda-
rai,
Marked out by all good signs, whose sight
was a solace to the eye.

67 Manifold are the early activities of boy-
Nityananda :
To tell them all would make this narrative
too long.

68 In such manner did the great Nityananda
stay for a while
In the home of Hadai Pandit, in blissful
activities.

69 The Lord then made up His mind to
renounce His home ;
But His parents, in fear of grief that would
befall, did not leave His company.

70 If the mother did not see Nityananda
even if only for a moment
She thought it was an Age, more so did
the father.

71 Leaving behind his son Nityananda Hadai
Never went anywhere even for a minute.

72 Whether engaged in his fields, in the
home of his disciples,
In the market-place or on the wayside,
howsoever occupied,

73 In constant fear lest Nityanandachandra
might leave him,
Hadai Ojha would turn back to see a
hundred times every minute.

74 Ever and anon he would clasp him into
his close embrace ;
Like a figure made of soft butter the
delicate boy would merge in his body

75 In this manner, in the company of his
boy, he wandered everywhere ?
Nityananda was the life and Hadai the
mere body.

76 Nityananda, who guides from within, knew
all this.
He lived on with His father performing
the duty of ministering to his pleasure.

77 Providentially one day a fairlooking
sannyasin
Came to the home of the parent of
Nityananda.

78 The father of Nityananda, after begging
him to accept the alms of food,
Induced him to stop in the house, with a
feeling of great joy.

79 The father of Nityananda passed the
whole night in his company,
Occupying himself in mutual discourses
regarding Krishna.

80 At early dawn, as the sannyasin was
about to leave the house,
The best of sannyasins spoke to the father
of Nityananda.

(*To be continued*)

Ourselves.

Dec. 25-26—Third annual session of the "Assam Vaishnava Saumilani" was held in the village of Bamundi on the Brahmaputra (18 miles south of Nalbari station) in Gauhati Sub-division. The subject of discussion was "Whether God has or has not a Form".

Dec. 13—Mr. Justice M. N. Mukherjee of the Calcutta High Court visited Sridham Mayapur on Dec. 13.

Dec. 16—Thakur Saheb Srijukta Raghunandan-prasad Singji, zemindar of Karauna, Dist. Seetapur U.P., departed to the eternal realm on Dec. 16. He was a scion of the Tomara Royal Family and descendant of Parikshit Maharaj. He was a recipient of the grace of Sriman Mahaprabhu and an initiated disciple of the Editor. He was the chief patron of Sree Paramahansa Math of Sree Naimisharanya. Editor was most hospitably welcomed when he had to put up at his residence in connection with Mission activity.

Dec. 7—Srijukta Indranarayan Bhaktibhusan of Nirshachati departed to his eternal home on Dec. 7. at midnight. Bhaktibhusan prabhu was indefatigable in his service of Sriman Mahaprabhu. The spacious Indranarayan Dharmashala on the bank of Sree Gaurakunda in Sridham Mayapur was built at his expense. He had undertaken to build a beautiful Temple and Entrance for Sree Advaitabhaban and had begun construction work when he was called off from the scene of his devotional activities which have included continual backing of the Mission by every form of help.

Dec. 12-15—Their Holinesses Srimad Bharati and Giri Maharajas with a party of Brahmacharins were received on their arrival at Aligarh Railway station by a large sankirtan procession of the citizens who conducted the Swamijis along the principal street of the town to the local Hari-sabha. Lectures were delivered by Their Holinesses in both Hindi and English on the 13th. On the 15th a great sankirtan procession traversed the principal streets conveying the tidings of the universal religion of spiritual love to all the people.

Jan. 5—The Anniversary of the disappearance of Srila Thakur Mahesh Pandit was most successfully celebrated on Jan. 5 at the resting place of the Thakur at Kanthalpuli, Chakdah. His Holiness Srimad Sagar Maharaj conducted the service on the occasion. A great number of devotees from Calcutta Gaudiya Math and Sri Chaitanya Math of Sridham Mayapur graced the occasion by their participation in the sankirtanam. There was nagar kirtan and two very interesting speeches were delivered in course of the day by Srimad Sagar Maharaj. Mahaprasadam was duly honoured by all assembled people numbering about a thousand.

Jan. 9—H. H. Maharaj Sir Shamser Jang Bahadur Rana G. C. M. G., K. C. V. O., K. C. S. I, etc., Prime Minister of Nepal, was pleased to grant an interview on Jan. 9 to a party of devotees of Calcutta Gaudiya Math consisting of Their Holinesses Srimad Tirtha Maharaj and Srimad Bharati Maharaj, Acharyatrika Sripad Kunjabehari Vidyabhusan, Sripad Jagadudharan Dasadhikari and a number of Brahmacharins of the Math, at His Highness's Calcutta residence. The party was most cordially received by His Highness who accepted with the greatest reverence prasadi garlands and sandal presented to him by Srimad Bharati Maharaj. Srimad Tirtha Maharaj read the address on behalf of the devotees of the Gaudiya Math. His Highness expressed his cordial appreciation of the activities of the Gaudiya Math and his wish to pay a visit to the Math when he would come to Calcutta on the next occasion.

Jan. 8-10—Editor accompanied by a party of twenty devotees started from Calcutta Gaudiya Math, leaving Howrah by the Madras Mail, on the 8th January, on a tour of propaganda in the South. On his arrival at Madras Central Railway station on the 10th Editor was most cordially received by all sections of the people. The following details of these historic events are reproduced from "Justice" of Jan. 12.

Justice, Tuesday, January 12, 1932.

GAUDIYA MATH.

GURU MAHARAJ IN MADRAS

(From a correspondent). MADRAS JAN, 11 - His Divine Grace PARAMAHANSA SREE SREEMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI MAHARAJ, the great Acharyya of Gaudiya cult and President of Sri Viswa Vaishnab Raj Sabha, arrived in Madras yesterday by the Calcutta Mail.

His Holiness's party consisted of about 30 persons and included among them the Secretary of the said Sabha, His Private Secretary, the Editor of "The Gaudiya", Profs. J. Dasadhikary, Bhaktishastri and H. P. Mandal, Mr. G. C. Deb, Retd Deputy Supdt. of Allahabad.

His Holiness was honoured and garlanded on the way at Cuttack Station by the residents of the city, at Rajahmundry, Kovvur and Basin Bridge.

At the Central Station, His Divine Grace was received with shouts of glory by many eminent citizens, and the members of the Madras Gaudiya Math. As soon as the Swamiji got down, B. H. Bon Maharaj introduced to Him the President of the Madras Corporation, T. S. Ramaswami Iyer, the Hon'ble Minister Mr. P. T. Rajan, S. V. Ramaswami Mudaliar, the Hon'ble Dewan Bahadur S. G. Narayanswamy Chettiar, C. I. E. and they garlanded the Swamiji.

His Divine Grace got into the very beautifully decorated car and in a huge Samkirtan procession consisting of Tridandi Swamins, Brahmacharins, gentries of the city, Provincial Scouts, several Kirtan parties and the devotees from Calcutta, started from the front of the Madras Club and slowly proceeded to Gaudiya Math, Gopalapuram passing through West Cott's Road, Woods Road, Rayapettah Bazar Road, Lloyd Road and Corn Smith Road.

Besides the distinguished gentlemen who received the Goswami Maharaj at Central Station the inhabitants of Rayapettah, Mylapure and Gopalapuram received the great Acharyya at the corner of Pycrofts Road, and Hon'ble Minister Dewan Bahadur S. Kumarswami Reddiar accompanied His Divine Grace to the Math itself. The whole procession party with the Swmiji Maharaj got into the new site of the Gaudiya Math and then again his car stopped at the gate of the house of his disciples at Lloyd Road where His Divine Grace was duly honoured by the whole family by Aratrika etc.

The Guru Maharaj alighted from the car, and was conducted to the decorated "Sri Krishna Hall" of the Math, where prof. L. N. Govindarajan of Loyola College, on behalf of the residents of the Gopalapuram Colony, read an address of homage to His Divine Grace.

The Hon'ble Minister Dewan Bahadur S. Kumarswami Reddiar also addressed on behalf of a greater population of the province and paid homage to Paramahansa Maharaj. The Acharyya then gave a suitable and short reply to them.

Jan 10—Editor spoke to a distinguished gathering at Sree Krishna Hall of Madras Gaudiya Math on the 10th January in the evening on the Teaching of Sree Krishna Chaitanya. The substance of the Speech was published in 'Justice' of Jan 12.

(M)

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SHREE SAJJANATOSHANI

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My Guru-Puja

Response on the occasion of the Fifty-eighth Anniversary at the Vyas Puja Celebrations on the 26th February 1932

PUJA or worship is a reverential submission performed by one in favour of another in the shape of service. A reverencer or reverer approaches a revered with fear arising from high respect or respectful awe through his words, body and mind. The verbal adoration, corporal prostration and mental humiliation are the conciliatory parts of the *Puja* to invite good wishes of the respected being. In the *Puja* a higher platform is always offered to a Worshipped, and generally the touching of the lowest part of his limb, i.e., his feet, the offering soothing encomiums and the cherishing of reverential feelings on the part of a worshipper are involved. When a respected entity can be had directly through our senses, we can render direct service to him without any intervention; but in the case of a distantly located object, we have to transmit our services through symbolised sounds, through lips and scripts only. In both the cases *Puja* can be conducted by a worshipper with gross articles, as well as through subtle medium of sound and through a submissive mentality which makes the worshipper

nsider himself situated in a lower fice as a *Laghu* or less weighty, hile the *Guru* or heavy object in an per office in comparison to himself ; it the case becomes otherwise, when e mundane plane is changed for the anscendental one, which has quite a stinctive feature.

In this mundane plane, *Puja* is erformed with a share of personal gain, hen we are desirous of having some- ing in return for us. *Puja* may as ell be conducted for the attainment our Salvation, where we want to nihilate all our desires, and even to come identical with the Object of orship, thereby to attain the full apersonality ; though no desire whatso- ver is traceable in the actual annihila- on, neither any gain for the Positive ntity of Godhead in the shape of service. o all these *Pujas* effect the merging of ne's self, the Gurudev as well as the 'ersonality of Godhead in one neutral osition where their different entities re not traceable. These sorts of emporal services should never be onfused with the Eternal Servitude or Love. Nevertheless the *Puja*, meant n a dignified position, should also never be confused with the true confi- lential service. So Paramarthic Guru and Paramarthic Guru-Puja are quite different from the activities of pseudo-attemptors who have some other ulterior selfish and personal motives.

A Real Spiritual Preceptor is defined as One Who dispels the dark- ness of ignorance of our relative plane and opens our blind eyes by his prevailing influence. He is the One Well- wisher without a second to help us to concentrate our scattered activities in the Personal Absolute. So he has no deviated standpoint from the Prime Cause of evolution, susten nce and dissolution. He is the true and perfect guide to show us the transcendental track to approach the Eternal Full Knowledge and Incessant Bliss, ignoring all sorts of gradation of relativity, as well as the undisturbed all-engrossing acme of magnitude. His position will not permit a *bona fide* approacher, if latter is not insincere and apathetic, to be a possessor of a partial entity merely, hankering after the supplying of his own personal or selfish needs by means of perishable objects, full of contamination of ignorance and of interruption. His Eternal Personality is never to be ignored by means of any unethical principles which do not attend a thorough affection for his disciple while considering all the stages and aspects of his ward, viz., the disciple.

The semitic ideas entertained by a section of so-called intelligent people in fixing preceptorship on an individual of a particular time and space on the basis of ultra-metempsychosis are no

cogent ratiocinations by which the audience could be dissuaded from accepting the undeviated position of the Personal Absolute Truth. That sort of mentality is due to an apprehension of impeding the course of contamination and outside infection, and of obstructing the fallibility of disciples that promises to make up his shortness in future, instead of paying whole attention to the most urgent need. The apprehension of such speculations of the Absolute position will prove futile when we consider the fluctuations of different mentalities of intransigent sects or persons due to their unforeseen conditions which have been disclosed in details by assertive statements congenial to a particular locality and fulfilling a temporal purpose.

The deadened mentality produced by an association with insentients and less sentients cannot be enlivened, if a wrong interpretation prevails upon them to posit themselves in an incredulous position. The four-fold flaws or defects of (1) mistake, (2) inebriation, (3) imperfection or inadequacy of senses and (4) deception are companions of every conditioned life. As we are located in such a situation, all our final decisive conclusions are but products of a particular angle of vision. This hinges on associative reflex actions of fallen souls. In order to set us, fallen souls, free from this perverted position, we should crave the help of a transcendental agent who can vouchsafe our march free from the chains of those four fold agents of irregularities. A *bona fide* regulator should be sought to give us eternal relief from the maladies and sought by *bona fide* rationalists in praying the Fountainhead.

The Prime Cause of all effects need not be mutilated or manufactured by our unblossomed prerogatives. We are limited entities, but the Unlmited Infinity minus our infinitesimality would give us, as a result, an almost infinite gulf. We earnestly require to search for and target the tie between us and the Unlimited Entity. And in fact that tie is not a rupturer of the harmony or a contending entity, but the most kind-hearted personality. We cannot expect to tide over those four-fold difficulties or pitfalls in our crossing the ocean of *Samsara* by catching the tails of puppies, I mean, the order-suppliers of our mundane desires. We are no doubt eligible to receive mercy from the All-merciful, when we in our prayer show a clean heart free from all encumbrances of selfish or personal desires in the shape of unconditional surrender.

Our own personality should not incorporate any outside material to obstruct the full vision of the Personal Absolute, but can seek regulation from the Personality of the Absolute Who

does not prevent Himself from disclosing His own Person when we are actually free from being overpowered with anything in our communion with Him. The Absolute will no doubt send an Agent to carry His Personality to our unalloyed personality, though susceptible to foreign invasions.

This Transcendental Mediator or Sri Guru Deva is a loving Agent of the All-love and kind to us who are seeking for a tie of love with the All-love. This Embodiment of Love will gradually lead our loving mood to that One Who is the Fountainhead and Mainstay of all aspects of eternal love. This Messenger is the Pioneer Figure of Love, the Courier of the All-love, the Establisher of all relations of love and the Regulator of all our non-loving principles. If we ignore this fundamental principles we will be taking the prerogative on our own accounts and showing jealousy to our fellow-brothers.

The Harmonising Energy of the All-love can shower His blessings personally or through his Agents. Our perception of numerous units in this perverted world has given rise to lord it over them but that act is the very perspective of our wrong apathy towards concentrating our unconditional activities in and for the All-love. If we have a devotional aptitude for the Preceptor, we are sure to get at our Final Goal through him who liberates us by changing our wrong mentality in two processes.

The Deluding Energy of the All-love that is fully opposed to our eternal interest of love towards the Absolute shows a pair of pincers or shafts in order to grip us in her two-fold clutches, viz., that of dislocating and that of enwrapping. The Preceptor is found to combat with her dislocating propensity and enwrapping aptitude against His disciples by means of His kind but sure treatment. So the sincere activities of the Spiritual Guru always tend to give permanent relief to his disciples from those two-fold clutches of *Maya* which have given rise to the measuring aptitude of disciples, thereby extending their knowledge of the Absolute and removing the foreign obstacles of double layers of dirts that cover them.

A mere flatterer's position to lull and indulge in wrong aptitude of a disciple should never be targeted in the selection of a real and true *Guru*, but a submissive temper with unconditional surrender on the part of a disciple to the All-Love will invoke Him to condescend to our prayer. The cogent but loving potency of the All-love will then be operating on us to pacify the turmoil arising out of our baneful activities. The Preceptor will never cog us to fall into the extensive snare of *Maya* as He has no ulterior motive to dissuade us from having a sure access to the transcendental treasures. He will show us for our inspection or

examination a comparative chart of the magnitude of time, space and entity. When we submit to measurement, we see no necessity of any outside help; but when we consider Him to be our most intimate friend coming down to us out of causeless mercy, and at the same time to be the *bona fide* and sure healer of our present maladies we find that He is identical in His activities with the All-love and that He is not only superior to us in every respect but He ever remains in the same direction with Godhead, possessed of a transparent entity to witness the Absolute; whereas, other so-called preceptors are always opaque, as they impede our impressions of the Eternity, Full Knowledge and Incessent Bliss of the All-love.

Our own eternal function is to associate ourselves with the Eternal—to sever our connection with everything temporal, to engage ourselves in All-Knowledge—to dispel all darkness of ignorance as well as to develop and progress with our inherent transcendental entheasm.

I myself have singular business with the singular All-love. I do not require the second person 'You' who have got some other position than my Object, viz., the All-love. I need not trouble myself with the company of 'him' who has no true kindness to me or who has no whole-hearted love for the All-love. So the Personality has a singular significance quite distinct from such Impersonation as we do here, owing to our apathy to the Personality of Godhead, which is improper in itself and which is, in other words, a contamination with incompatible concomitants. I myself should not be polluted by that discord which is always found in the plurality of this miserable manifestation, but I have every inclination to make my friends quite compatible with the All-love, provided you or they count me as one of you or them. I will then be in a position to designate my company in that plurality, as all of us shall there have one aim and object and no conflicting discord due to our mutual rivalries. But I will be all the more pleased if I find another competes in my line to please my All-love in a better way perhaps than I can render. This lower gradation of myself will not harm or prejudice me in the least, but will develop and augment the cause of my unalloyed devotion to and love for Him; I will rather regulate and conciliate my wrong elements harmoniously and count my co-sharer's singular service in the proper light of my *Guru*. My co-sharer, by rendering closer service to the All-love than my humble devotion, must needs draw more love for my *Guru*, and on my part I should please my Guru by non-interfering with the greater facility

closer service rendered by my sharer. My friends who have greater ·titude of love for the All-love Krishna ·uld not then despise me, but will ndly count me as their humble friend their graciously allowing me to be ·essed with an unalloyed devotion to d love for my own *Guru* Who is ·ntically the same with the Predo- nated Counter-whole of the Predo- miuating Aspect of the All-love. I will 'therefore' never be hostile and apathetic to those who have a loving tendency for the All-love, but I will reckon them as confidential members whom I should serve with all intimacy and love for their close services to Him in a plane where I have also got an humble position.

I GAUDIYA MUTT, CATHEDRAL MADRAS,
26th February 1932.

SIDDHANTA SARASWATI.

Slippery way to Degradation

THE slippery way to degradation is charming at the very outset, parently invigorating, is enriched ·h pseudo-expectations, an apparent ·uisition of chewing the cuds of sweet ·ams, a tantalised plane of seeming ·unciation and a store-house of phan- magoria or a high mansion of will-o- ·-wisp. If hopes are entertained ·miting suicide from the acme of Everest, those attempts of falling ·y meet obstruction by the uneven ·es of hilly deserts. But the way to ·vn fall from the transcendental plane ·o very smooth, polished and lubricated ·ne of marble that hardly any trace ·esisting pins could be had in such ·nslation.

If I get a turn of mind to follow the slippery path to degradation, I will be unconsciously reaching the lowest point of the nefarious plane. When I meet such an unfortunate position of degrading myself, I find, our well-wishing dictators and Vaishnavas appearing on the scene as checkers and obstructors. But I find my irregular independence setting out in hundred ways to chalk out my track in inventing thousand and one paths to be successful to reach the lowest level. I then find my fitness to embrace degradation for the success of my whims under the impulse of my invigorating charming dreams regarding my benefactors as impediments to whatever is

dear to me. The bewildering propensities at the very outset forge my fetters by invincible reasonings and are thereby ensured the progress of their successful march. Sometimes my propensities read aloud the unfailing pretension of incurable disease, sometimes they take resort to the unanswerable plea of a house holder's wants, disadvantages, debts, rigours of law and all others which may serve to bear the appearance of entanglements to check the benign tongue of the Preceptor and His associates; and the sequel is to come down to the unfathomable bottom of destruction.

Generally I put my petition on the table of my Preceptor and His associates that a change is necessary to go back to the soil where I was brought up or placing irrefutable reasons on their table for the necessity of going back to make settlement of my properties; or I court the approbation of mixing freely with my kinsmen. These frivolous reasons are offered as arguments for a change from the association of Vaikuntha to the horrors of the atmosphere of pandemonium.

The sudden change of the association from the highest level to the lowest degradation appears to me to show my shameful conduct putting away my transcendental life and the high jump of going back to the fiery hovel from the peaceful situation of Vaikuntha as quite opposed to my practices. To pacify my revolutionary conception I place my pretended above reasons for shifting my position from the umbrage of my Preceptor and His associates. This inborn appetite makes its appearance as a gangrene covered with a seeming phase of a healthy skin. I spin out hundreds of pretensions for reverting my positions by the open beat of drum in procession and to be furnished with travelling expense of my journey for the objects in my view. I am prone to disclose my heart that I am obliged to get into the life of a householder to attend to my infirmed parents, as there is none to attend them. It is with great apparent diffidence that I progress to be obliged to lead a family life and to submit to the misery of working for livelihood for my old parents who are quite incapable of earning their bread.

I formulate a hundred reasons to decorate and enrich the amenities of the household of the Geeta of the proverb with a view to degrade myself under pretext of reasonings. I take resort to innovations in a clever way to enjoy the world and to save myself from remonstrations likely to be offered by my true friends. Sometimes I play the dodge of forwarding my reasonings to the effect that as mendicants and savants who by the clear call once definitely renounced the world, are also degraded with their mentalities

changed, so, following them, why should I not protect myself from evils by changing the apparel of a Brahmachari to that of a householder ?

The robe I embraced hitherto was never meant to offer the highest standard of serving my Preceptor heartily, nor was it meant for my cognisance of the true self. Had it been purported to target my real self, I would have succeeded in ascertaining my future duties. I would have picked up the transcendental words of my Preceptor which incessantly flowed into my ears. I could not ascertain who my real parents are. I was fascinated, 'Are the parents associated with my structural body ?—For what have I come to this world ?' If I had a bonafide intention to know all these, I would have continued my association with my Preceptor and His associates. To tell the truth I took my robes with an insincere motive though I concealed my inner heart, to pass the sweet life of a householder. So I was a pretender, I joined the mission as a dishonest seeker, not as an honest one. I played the part of a deserter from the sweet association of my family and children not for serving heartily my Preceptor but for satisfying my external senses. As a pretender I masqueraded my irregular independence and was actually concealing myself to lead an irregular life just like a fiery horse without reins.

I had observed before entering the Mission, the householder's life to be full of misery and pains, troublesome and entangling and enchaining myself. So under the then impulse I was led to deem it fit to be instigated to live an irresponsible and comfortable life, to get rich dishes under the pretext of Prasadam, to dance independently under the garb of devotion. I craved enjoyment of paradise under the pretext of devotion. I falsely played the part of a true devotee to win approbation. I thought I could delude my competitors with these seeming activities by apparently getting over misery, pains, troubles, needs, dependence and relativity.

But now I find that I am overwhelmed with misery, pain, dependence relativity. I find I could not set myself free from the slavish disposition and to say the truth, I have never been in touch with my Preceptor and Shree Krishna in my serving mood. If I disclose my heart I could recognise my position that I really jumped into the mission of devotees being instigated by dreams of enjoyments in order to get rid of the unbearable afflictions which victimise and trouble a householder's life. But I had my stream of enjoyments flowing undetected, concealed beneath outward covering of sands. Now I entertain that I should go back to my former intoxicated position of

a rat seeking for his old shelter and this has brought me to the slippery plain of slaughter. I am now visioning the sweet dreams of flowery enjoyment, offering my head to be chopped off by the guillotine. Oh! This is the powerful engine of twisting, my mentality, which was never detected before.

I know it perfectly that my Preceptor is often shouting with His usual mandates to grant me a license which could give me relief from the impending clutches of seeming apprehension. Will not my sleepy condition break down and receive the transcendental tidings? Hark! The song of dissipating my slumber is being sung. This has a different music from the charming lullabies of the world.

The true song was sung by the Preceptor,—'Ye fishlike human souls! Why do you entangle yourselves in this snaring net of the measured existence? Don't you know you will ever be captivated there by the tempting baits of enjoyments? You will have to remain within the prison-bars like a criminal and you will lose your independence by undergoing punishment? But I advise you to lead the life of a subservient to Krishna in the Ocean of Love where you will find your full independence, if you have at all any loving mood for the Transcendental Absolute.'

It was before now my mentality that whatever is talked of by my Preceptor, can have no real footing in this world. I cannot claim that I have freed myself from that sort of mentality. But now I realise by my actual experience that all the words that were uttered are true to the letter. I had that sort of innate inclination in me of enjoying the world by my senses. The very genesis of enjoyment has formulated the development of need, disadvantage and ill-health which is to break asunder all sorts of remonstrations to lead me to gain, and this wrong impulse is nothing but jumping into the burning flame of worldly enjoyment.

This indomitable wrong spirit might have corroboration and approbation from the so called worldly advisers or pseudo-preceptors. But the real and bonafide Preceptor is always in the mood of really sympathising with the miserable like ourselves. He is always our well-wisher. He is found to impede our agreeing and disagreeing mentalities by His apparent rigours of disciplinary words to save us. Once we had heard the mortal champion Napoleon to say as he stood before the Alps, "I don't find any mountain before me." But greater Alpses are just in front of falling souls who are ever apathetic to regain their serving mood, instigated by their sensuous efforts, temptations, which are better instances than millions

of Himalayas that are observed to have their apparent *locus standi*. Our Preceptor has ignored all these and the temporal conceptions of millions of mortal Napoleons with His incomparable highsounding shouting. He is found always to have possessed all the transcendental powers in His speech when He says that no barrier of want can impede our course, no amount of ill-health can dissuade us from serving Krishna all time which is the essential function of unadulterated souls. The only need we experience of man here is the want of delineation of the song of Krishna and this forgetfullness is the root cause of all ill-health. I know not whether there is any instructor who has so boldly preached this doctrine, having had the true diagnosis, like the transcendental Supreme Authority of service-holders, I mean Valadeva. I know not any other Preacher Who has so sincerely wished our success in dispelling the apathy to our serving Krishna eternally. I know not any Acharyya Who has boldly impeded the erroneous views of the deluded eternal souls. I know not any Acharyya Who has got so firm a determination of more well wishing mentality than our present Preceptor. I know not any Acharyya Who has such determination against offering the slightest license of enjoyment. Surely I have not come across a description of such an Acharyya Whose well-wishing excelled that of our present Preceptor; but we have never witnessed such fullest view as in the out-and-out true impulse in words and deeds of the Preceptor.

Inspite of my eternal aptitude for enjoyment, my eternal deafness, my eternal propensity to fall, I am not fully disappointed of the standard of the highest boon of the immortal situation of my Preceptor. I still possess a confidence in Him that I could be lifted out of the Abyss into my life-boat which is identical with His Lotus Feet. I am not despondent of my success. I entertain full hope of ascending up the Purpose Tree of the Lotus Feet of Sri Krishna Who are the fulfillers of my highest ambition. I have come to the conclusion that in every stage of our different births, we will be supplied with our reciprocal needs of senses. But I must not allow even a second to pass in any other engagement till my life-breath is over. I should seek my eternal good.

Reply to Welcome Address

Lecture delivered by Editor at 6. 30 P. M. on the 1st Feb. 1932 in reply to the Welcome Address given by the President and members of Bhagabat Prarthana Samajam, Ellore (Madras)

My Loving friends !

THE address you have given me this evening I have heard patiently but my real position would not allow me to receive such eloquent encomium for me. I am a most insignificant being. So it is not at all fit for me to receive such an address. I am asked to explain to you the best and highest duty of man, as instructed by the Supreme Lord Sri Krishna Chaitanya, the gist of Sri Bhagabatam as well as Krishna Bhakti. These are the three things I am asked to explain to you.

First of all we have to determine ourselves as to what we should do and what should be our duty. I find a shloka in Bhagabatam—"लब्धा सुदुर्लभमिदम् बहु सम्भवान्ते मानुष्यमर्थदमनित्यमपीहधीरः । तूर्णं यतेत न पतेदनुमृत्यु यावत निःश्रेयसाय विषयः खलु सर्व्वतः स्यात् ॥ We should attain first to this that we are in need of receiving the Divine boon, our own boon of the self. As we are now in human frame, we can have the opportunity of knowing the fact of transcendence. Inanimate beings are not known as sentient. They are deprived of the function of audiencing the transcendental sounds. They cannot be communicated all that we are in need of in future. But we have now got a human life and this predicament has allowed us to hear from a source through the medium of transcendental sound in response to our desire of the best thing for which we crave.

We have experienced finitude in our previous births and in this life too by our empirical activities. We have come across many things and we have come to the conclusion that we should seek for the best ;-and, in order to do so, we require that we should pay sufficient attention to our own acquisition, eternal acquisition ;—and this is based on the opportunity offered to us.

When we think that we are conditioned souls we always look to the outer side of our existence, that is, the external body we have, and then we come to inspect the inner aspect which we call our astral body ; and both these come and go, but these two have no eternal reference associated with us. But as our souls are eternal, we cannot consider that the futile external body as well

as the internal temporal body are identical with the soul. They are incorporated later on by the abuse of our independent will. When we abuse, that free will, or when we show our diffidence to serve the Absolute, the Over-soul, we think we are to predominate over Nature and Natural Phenomena. But these things, so to say, have only temporal level. The eternal self should never be considered as identical with the mind who is but an agent of the soul to meddle temporarily with the external world. We are but part and parcel of the Over-soul, that is, of Paramatma. We are all human souls. We must not be confusing that by breaking the jar, I mean, the material body, we can come to the conclusion that we have no other situation but to be identical with the Over-soul. But that is not the case. We are measurable cavities. Simply by the breaking of the external frame, we cannot think that we will be turned immeasurable. We are decidedly always measurable things. This measurement or the very platform of finitude is quite sufficient for us not to consider ourselves to be the Over-soul. A finitude cannot consider that the very finiteness can ever claim that he is the Infinite. So, Sree Krishna Chaitanya has told us that in your entity you are no other but Karshnas, or Vaishnavas. You have no other eternal functions but to serve Sree Krishna. If you are forgetful of rendering your service to Sree Krishna you will be denied the whole thing and you will be put into staging of this conditioned life. So the duty of the mind is to associate itself in all, through the senses. We are now accommodated in passionate senses and the senses are directed to different directions and not to One. So there is a deviation from the Absolute. By that deviation, we find hundreds of things appearing before us. They tempt us and we engage ourselves in rendering our services to them. When we are assured that the only duty of the soul is to render service to the Over-soul and the other incorporations are but temporal, we then decide that we should clear out our position from the different engagements of the world that are placed before us. We come to understand that we are part and parcel of the Fountainhead, the Over-soul, and we are not the Substance but we are fractional parts of one of the potencies. We are given to understand that in the transcendental region no foreign thing should be included and in this world we do not find the unalloyed position of transcendence. We get a mistaken idea by posing our situation here considering ourselves to be a part of this universe—a part of this phenomenon,—as we are now in our conditioned life. We are now, rather enwrapped by the two wrappers; and these two

wrappers are made up of matter and obstructing subtlety. So we run the risk of subscribing to the view of identifying ourselves with material phenomena, or, if we are moveable, we find that we have got an astral body. We can be drawn to the Absolute from the limited concrete world and we can fancy upon those drawn-up ideas of matter. So our duty should not be confined to the foreign wrappers associated with the foreign things only, I mean the material body which has got sense and these other equipments, and these equipments are meant to abstract ideas from the concrete. But these ideas vary according to our fitness in empirical activity. This much of phenomena is for the external and internal bodies but is not meant for the soul.

But we have got our own position in the eternal land, that is, the land between 'Chit' and 'Achit'; and we call that plane 'Tatastha'. Some human souls are conditioned and some are liberated. Liberation is nothing but to go back to the original position, that is, to offer our services to the Eternal Being, as we are eternal objects. If we mean that we should come under the temporal clutch we may do so by enjoying this world which gives us happiness (?); but the normal condition of this world is full of miseries as all experienced men have observed. That very thing itself is puzzling. Why have we come to this place? It is so because we have exercised our free will to play on a particular level and we have been abusing our free will to turn 'Kartas'. In other words, we have taken an initiative to enjoy this world and we have thereby submitted to the trap or rather to the laws, of Karma. We think that we have had everything on our own risk. But when we come to know from good counsel that the external body is misused by the association of this world and our internal body is misused by mental speculation or by meddling with these external phenomena, we realise that our own entity is lying in a dormant condition inside that, and if the interest of the soul is scrutinised, we will find that service of the Absolute is the eternal function of the soul and the only duty.

In our conditioned life we see here that we have got five different relationships. We trace these five relationships among our friends, and some of us think we should approach the Over-soul with a definite purpose of our own to please Him, to serve for Him, to render service to Him, that is, to place ourselves before Him, to attend to His eternal necessity and not to attend to our temporal seeming necessity. As an elevationist, as a Karmi, we require that happiness should come to us. As a salvationist we think we should merge

into the Absolute so that the fruit is to come to us personally, whereas we always deprive the Over-soul of having our services for Him. We do not give Him any opportunity to love us by our Karmakanda or Jnanakanda. We do not give any privilege to the Absolute as we have got a strong inclination of acquiring something for ourselves which we think will give us happiness for our sensuous purposes. All these phenomena come to us, and as soon as we come in contact with a real sage who can give us a true idea, a thorough idea of the thing, we will at once adopt that process and thereby relieve ourselves from this conditioned life. When we are in need of having the counsel of an entity who is conversant with the thought of transcendence we seek his protection. Considering our present position Sree Krishna Chaitanya, as Jagadguru, has preached what we require. I quote the original shloka in Sanskrit 'तृणादपि सुनीचेन तरोरिव सहिष्णूना। अमानिना मानदेन कीर्त्तनीय सदाहरिः॥ A man who is desirous of having the greatest boon should always utter the Name of the Transcendental Absolute, the Eternal Absolute, the Eternal Knowledge, the Eternal Bliss, the Ecstatic Bliss, the Complete, Who is called Hari. The very Word Hari is the Transcendental Sound and this should never be confused with the ordinary conception of Allha, God, Brahma, Paramatma, &c., of different languages. The dictionaries have given us the light of the words and we are conversant with the object of the words and they targeted us to a brief compass, instead of the fullest aspect, of the all-embracing Object of love. So Sree Krishna Chaitanya wants that if we wish to liberate ourselves from these puzzling questions we should hear first from the lips of a conversant in transcendentalism and he should utter the Name of Hari. He will be quite eligible to go with his chanting the Name of Hari all along twenty-four hours in the day. He can have a privilege of uttering the Name of Hari for all time. If he can claim that he has the lowest and most degraded position, instead of considering himself as Brahma,—'Aham Brahma',—identifying himself with the All-Persuasive. If he is found that he can endure any amount of trouble that may be offered by some agencies, he can have a patience to undergo all sorts of troubles offered by everybody; and if he is in the mood of uttering the Name, the Name being identical with Hari Himself, that uttering of the Name would allow him to consider himself as the humblest of all and most enduring which will point out his way to bliss, which sets him free from all earthly things and from his seeming friends who may be giving him temporal comforts. He will then surely find his

way to ignore all non-Absolute that seem to enrich really to impoverish him.

He should be always considering himself to be the lowliest and infinitesimal, so as not to participate with matter or in some other mental thought that may be drawn out of Nature's productions. He should consider himself a non-entity in this mundane world. If he considers that he has somthing to do with this world and is in need of this world's acquisitions in the shape of intelligence or in the shape of acquisition of some material objects such as land etc., he would be a failure in his transcendental march. But if a devotee knows his position well, he should think that he is not a big thing in the estimation of all the people in this world. He should simply connive at the people. He should patiently bear all that could be offered to him. He might be called a fool or he might be called an incompetent man. Still he should not show any resisting mood to such aggressive implications. So the soul is asked to utter the Name of Krishna first. He should hear the Name of Krishna from an unconditioned soul who has no aptitude whatsoever for the world. He should audience such Sound from him. His model would be sufficient to follow and he will then come to know that chanting is possible for the soul all the twenty-four hours every day without leaving a single second for some other purpose. If he is found to be impatient, if he is found to be hankering after a position in this mundane world, he would fall back to chant the Name of Hari, the Transcendental Being.

Krishna or Hari has got no mortal coil to come under measuring clutch, like us. He does not require any labour on our part for chanting His Name. So we should be accepting the views of Sree Krishna Chaitanya in our transcendental march, in perference to any other advice. The position of the unalloyed soul should adopt a non-interfering policy of the mind as well as of the body; and if we can alienate our position, we would find that we are relieved of all this mundane anxieties by it in the shape of matter or in the subtle form of intelligence. Leaving aside these, the function of the soul is to take the Name of Krishna, as Krishna is the fullest view of the Transcendence of the Absolute, of the ever-existing Manifestation and is All-Knowledge and is All-Bliss. He is Satchidananda and that Satchidananda will prevail on us by our so welcoming the transcendental Word. If we are sincere He would be coming upon our vision and we would find Him. We must not be thinking that this material world is the full aspect of His manifestation, as our different senses connot

approach Him, our eye cannot see Him our nose cannot get smell of His Body, the flowers that we offer cannot reach Him. We cannot relish Mahaprasadam if it has not been accepted by Him. In all, we must rely on Him as the Sole Enjoyer of everything and we are His subservients in every way.

As the Transcendental Name of Hari is identical with His Person in every respect, that Name Himself has all the attributions and every-thing connected with Hari ; and as all are to be found in the Transcendental Namam, we can safely follow the track of Sree Krishna Chaitanya. What-ever we desire we get from His Name. No ignorance can be ascribed to Him. He is enriched with all sorts of Rasas. He is possessed of all the Rasas. Krishna Himself is full of all senses. He is embellished with all the Rasas required by His associates.

In the manifested world we find a thing which passes by the name of Rasa, rather a relishing thing, an object of taste. It is a perishable drink. But Rasa in Krishna is the Emporium of all Rasas, in Whom all the five are included. We must not be thinking that Rasa in Krishna's service is identical with the mundane Rasas which are inadequate and full of deformities. The Scriptures show that Rasa of Krishna. In the beginning of the Bhagabatam this is what we find,— Rasas are drinks which are relished by the soul's eternal senses and these have different denominations than what are presented to us for a few hours or a few days. This worldly Rasa does not continue. But the eternal Rasa, which is not implicated with any ignorance, has no miserable face, no depriving face, like the Rasa of this mundane world ; they are limited for our purpose here to give us to understand that we would amply rely on by this spark here of Rasa, and we can go back to the Rasa if we at all think that we should be eternal 'Rashikas'. 'Rasamaya' is Sree Krishna and we are to submit our loving service for His purpose of tasting. We are to approach Him not for our own enjoyment. These senses are meant that all enjoyment should go to Him. We see that all sorts of manifestations are for Him and the direction of pervertad Rasas requires to go back to Him and not to be shared by us. We should always place ourselves in a serving mood and we would be always welcoming the Name of Krishna and send our words to Krishna purporting to His services ; but on the other hand, if we find that we should enjoy the Rasa through Krishna, that would simply degrade us to the ditch of selfishness and he would be assuming the part of an enjoyer, and we are surely to be deprived of perfect Rasa. This Rasa is never

expected to continue, as the components are of a trivial nature. Whereas Krishna is Rasamritamurti and we are to depend upon that Ocean of Rasa. We will then look forward to give Him all facilities to enjoy our spiritual eternal activities. Our case of enjoying Rasa from appetite of the senses would lead us to deal with an inanimate thing. When we extract some Rasa from dependent objects then that Rasa would never be our continued companion. That Rasa would simply desert our companionship and we will be depriving ourselves by tantalising our poor senses. But Sree Krishna is not likely to delude us by allowing us to keep our affinity for something else. He is a Spiritual Being and not an Achit, insentient. He has not only to enjoy Rasa but He is full of Rasa. And if we want to be in touch with eternal Rasa, we can become transcendental Rasika. In case we seek for temporary Rasa we would receive Birasa, perverted Rasa. Krishna has monopolised all Rasa. He is the Fountainhead of all the Rasa. The Name is very storehouse of all the Rasas which we should seek without making any difference between the Name and the Object pointed out by the Name, unlike the case in this temporal world which has got destructive merit. Krishna is identical with the word Hari, His Colour, His Size and the Attribution and Activities. Krishna is Himself Eternal. The Name of Krishna is Eternal, and does not mean any object of Nature. Nature's phenomena have nothing to do with Krishna Who is not a transitory manifested view of this world. These are all temporary things and we must not be confusing the Leela of Krishna with them. If we do so our such conception would be erroneous, we should refrain from mistaking the mundane thought for that of transcendence. We should make our position clear here.

He is full in Himself. **नामचिन्तामणिः कृष्णश्चतन्य रसविग्रहः। पूर्णः शुद्धो नित्य मुक्तोऽभिन्नत्वा न्नामनामिनोः॥** All sorts of activities are manifested in Himself He is the store of all. If we require to exercise our senses we must resort to other's help. But in the case of Krishna it is quite different. He does not require any assistance from anybody. He is Nitya, Suddha, Poorna and Mukta in Himself; He is unconditioned. Nothing can wrap Him. This talk of Krishna, His Name, the Transcendental Name, is identical with Krishna but that is not the case with other things than Krishna. When we name something of this world we necessarily give the opportunity of examining its validity by different senses. The taste, smell, sight and perceptions offer to examine the personalities of things. But Krishna does not require such examination as

is not an object of our jurisdiction. is the Autocrat. He does not care be helped by us.

So the ordinary name, that is a ne which does not mean Krishna, s got a different significance. We st not be bringing all names of ferent gods, men, lower creation, entient objects under the deluding luence of maya in the same category the Absolute Krishna. We would rather hopeless if we consider that e Name Krishna is but a word of mmar and that Name was given to ero only whose deeds were recorded history. This is not the case with e Transcendental Name which history d other mundane subject cannot ssibly eclipse. The name is comple- y identical with Krishna, the Perso- lity. So His Name has no difference m Krishna Himself, as difference stick to temporal and limited jects only.

In the iron age of materialism ople are very fond of their relativity knowledge and by their empiric gumentative appetite they hasten count everything under motion and atter. But if we utter the Name of rishna every contending phase would transformed into harmony and we uld get perfect concord. We do t chant the Name of Krishna leaving ide all that are detrimental to the anting. So as we are surcharged in the atmosphere with erroneous impressions here we cannot expect at the very outset to utter the Name properly without difficulty. We never welcome Krishna proper by uttering His Name, but in course of chanting hundreds of rotten rubbish things intervene owing to our uncontrolled desires.

We are associated with many mundane impressions, so we require to hear about those ten offences that should not be committed during the chanting of the Name of Hari. Without getting rid of the ten offences we cannot make any actual progress. (1) If we show our affinity towards men who have thought it fit that only the process of uttering the Name of Krishna will not do us any good, the preceptor or bonafide Sadhus, being faulty. Then we would be committing the first offence. (2) The second offence will be when we think that Krishna is not the only aspect of Hari and place some other name of delegated gods from our experience of this mundane world in the position of Krishna that their names should be installed instead of Krishna's Transcendental Name; this will be no doubt an offence. As the Word Krishna has got the full denomination of the Thing no other words can be replaced against the Word Krishna. All other words are all eclipsed and incomplete expressions

of Krishna, whereas the Word Krishna can give us all Bliss in case we do not cripple our vision to witness the actual sight of Krishna. If we would denounce this we would be committing the second offence. So we should be careful not to consider the Name of Krishna as on a level with the name of others. As the Word Krishna is enriched with all sorts of equipments—all sorts of attributions that are possible here,—so in tracing the Fountainhead of everything, we are to resort to the Word Krishna and to no other word. The other words have got crippled meanings. The whole entire thing Krishna cannot be represented in the full vision, if we neglect Him. The word Brahma can not claim the full representation nor the 'Paramatman' or Oversoul, not to speak of some other concepts of men.

If we consider that curd is the same as milk it would be a sheer folly. The milk has got another position. When the Word is transformed we find some other conception of the Word Godhead. The Word 'Krishna' can give us the full impression of the Object of our love and worship but the word 'Rama' cannot give us the full aspects of Vishnu in all Rasas. All the different aspects of the Personalities of Krishna should not be considered to have all Rasas in them.

He is void of all Gunams or qualities. So Satchidananda is ever-existing, All-Blissful and All-Knowledge. He accepts all who show a particular aptitude of serving Him. Leaving aside the Name of Krishna in other names of gods known as Brahma, Sankara, we cannot get the same relation as we expect in Krishna, the Avataree. So this is an offence to the Name of Krishna.

I do not mean that the name of Rama should be placed in the same category with other minor gods, as He is Vishnu. In other words, Rama is Krishna. Rama is an Avatara of the Fountainhead of all Avataras. Whereas Krishna is the Avataraee. Only four partially obscured aspects are to be found in Rama Who is not the whole aspect of encouraging different kinds of Rasikas. But that is a partial aspect of Krishna Who is the fully manifest Rasa. We should resort to Krishna for the full aspect. We must not be thinking that Rudra and other gods are full, when Hara is perceived as the destroying agency who assumes a disfigured vision of the Object. He is not the full object of our worship. Brahma and Rudra are evolutionary and dissolutionary agencies of the eternal Sustainer Vishnu Who has three potencies. If Rudra, the energy of destruction, is replaced in the position of the Sustainer Vishnu, we will never get similar result. We should, therefore, dispel such erroneous impressions. He has got delegated power of Vishnu ;

but Vishnu is the Absolute entity. We must not be misled to subscribe the second offence.

(3) The third offence is to show an apathetic mood towards Guru. We must not be neglecting Him. A man who thinks that he would lift himself up to the Absolute by his own attempts can never do so unless he accepts His favourite counter-Whole, the Guru. The analogy of the entity should not be ignored when we get a glimpse of the same through Him, as the existence of the Sun is proved by rays. If a ray is asked 'who you are ?' Then the ray will declare that he is the Sun. But if you ask again—'Are you the whole of the Sun ?' he will say in reply that he is only a part or pencil merely. So infinitesimal as we are the full knowledge is to come from the Fountainhead of knowledge and full knowledge is never secured here by our emipricalactivities. We must not be guided or induced by the knowledge of finitude of the phenomenal world. If we do so the result will be confined to the mundane horizon only and we would have no opportunity to go beyond this sphere. So we should always rely on the Scriptures and Guru whenever we seek for transcendental message.

Scriptures tell us many things of the transcendence to which we are debarred to have any access. We see all the horizon round us and we see half the sky when the bottomnal half is covered by the opaque earth. One quater of the space is kept in front of us as we are not provided with eyes in our back, so three quarters are not visible to us at one time. So our argument and our impressions, bearing one quadrant only, are all partial. We must rely on the transcendental sound of Scriptures which do not submit to our senses. (4) We should not be discouraging the Scriptures as they are the only source of knowledge of the Absolute left for us

We cannot commit the considerable amount of offence which can be relieved by once uttering the Name. We can get rid of all sorts of sins if we utter once the Name. (5) Having been assured of this fact that one transcendental Name can relieve us of all sorts of sins that we do in our past life and in this life, and that one Name can manage to efface and extirpate all sorts of wrongs, if on this assurance we go on committing all sorts of wrongs, it will be the fifth offence and this offence would never be pardoned.

There are other five offences. (6) If we think that other acts like ablution in sacred water, virtuous deeds like Jajna (Sacrificing rituals), may lead us to the same result as the chanting of the Name, then this becomes the sixth offence. (7) If we are unmindful during the chanting of

the Name we would be committing the seventh offence. (8) The eighth offence is committed when we associate worldly affairs with our peverted ego or mentality while uttering the Name. (9) The ninth offence would be committed when we consider the unique power attached to the utterance of the Name as an exaggeration to induce us to submit to the process of singing. (10) The tenth offence is to instruct Nam Bhajan to men who have no regard for the same.

These are the processes that would admit early facility for our progress in devotional development. The different eight stages of a devotee are inculcated to make him acquainted with his progress. They are,—(1) 'Sraddha' or confidence in the words of Guru and the Shastras ; (2) This reliance will prompt us for the company of the real Sadhu ; (3) 'Sadhu-Sanga' or company of sadhus will lead to devotional activities ; (4) Such activities will have the effect of eliminating all evils associated with our wrong mentality. These are the four function which form the first division of the cultural stages of devotion. Having gone through these we can devotionally engage ourselves in Nama. Then follow the latter parts of four kinds of stages : the first stage is *Nistha* which is followed by *Ruchi*, and then by *Ashakti* and then our cultaral Devotion is developed into *Bhava*. *Nistha* is undeviating temper, *Ruchi* is predilection, *Ashakti* denotes firm attachment and *Bhava* is the blossomed state of Love when we mark *Kshanti, Abyarthakalatvam, Birakti, Mansunyata, Ashabandha, Samutkantha, Namagane sada ruchi, Ashaktistad-gunakhyane, Pritistad Basati-sthale.* In *Bhabhabhakti* we mark a composition of four ingredients with *Rati*. This mixture is known as Rasa or palatable drink. We can set out ourselves free from mental speculations and we reach a plane where all sorts of good come to us, to relish in every way, and this can only be had, when we have got a purified mind—when we do not find any disturbance in the mind—when the pacification of the mind is obtained. Then we can have Rasa. The state is never referred to in this worldly Rasa of sensuous enjoyment, as the enjoyment we are given in this world is temporal and inadequate. We should not consider ourselves to be identical with Him instead of considering ourselves as His eternal servants. This has a wide gulf. All the services that we are going to render to Him should be in His favour and interest and not in our favour or interest. When we chant His Name the Transcendental Name will be on the look-out to regulate us and will automatically teach us the principle of *Bhakti*. The higher stage of *Bhava-*

hakti is known as *Prema-Bhakti*, or ll Love of Krishna. This love is the ıly thing to be sought from Krishna ıd He gives us all sorts of facilities r which we can offer our services to im in any one of the five different ages. He has assured us firmly that e would accept us if we tend to bmit to any one of the five. The ıly crucial point is that we should fer our services unconditionally so as give something to our Lord and not get something from the Lord. We ould not have any desires ushering e devotional attempts and should t compel Him to give us something in turn. If we have got that sort of ssionate desire we will surely fail to ove ourselves genuine. We should gulate ourselves in such a mood as to always serviceable to Him and not get from Him any boon or comfort return. To get service from Him is to share a part of the Enjoyer Krishna which is the greatest offence in a true devotee. So we should have a devotional temperament to the Kamadeva and not the temperament of enjoyer of this world. This is the true service to Him, which all unalloyed souls can do, but which the mind can not do properly by wrong speculations. In fine I may tell you that we have many things to supplement these devotional topics by way of giving solution of different ideas which are no doubt puzzling. The only thing that we should have is an unalloyed and unconditional devotional spirit which is quite different from the mentality of an elevationist or a salvationist. An unconditional devotional mood is the only function of the unalloyed soul. We should underline this cardinal point many times which will bring Prema for us from the Supreme Lord.

Some Queries put by M. R. Ry. Y. Jagannadham B. A. Pantulu Garu

(In his letter to Editor dated 11. 2. 32. Editor's answers there to dated 20. 2. 32.)

Q. The position of Chit-Jagat and Mayik Jagat.

A. The Chit-Jagat or the transcendental world has got a full manifestive representation ; whereas Mayik Jagat is a perverted reflectien of that transcendental manifestation. We are endowed with senses which get an impression of the phenomenal world, the perfect original ideal of which lie in the Chit-Jagat. Every entity in Chit-Jagat is intelligent, cogent and harmonious ; whereas matters here are not sentient to take any initiative. Chit-Jagat is known as Vaikuntham ; whereas Mayik Jagat as Brahmanda. In Chit Jagat there is only One Supreme Authority and the others are His true dependent or subservient ; whereas in Mayik Jagat, we find millions of masters or enjoyers with millions of enjoyed subservients. Chit is eternal and indestructible, whereas matters or products of Maya are of transformable and limited nature which proves their inadequacies and deformities. In Chit-Jagat there is no ignorance whatsoever of free souls whereas in Mayik Jagat, mayik impressions of fallen fettered souls are always obscured with intervening materials.

Q. 2. The name and the position of the waters which cause the perverted reflection and the position of the Mayik Jagat.

A. The Karana Ocean is the primitive cause of the universes with their inhabitants. The Garva Ocean accommodates the universes and the Kshira Ocean causes the individuality. The reflected part of Chit-Jagat i.e., this universe, is minimised according to the level where it is reflected. Original aud perversion are opposed to each other. Water is the reflected plane and the Original is perverted when it shows similarity ignoring the original position. Maya has a distinctive reference from Satchidananda. Maya has two different phases viz., (1) her efficient phase properly known as Maya, (2) her materialistic phase known as Pradhana. Mayadheesha has no perversion and He is no reflection like mayadheenas. The unperverted perfect reflection is His Prakasha Bheda (different Aspects) ; whereas the perverted reflections have got similar activities with the differentiations of perversion.

Q. 3. The Location where Tatastha Shakti operates ; the creation of souls

and what makes them either fallen or saved ; their nature before Maya Shakti.

A. Krishna has got innumerable Shaktis of which Tatastha claims the Intermediate position between Chit and Achit Shaktis. The pure soul is not created within time, but is ever-existing, unadulterated knowledge and is endowed with eternal bliss. Creation is restricted on the plane of Guna-Maya. The Gunas or Qualities disclose the obscured specification of the Eternity and this Creation, Sustenance and Destruction within Time and Space.

Tatastha has both the eternal power of associating with temporal as well as eternal planes. Souls who have got their stations at Tatastha have got free will. Each of the Individual souls by exercising his free will can abuse or properly use his independence. He has got two different fields in two different directions. He may choose one of these for his stage. When he is in an enjoying mood and considers himself identical with the Predominating Object or the Absolute he is said to be fallen and when he shows an aptitude for serving the Transcendental Predominating Object, he is freed from the clutches of limitation and limited enjoyments and is eternally associated in serving the Predominating. The souls in the Tatastha position are not one, but many in number. They are not to associate themselves with unalloyed Chit-Shakti or unalloyed A-chit or Maya-Shakti In Tatastha position, souls do not show any activity but they are found to be in an indolent state.

Q. 4. The Location or the position obtained by Jnanins who desire liberation affecting the fourth Purushartha.

A. The Jnanins view the liberation in the fourth Purushartha in different ways by communion in the same plane with Brahma, by nearing Him by attaining all His powers, by attaining His Figure even in His Impersonal Form and by merging into Him. The annihilative impressions of a liberated Jnanin have no basis. but the other positions viz., Salokya etc., are but fruitive results due to their particular whims, having some approbation of Godhead. These may be sought when they are stationed on the mundane plane. Unelevated positions often induce them to hanker after such fruitive results. But when they find that unalloyed service in the inherent quality of human souls, they set no value to the former at the time of their liberation e. g., Bhag. Canto III. Chap XXIX, Sl. 13.

Q. 5. The details to which the illustrations regarding the threefold appearance of the mountain, as speck of cloud, as a hard mass of stone and and as containing within itself all the glories of Nature, refer I

mean the technical Names i. e. Brahma Paramatma, Bhagawan.

A. This is an analogy by which the conception and spirit of the words "Brahman" "Paramatman" and "Bhagawan" is illustrated. The hazy outward conception which is no true conception of the Object is known as "Brahman". When communion is established, penetration is effected of senses allowing us a better knowledge of the object like Yogins, which though different from the hazy idea we maintain from a distance which is the conception of "Brahman", is however, a partial perception. The full conception and perception of unalloyed souls is different from communion with and witnessing the Absolute from a distance. This is how a Bhakta should render his unalloyed service (भजन) to his Object of devotion. The distant Object will seem as a speck of cloud and the hardness of the stone will not permit us to have an easy access to or full association with the Object as in the case of the full conception and perception by our eternal transcendental senses. Brahmagnas or Jnanins, intermediate Yogins and freely associated Bhaktas have got their Object known as "Brahman" "Paramatman" and "Bhagawan" respectively e. g., Bhagabatam. Canto 1, Chap. ii, 11th Sloka :—

"वदन्ति तत् तत्वविद्स्तत्वं यज्ज्ञानमद्वयम्।
ब्रह्मेति-परमात्मेति भगवानिति शब्द्यते॥

Q. 6. Further and detailed information regarding Vasudeb, Lakshmi-Narayana, Sita-Ram, Rukmini- Dwarakesha, Golakesha conceptions of Godhead.

A. In considering the Absolute Position of Transcendental Eternity Full Knowledge and Incessant Bliss, we are dissuaded in fixing Him in sexological questions. When we take up the neuter phase with its prominent feature, we do naturally pin the same in the neuter phase. The position of relativity prompts us to target Him in the Masculine form. But when the question of reciprocity intervenes, we necessarily jump into tracing the Material Cause neglecting the Efficient Cause. In our atheistic considerations, the question of sexology is more or less found to terminate in temporary view only. When we proceed to attend to the cause of this universe, this cosmographic investigation leads us to the apparent phases of things. So, when the exoteric manifestations win over our heart, we see a poly-atheistic view of the Object. Sometimes it turns to animism, as Taylor would tell us; or sometimes henotheism enshrouds our contemplation.

When polemical questions disturb us, we show a different mood of assimilating everything in one category, eliminating at the same time numerical question. When that view is scrutinised thoroughly, we indulge in a finitudinal mood by accepting the origination of

every thing to be an indolent entity. Up to this time, we do not take up the theistic phase of Vasudeb. The first impression of theism leads us to Vasudeb, the Personality of Godhead, where we find no prominence of the neuter demonstration of the prerogative. We find the Efficient and Material Cause, simultaneously manifested in the singularity of Vasudeb. Vasudeb is considered as the first quadrant of the four-fold Aspect to complete the circumambulating inspection of the Circular Personality Who has four directions. The introductory commencement of Vasudev has terminated by the appendix or the three other folds of the same.

When the Personality is viewed in His Predominating Aspect we find the manifestation of the Predominated Reciprocal Disclosure. So in the second phase of the Theistic view, we witness the Transcendental Vasudev in His Lakshmi Narayana Aspect, where the Efficient Cause of the Transcendental Vasudev is obscured. This very inquisitive temper must not lead us to scrutinise Lakshmi-Narayana like finite objects of this world which have a despicable phase of relativity.

But the transcendental phase of relativity will relieve us of all baseness and grossness, when we find, in Rama-Vaikuntham, eternal Dasaratha with Kaushalya, whose descended manifestations are traced in time and space for the publicity of those who deserve it and not for any preferential attachment of imperfection of historicity. We find Seeta-Rama in the Third phase of Theism.

One more variegated Aspect can be secured by a peep into the Entity of Dwarakesha where the restricted imposition of worldly ethics get no value. So we necessarily see that the full extensions of all the manifestive Rasas is not wanting in this Object of our offering different service. This supreme stage of theistic manifestation would not admit mundane restrictions of the evils found in worldly relativities. If we keep for our enjoyment a portion of the temporal world, we do not thereby sever our connection with the troublesome enjoyment of this world. If we are fully relieved of all sorts of tempting influence of the relativities of this world, we cannot but come to the acme of the theistic representation of Shree Radha-Krishna. No disquisition whatsoever can possibly ladder us up to that summit by their crippled polemical insinuations.

Q. 7. How Nama is Bhagawan Himself? Theories and illustrations for supporting the same with citations of Original Treatises.

A. The respective functions of each one of the senses give different values. Names of products of Nature or Jeevas that are non-Bhagawan

target different brittle obscured entities of the Integer and these entities could be discerned through the agencies of different senses. For example when we are in need of a particular thing we move to a shop, where it can be had. When we are in need of some other different things which shops could not afford us, we go to a market where different shops sell different things. But when we are not disposed to shop our articles from different locations, we require an emporium from which we can procure everything that we are in need of. The general conception of such an Entity is known as Bhagawan and not imperfectly or partially specified as 'Paramat ma' or 'Brahma' as the connotations of these two are different from the first.

When we cripple our final Object of pursuit we show an aptitude of dealing with the Object reverentially. But when we extend our aptitude to deal with all the aspects, we hanker after the infinite Ocean of Rasa—the largest emporium of our theistic enterprise which is the fullest service that can be accorded by the Predominated Aspect of the Transcendental to the Predominating Aspect. The naming of a finitude would lead us to a particular object, so we will be failing to participate with the Highest and Exalted Emporium of our need. Our restricted mundane activity of naming a mundane thing would restrict our association through the medium of our finite senses. But when we deal with the Transcendental Name, we see a distinctive phase which regulates all our sentient activities in our wandering in this region of three dimensions where name, disclosure, attributes, paraphernalia of different particulars and activities are dissimilar to those of the Transcendental Name.

Bhagawan is not an object of nature that creates the external forms, but as He is Transcendental, no mortal and mundane sense can possibly reach Him. We always find in this plane also that the significant sounds form couriers of distantly located objects of this universe. By the words 'distantly located' I mean objects far beyond the access of our activities of our eyes and nose as well as those of our tongue and skin. So we find conclusively that the ear and mind are the two receiving instruments by which we can come in contact with the partial aspects of things which deny the presence and inspection of other senses. As we talk of transcendence, so the Names of that plane should not point out any objects which are productions of Nature. All mundane objects which have names are enjoyable by our senses, whereas Bhagawan is not an entity meant for our enjoyment; but He is to enjoy not only all ether things besides Him, but also enjoy

Himself. So the Transcendental Name has got a distinctive singular potency which we cannot expect in mundane names.

In all mundane things we find the holder of potency is different from the potencies themselves. In the transcendence, the case is quite opposed to this restricted view. In infinite time and space, as in the straight line, we cannot impose restrictions of finitudinal properties and angularities respectively. In mundane plane, names are not identical with objects they connote or denote which can be inspected by four other senses; whereas Bhagawan has reserved the right of not being exposed to such senses; in other words, the Name of the Transcendent is identical with the Transcendent.

The 2nd Sloka of **श्रीशिक्षाष्टकम्** teaches us this Truth and Padmapurana also says—"**नाम चिन्तामणिः कृष्णः श्चैतन्य रस विग्रहः।**
पूर्नः शुद्धोनित्य मुक्तोऽभिन्नत्वान्नामनामिनोः॥" aphorism of Vadarayan says "**आवृतिर-सकृदुपदेशात्**" where no other determination is possible. Here **शब्द** is meant for **वाच्य** and not as **वाचक** simply as is found in **साधन**।

This question is so very big that it should require a transcendental life to be acquainted with all the varieties in that Realm.

Q. 8. What does chanting Hari's Name connote? Does it connote the serving attitude of Jiva who is an intrinsic Vaishnava towards his Eternal Master, Shree Krishna? Or does it signify a call or invocation of the Sound so that He may come down in **अवरोहपथ** and manifest Himself and His Leela in the hearts of His Devotees.

A. Here in our present predicament we have two covers and two different reciprocal planes or atmospheres. These four impede our direct activities of rendering service to Sri Nama Who is identical with Hari. Here we have got chanters and chanting located in different planes. So the chanting of the Transcendental Name of Hari is to exclude many secondary significance. We should have unconditional serving attitude for the Object with an invocation of the Supreme Lord to heave us up, without any tendency whatsoever to oblige Him to come down to us but to give us an opportunity of approaching His Leela by regulating our heart filled up with mundane filths of Nature. So chanting has coherence with the seven results inculcated in the first verse of **श्रीशिक्षाष्टकम्**।

The process of chanting Hari Nama connotes His initiative faculty as well as the cognisance of His inherent transcendental attributions that help to dismantle the wrong construction of our mind as well as to give a relishing taste of a server's mood. Both the purposes are served by chanting Hari Nama as it has not only the singular

efficacy of rescuing us from the offence of mundane utterances but also to lead us to some positive platform where no Nature or matter could peep even—a plane where all positive eternal spiritual demonstrations are permitted for our transcendental conceptions and perceptions.

Q. 9. A list of the ten Namaparadhas

A. Vide Editor's address to the members of Bhagabat Prarthana Samajam, Ellore (also published in this issue).

Madras Presidency's Homage to Sree Krishna Chaitanya

SREE KRISHNA HALL

Foundation Stone Laid By H. E. The Governor

HIS Excellency Sir George Frederic Stanley performed yesterday evening the very pleasant function of laying the foundation stone of the "Sree Krishna Hall" of the Sree Gaudiya Math, Mowbrays Road, Royapettah Madras in the presence of a very large and distinguished gathering of ladies and gentlemen.

On arrival, His Excellency and Lady Beatrix Stanley accompanied by Mr. A. D. Crombie, Private Secretary and Sir Charles Buchanan, Military Secretary, were received by the Swamijis of the Math at the gate and conducted to the dais. At the dais, Sir P. S. Sivaswami Iyer introduced Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj, the President Acharyya of the Sree Krishna Chaitanya Mission to His Excellency and Lady Beatrix Stanley. Then His Excellency and others were garlanded.

After prayer, an address of welcome was presented by Pandit Atul Chandra Banerji, Secretary of the Mission, enclosed in a beautiful silver casket made by Messrs. Veecumsee Chabildess and sons, Madras.

Sree Tridandi Swami B. H. Bon Maharaj then introduced Mr. T. Ponnirulu Pillai, Railway Contractor who has promised to construct the Lecture Hall free as his voluntary contribution to the Mission, to H. E. the Governor and Lady Beatrix Stanley, after which, the Guru Acharyya of the Mission blessed Mr. Pillai and presented him with prasadams of flower.

His Excellency the Governor then, at the request of the President of the Mission laid the foundation stone of

the Lecture Hall amidst loud cheers and spoke as follows :

His Excellency's Speech

It is not often during a Governor's term of office that he has the opportunity of presiding at a function under the auspices of a religion other than his own, and it is therefore with the greater pleasure that Lady Beatrix Stanley and I have come here this evening for the laying of the foundation stone of the 'Sree Krishna Hall' of the Madras Gaudiya Math. I have heard with considerable interest what the objects and activities of your Society are and although, we may differ in the means by which we approach the end, there can be no doubt that the objects of your Math viz, service to God and the brotherhood of man, are universal to all the great religions and can be supported by members of every creed.

The calm and lofty thinking which religion inculcates was never more needed than at the present time. The world is but slowly recovering from the effects of a disastrous war and the economic depression which follows in its train. For most people these are difficult days and it is easy for the clever and unscrupulous agitator with his enticing slogans to bewitch the unbalanced with a promise of the speedy attainment of the millennium by unconstitutional, even revolutionary means. Your Mission, however, recognises the futility of such preaching and realises that loyal support of established authority is the only sure means of attaining that true and lasting peace to which we all aspire. Loyalty has always been a cardinal tenet of the Hindu faith and will I feel sure find its highest expression in your Mission.

Inspite of the very short time in which the Mission has been established in Madras, it has obviously made great headway ; it has attracted many influential men to its flood and has succeeded in finding a permanent site on which to expand. I congratulate you on the energy of your moving spirit in Madras, Tridandi Swami B. H. Bon to whose untiring efforts you will, I feel sure, agree that most of the success is due. Our congratulations are also due to Mr. T. Ponnirulu Pillai who has at a time of depresssion shown his public spirit by generously agreeing to erect free of cost the Lecture Hall the foundation stone of which I have just laid.

Lastly I wish to say what a great pleasure it is to me to meet today the spiritual head of the Mission, the President Acharyya and I pray that His work and that of all the members of the Mission may be blessed by the Divine Grace which inspires them and that they may ever progress towards

their object of bringing peace to India and all mankind.

Dewan Bahadur G. Narayanaswami Chettiar proposad a vote of thanks to H. E. and Lady Beatrix Stanley and after a short speech of thanks given to the sympathisers and patrons of local Math by Tridandi Swami B. H. Bon, the function terminated with prayer and 'Harinamasamkirtanam.'

Ourselves

Sridham Mayapur—The PARAVIDYAPEETHA and Thakur Bhaktivinode Institute of Sridham Mayapur were inspected on January 10 by Dr S. N. Das Gupta M. A., Ph. D., I. E. S., Principal of Calcutta Sanskrit College. who was pleased to record his high appreciation of the stimulating, healthy, moral and religious atmosphere in which the students of the Institutions are receiving their education. This, remarked Principal Das Gupta in the visitors' book, is bound "to have a deep impression on the future career of those students..... I wish and hope all endeavours of the Institutions may be crowned with the best success which they so richly deserve."

Comparative Position of Sree Chaitanya—Mr. Justice Dewan Bahadur Sundaram Chettiyer of the Madras High Court had an interesting conversation with the Editor at the Madras Gaudiya Math on January 14. The substance of it has been published in Bengali in the Gaudiya of January 23. On the conclusion of the discussion Mr. Justice Chettiyer expressed his conviction that the system of Sree Krishna Chaitanya as expounded by the Editor fully accommodates everything of permanent value in the teachings of the four founder-Acharyas of the Vaishnava Communities as well as of Sree Sankaracharya, while surpassing them all in respect of universality of scope and most exquisite mellowness.

Propaganda in the District of Midnapur, Bengal—His Holiness Tridandiswami Srimad Bhakti vivek Bharati Maharaj, Sripad Siddhaswarup Brahmachari and a party of Brahmacharis of the Gaudiya Math in course of their preaching tour in the District of Midnapur reached the important village of Gokulpur on January 17. The party stopped there during 18th and 19th. On both days Swamiji Maharaj lectured to large gatherings on the subject of Vaishnava Religion illustrated by Magic Lantern Pictures. This part of the country is probably the most favourite one of the happy hunting-grounds of the pseudo-teachers of the Religion of pure spiritua love practised and taught by Sree Chaitanya. This is due to the fact that most of the inhabitants cherish a deep regard for the teachings of Sree Chaitanya and profess the Vaishnava Religion in the usual happy-go-lucky spirit of conventional orthodoxy. The lucid and frank discourses and wonderfully persuasive eloquence of the famous preacher have served to place before the general body of the people the real principles and practice of the only universal Religion of loving spiritual service of the Supreme Lord thereby enabling all sincere persons to avoid the dreadful errors that are instilled into unguarded minds of innocent people by the bogus professionals.

Bharati Maharaj and party stopped at Amarshi during January 23 to 26 where His Holiness expounded the Bhagabatam at the residence of Srijukta Murarimohan Kar. A large number of erudite Brahmana Pandits of the adjoining villages were present and greatly appreciated the conclusions offered by Swamiji Maharaj in conformity with the realteachings of Sree Chaitanya.

Another party of devotees under the lead of Srimad Sagar Maharaj visited Parbatipur in the same District where on the 27th January His Holiness explained the career of Prahlad to a vast audience.

Madras Gaudiya Matn—The sacred functions of the laying of the foundations of the New Buildings and the Installation of Sree Vigrahas of the Madras Gaudiya Math were performed by the Editor on

January 23. The tense expectation which filled the devotees as they come out in procession before day-break to sing the Holy Name in the streets of the Metropolis of the South for announcing to every household the approach of the Installation of the Sree Vigrahas of Sree Sree Gaursundar-Gandharbik - Giridhari for the first time in South India hallowed by the Foot-Prints of the Supreme Lord, no words can describe. On the return of the Sankirtan procession to the Math the Sree Vigrahas were solemnly installed by the Editor in the Sanctum of the Math. Thereafter, the Editor and a large procession of the devotees followed Sree Shalagram with the chant of the Holy Name to the site which had been recently acquired for the New Buildings of the Math. There on the selected spot the Editor dug with the spade the foundation of the New Buildings followed by the Tridandi Sannyasi Maharajas and all persons present each of whom worked at the spade. Then with the due performance of the Homa ceremony the foundation was formally laid by the Editor's hand. Many ladies and gentlemen joined the great body of devotees and honoured the mahaprasadam at the Math in the evening.

The tidings of the Installation was formally announced to the public with great pomp the next evening. The august function consisted of a vast gathering of sympathisers to whom it was explained in a suitable speech by the Editor, Sir P. S. Sivaswami Aiyer Kt. K. C. S. I. C. I. E. in a few touching words conveyed to the Editor the gratitude of the people of the South for his efforts to promote the highest good of all souls. Sir Sivaswami was seconded by a well-known advocate of the Madras High Court who said that the people of the South stood in great need of the blessing of loving devotion taught by Sree Krishna Chaitanya Mahaprabhu. The coming of the great Acharya is an augury of the speedy fulfilment of that great and universal need. The gathering included a very large number of the most distinguished residents of the Province. All stayed to honour the mahaprasadam at the Math. The function was an unqualified success.

His Excellency the Governor of Madras laid the foundation stone of Sree Krishna Hall, the Natyamandir of the Madras Gaudiya Math, on the 27th of January. The details of this historic function are given on another page.

Sree Janardana Prarthana Samaj, Ellore presented address to Editor on January 30. Editor's speech in reply is reproduced in this number.

Propaganda in Tipperah—His Holiness Srimad Aranya Maharaj lectured on the supreme excellence of the Vaishnava Religion to a most distinguished assembly, in presence of His Highness the independent Chief of Tipperah, in the Palace of His Highness on the 1st of February

Festival of the appearance of Sree Vishnupriya Devi—was duly celebrated at all the Maths of Sree Vishwa Vaishnava Raj Sabha on the 11th of February. His Holiness Srimad Bharati Maharaj addressed a great gathering on this occasion at the Calcutta Gaudiya Math on "Bani Puja".

Sree Vyasa Puja—Sree Guru Puja was performed by the Editor at the Madras Gaudiya Math on the 26th of February. Some of the addresses in English received by the Editor on this occasion and his reply are published in this issue.

Sree Vyasa Puja was celebrated with great splendour at the Calcutta Gaudiya Math when Acharyatika Sripad Kunjabehari Vidyabhushan Prabhu read the response of the Editor made in Bengali.

A very large number of adddresses in all languages as is usual on this occasion, were presented to the Editor from all parts of the country.

Kishoreganj—His Holiness Srimad Parbat Mabaraj gave an exposition of the narrative of Kapila and Debahuti at the village of Bhatijalkar to a large gathering of the people at the residence of Paramabhagabat Sri Krishnaprasad Das Adhikari on Jan. 24.

Sraddha ceremony performed according to Sri Haribhaktivilas-Sripad Bhababandhachchhid das Adhikari B.L. performed the sraddha ceremony of his departed father on the 17th of January at the Calcutta Gaudiya Math in accordance with the procedure laid down in Sri Haribhaktivilas.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

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Reply to Welcome Address

Lecture delivered by Editor at 6-30 P. M. on the 30. 1. 32. in Reply to the Address given by the President and members, Janardhana Prarthana Samajam, Ellore, Madras.

My friends,

I feel it a great honour that I am received in this place by the devotees of Sri Janardhana Prarthana Samajam, Ellore, so heartily ; but I am not fit for such reception as I am very poor in my devotional activities. You have very kindly mentioned in your address that I am doing great service towards the propagation of devotional activities, but I think, I have done nothing. As you have mentioned in your address that your people and your friends of this place are almost unaware of the Happy Message, I mean, the Transcendental Message, that has been given to all beings by the Supreme Lord Shree Krishna Chaitanya during His journey in this Andhra-Desha, so to realise and rejuvenate that conception the very felicitious position of devotion requires to be told by me to some extent.

I read a Sloka " अनर्पितचरीं चिरात् करूणयावतीर्णःकलौ समर्पयितुमुन्नतोज्ज्वल-रसां स्वभक्तिश्रियम्। हरिः पुरटसुन्दरद्युति कदम्बसन्दीपितः सदा हृदय कन्दरे स्फुरतु वः शचीनन्दनः ॥ " from the writings of our old Acharya, that

lescribes what Shree Krishna Chaitanya ias meant by Theism and what He has given to the people. In that Sloka, ve find that He has awarded us the onception of different sorts of transcendental and unalloyed services that an be rendered to the Supreme bsolute Shree Krishna as well as that f a special feature of service which as hitherto quite unknown to theists. nd that special aspect of service was iven by Him to the people right and ft. The conception of Theism before is disclosure was confined to reverenal and awful principles only. Shree rishna Chaitanya has given us that e may approach Shree Krishna with ir unconditional services in all sorts aspects. And He has shown us the mparative excellence of the most nfidential relationship between Godad and human souls. Up to that me, we were quite familiar with the ea of approaching Shree Krishna by ir other devotional principle only. 'e were simply worshipping Him, aving aside the most attractive aspect rendering our services to the Lord. 'e were thinking that the services to ie object of our worship should be erformed by the upper part of the dy and the lower part of our transendental eternal body cannot possibly fer any acceptable service to the eloved Whose secondary conception Omnipotence and Omniscience etc., only were prominent to the theists. We were neglecting that we have got a transcendental entity called 'soul', however infinitesimal, inside our external frame; or inside our astral body. So, up to that time we were confounding ourselves with a philosophy which meant mental speculation only, always restricted by external views of the world and avoiding the cognisance of our unalloyed ego who is meant for rendering eternal service to the Transcendental Object, as the Sentient Being, I mean the eternal Over-Soul. So the level we had of theism up to that time in our possession was that we were denied serving Him in higher aspects, I mean serving Godhead as our closer and more confidential Friend, Godhead as our Son and Godhead as our Consort. Thus we were keeping this transitory relationship with only perishable objects here. But our Theism should not confine us in ignoring the confidential services which can be offered by a free human soul to Shree Krishna. Hitherto we were not positive as regards the Position and the Entity of the Oversoul, that He alone should be the Object of our devotion in all aspects as Shree Krishna.

We find, unless the Supreme Absolute Krishna kindly graces us as the Recipient of our services, we cannot do for Him all sorts of confidential services and in any other Aspects of

Krishna i.e., in Matsya, Koorma, Varaha, Nrisingha, Vamana, Rama, etc., our reverential activities are rather limited to a certain extent. Here in this perverted world we can offer our confidential services in all the five *rasas* (relishing relationship). Shree Krishna and no other is the Centre, the very Fountain-head of all Divine Aspects Whom we could serve with all the aspects of our confidential services. Shree Krishna is 'Akhila-Rasamritamoorti' that is the Fountain-head of all *Rasas*. And we can approach Him in any one of His five reciprocal different aspects. In engaging all our activities in Him by our transcendent soul's body, we can offer Him our eternal services in five different aspects ; whereas, in other Forms of the Entity of Godhead we are debarred from offering our confidential services.

For instance, in the case of Ramachandra, we cannot offer our services in all the five different aspects. He cannot stand as our Consort, because otherwise Seeta might prove that Her devoted Husband Ramachandra would be crossing His limits and His ethical principles, and moreover Seeta would never allow any soul that sort of service to be rendered to Ramachandra. As we find in the case of Dandakaranya Rishis when the Rishis approached Ramachandra ; Ramachandra would not accept them because they got male forms and He was devoted to only one wife, in other words, for fear of violating ethical principles He could not accept that sort of service from them. Ramachandra could accept the services of His subjects, could accept the services of His servant Anjaneya, could accept the services of Lakshmana and others in some other aspect save and except in consorthood ; whereas Shree Krishna is eternally and can very easily be called the Bahu-Ballava. He can accommodate hundreds of His dependents as His consorts whereas Ramachandra can only welcome the four dependents, I mean, His parents and His brother-friends, servants and His neutral paraphernalia of His Realm who render unalloyed service to Ramachandra while all others except Seeta are debarred from offering any confidential services to Ramachandra in the capacity of consorts.

But in Shree Krishna, we find that there is no such restriction. Every soul can offer all sorts of unalloyed confidential services to Shree Krishna. Moreover we find that Shree Krishna welcomes every-body. He does not deny anyone. Though He does not allow anybody to keep that sort of mundane relationship among His temporary pseudo-servants, He admits every servant if he has got such capacity to approach Him in any of the loftiest moods and positions. Even

Shree Krishna would always wish His devotees to accept Him as the Consort. No souls are restricted to make progress towards the confidential services to the Over-Soul in that capacity if He considers that they can offer, being ever subservient to His Predominated Counter-Whole, that sort of service to Him. So Shree Krishna does never check any sort of confidential services that we in our unconditioned stage are bent upon offering Him. The thing is that, in His other aspects we are barred to offer such services which are not acceptable to Him because we do confine ourselves in alloyed mentality or in mental speculations.

If we give up worshipping with our mental speculations—if our independent souls can have a wider and larger scope—we can easily approach that transcendental Being with all our sincerity. So He does not deny any body, neither does He allow anybody to keep that sort of engagement which is meant for some ther Aspects of Him, in as much He is the One Who is ever engrossing our soul. So we should scrutinise most minutely whether we should at all utilise and engage some limbs kept and meant for our personal benefits and some portions of our transcendental body for Godhead! But the real truth is that all our engagements—the whole of our occupation—may be engaged for Shree Krishna, whereas in other Aspects of Godhead we do not have the rarest fortune of performing all these things in the best way possible.

Shree Krishna Chaitanya has not taught us any anthropomorphic idea. Ordinary people might think that they may indulge in this sort of carrying ideas of this world produced by Nature to that Transcendental Realm, but such anthropomorphic ideas are never enjoined or entertained by Shree Krishna Chaitanya. All that we must know is that Godhead is the Full, Complete and Perfect Being and that He should in His Person have no partial and crippled aspects. We must not be thinking that all that we have here in this world with us—all that might be feasible or practicable and ethicals here—we should carry along with us to a region where such imperfect acquisitions are not wanted. We have no such ambition.

Shree Krishna Chaitanya told us that self-determination is first of all necessary; otherwise we would be confusing the mind with the soul. Mind is quite different from the Soul. The thing is that mind is the conductor of the physical world. Mind gets the impression of Nature through the medium of senses and through the working of our body, that is through the former's inter-mingling with external things which are made of matter.

Though we are used to meddle with those things yet when we take theism for our consideration, that is when we enquire what the actual Figure of Godhead is, we find in the Chatushloki Bhagabatam "**यावानहं यथा भावो यद्रूपगुण कर्म्मकः। तथैव तत्त्वविज्ञानमस्तु ते मदनुग्रहात॥**"

Said the Absolute Fountainhead to Brahma the Creator, "If I am to bestow my mercy to any body, I must expose myself to him fully. Persons who have wrong aspirations and speculations of mind will be debarred from having any unobscured perception of the actual Size, the Figure and the Colour that I have. They will be simply missing Me if I do not confer on them My mercy." So Shree Krishna Chaitanya has disparaged all mundane thinkers who are busy with high class philosophies or sticking to their mundane ethical principles, as well as those persons who are engaged in their altruistic enterprises.

In substance however we find in our Acharyya's writings—"**सिद्धान्ततस्त्वभेदेऽपि श्रीश कृष्णस्वरूपयोः। रसेनोत्कृष्यते कृष्णरूपमेषा रसस्थितिः**" ॥ Nobody must be misconstruing that we are talking of a wholly different Object Who is not Ramachandra when we talk of Shree Krishna. By the talk of Shree Krishna we do not mean that we are differentiating Shree Krishna from Shree Ramachandra. Shree Ramachandra and Shree Krishna are not substantially different Objects. They are identical. But as we find in this perverted region that one man is the father of somebody, the son of somebody, the physician of somebody, similarly in Transcendental Realm also we find manifold Aspects of the same Absolute.

So nobody must be thinking that we are talking of wholly different objects. Vasudeva is the same as Lakshmi Narayana ; Lakshmi-Narayana is identical with Seeta-Rama ; Seeta-Rama is the same as Krishna. We do not make any difference in them. There should not be any dissension, but there cannot be any such temperament in us as to draw distinction between Shree Krishna and Shree Rama save in the planes of respective *Rasas*. We want to appreciate the respective positions of the One Absolute.

We have no ambition to shift our position. But we are to do everything for the confidential services of the Over-Soul ; and this is safe too. We find a particular worship. We do not find that all our activities are engaged hundred percent in Ramachandra. We find that a part of our activities may be kept apart for our selfish personal use here, and some portion of our activities may go to that very Adorable Object. This is not perfectly disinterested. We often find that a man claims himself to be the master of several dependent things here believing thus,—'I have got many

servants' 'I have got a big estate'; 'I have great learning', and so forth. If I am meant to confine myself in a particular Aspect, then it would be rather incompatible to human beings who have nothing to do with the other aspects of the same Object.

We need not keep anything for our engagement beyond the Absolute; otherwise we must pass for some other names than 'Devotees'. For instance, if we serve a horse, we would be called a 'groom', if we treat others with medicine, we would be called a 'Doctor'. These are different denominations we have here. But these designations are meant for individual beings like us, and our engagements are often found to be in different objects other than the Absolute.

Whereas Shree Krishna is the Fountain-head of all these manifestations. Therefore, there must not be any such gross ethical idea that He should be crippled or restricted to receive some particular sort of service only. We must not be doing so. We are to approach the Whole Thing, the one Entire Absolute, the very Fountain-head. He is Satchidananda 'Akhila-rasamrita-moorty' and cannot be disliked by any perfectly healthy thought. We should not participate with some other form which may give us self-centred happiness merely. That sort of engagement would be rather detrimental to our Final Cause or Goal. We find that the Fountainhead is possessed of all qualifications with all sorts of aspects; but a particular shape may often be seen in our engagements.

So Shree Krishna Chaitanya has given and shown us the Whole Object. And if we resolve that we are simply to follow Him, we shall then be called higher theists. That theism cannot be restricted and found in a particular aspect only, just as we find in this world.

If we can get rid of all our mental speculations, we would be relieved of this mundane conception of the universe by the help of the medium of Transcendental Words. If we confound them with created words of mundane lexicons we would be erring; because we cannot at a time give out All-pervading Transcendental expressions fully for that. The Transcendental Word, Sound or Concept is identical with that Great Personal Absolute or the Fountainhead.

We would be known to have cultured well in our theistic aspirations for that Fullest Form if the other awful and majestic attributes than All-blissfulness or All-ecstatic Beauty are taken out from that One Integer. So when we approach Shree Krishna we find that all sorts of Aspects are fully in Him and we can offer all sorts of confidential services to Him with our transcendental

and eternal body. We can offer ourselves with all the closest intimacy to Him in all ways.

We must not be thinking that we should restrict ourselves in a particular aspect only, so as to quarrel with somebopy dealing with some other school of thought or philosophy or some other religious controversies, but we must require that the whole-time attention, hundred percent, should be devoted to Him and His Counter-Whole. This is the general outline of the Supreme Lord Shree Krishna Chaitanya's Teachings.

Sree Nityananda and Sree Gaursundar

THE Madhva-Gaudiya Vaishnava Community are the followers and worshippers of Sree Gaursundar. They also worship Sree Nityananda. The distinctive tenet of the Teachings of Sree Gaursundar is to the effect that the worship of the devotee of Sree Krishna is higher than that of Sree Krishna Himself.

This is not a counsel for the worship of man. Sree Gaursundar is identical with Sree Krishna. Sree Krishna eternally exhibits the Transcendental Pastime of wearing the complexion and grace of His Counter-Whole Sree Radhika in order to taste the mellow quality of His Own Consort-hood. It is not a Role which is put on by the Divinity for the nonce. It is His Eternal Benign Personality identical with His All-Attractive Self. In other words the Supreme Renderer of His Own service is identical with the Supreme Receiver of the same. Sree Gaursundar is the Magnanimous Giver of Sree Krishna. Sree Gaursundar is Magnanimous Krishna. Sree Krishna is unapproachable except by the fullness of serving love. Sree Gaursundar is the Bestower of that unalloyed love that captures the Heart of Sree Krishna. The Two constitute in an equal and identical measure the Absolute's Own Supreme Self. There is nothing more fundamental than Either. They are One and the Same Person.

If Sree Gaursundar is worshipped Sree Krishna is necessarily and simultaneously worshipped. And Sree Gaursundar can be worshipped by all. The worship of Sree Krishna is not possible for the soul in the conditioned state. The worship of Sree Gaursundar is available even in the conditioned state for the mere asking. Neither attainment nor continuance of the unconditioned state is possible except by the service of Sree Gaursundar.

In others words those who do not avail of the Magnanimity of Krishna can never obtain His loving service. The worship of Sree Gaursundar, alike in the free and conditioned states, has thus a claim on all which is superior even to that of Sree Krishna Himself.

The worship of Sree Gaursundar is attainable by all for the mere asking. But this asking disposition itself is the free gift of Sree Nityananda. There is no cause for the grace of Nityananda. The causeless grace of Nityananda is the cause of the undeserved grace of Sree Gaursundar. Those alone who doubt or are disposed to minimize the Supreme quality of the grace of Nityananda are denied the worship of Sree Gaursundar. Nityananda is the Best-Beloved of Sree Gaursundar. Nityananda is Manifest Form of Sree Gaursundar. Nityananda is the accredited hawker of the Supreme Mercy of Sree Gaursundar. Nityananda calls everyone to the service of Sree Gaursundar. Those who do not respond to the call of Nityananda are doomed to eternal perdition. The only course that is fully open to all souls really desirous of serving Sree Krishna is to seek the worship of Sree Gaursundar under the guidance of Sree Nityananda Who manifests Himself to all without exception.

The apparently uncalled-for manifestation of Sree Nityananda to the eclipsed consciousness of man need not be regarded with that contempt which is so lavishly bestowed by empiric thinkers on that form of Elevationism which relies on the pseudo-Scripture for the cheap attainment of worldly felicity. It is no doubt possible for the conditioned soul by means of the resources of his limited reason working on sense experience to attain to temporary freedom from the conditions of limited existence. But if the attainment of liberation from the fetters of the Limiting Energy happens to be installed as the summum bonum of one's empiric activities the goal becomes realisable (?) in the form of the temporary suspension of one's individual existence. In other words the mundane contents may be artificially eliminated from our limited consciousness for a time resulting in a temporary mundane vacuum which is equivalent to the commission of empiric suicide. This consummation, indeed, possesses, at a certain stage of our worldly experience, a strange fascination as offering a respite to our baffled spirit. The so-called progress of our empiric knowledge produces at this stage a destructive recoil from the utter hollowness of its laborious acheivements. To honest minds who are privileged to feel this basic undesirability of the mental existence Nihilism in the form of despair of a realisable goal of earthly

perfection, suggests itself as the only legitimate consummation of all worldly activity. Scepticism and Agnosticism which are also the offspring of worldly altruism (?), are never more than merely tentative attitudes. Whereas Liberationism is the definite shutting down of the door on the empiric stage. It is the deliberated, convinced and, therefore, mischievous and really fatal, acceptance of the Negation of existence as the result of dis-illusionment coming in the wake of the pursuit of so-called altruistic worldly activity.

Neither worldly Elevationism nor worldly Salvationism, the two alternative planks of Empiricism, can ever lead to any really desirable goal. It is absolutely necessary to reflect on the inevitable result of any course of activity before it can be definitely accepted as beneficial or recommended to others as such. In this world man is, indeed, found to be walking blindfold. He regards himself quite fortunate if he can secure any tiny morsel of enjoyment or avoid the painful consequences of the indulgence of his apparently natural aptitudes. But this is far too short-sighted. It is beside the point to plead inevitability by past experience for being reconciled to such a fearful lot. The iron barrier of all the empiric conventions need not make us be in love with the chains of eternal slavery. It should not prevent us from being eager for the attainment of our natural state of unalloyed eternal felicity which is the message of Sree Nityananda.

The revealed Scriptures tell us of the method by which we can get rid of the snares of both worldly Elevationism and worldly Salvationism. They point out the sure and fearful consequences of the pursuit of either earthly course. But their warning goes unheeded so long as a person continues to cherish altruistic, really malicious, worldly pursuits. Nay the warnings themselves are apt to be misunderstood as encouragements. There are pedantic schools who have set themselves to the task, which is so congenial to the worldly disposition, of proving Scriptural sanction for those worldly activities. This has given rise to the Elevationist and Salvationist interpretations of the Scriptures.

Even for a person who is sincerely desirous of not deceiving himself and others in this most important of all affairs of humanity the Scriptures themselves do not supply any real standing ground. He is sure to misunderstand them, or not to understand them at all, if he tries to find out their meaning by his own unaided limited intellect. It is, however, only to such enquirers that Sree Nityananda manifests Himself of His own accord. Sree Nityananda is at once recognised as the only Transcendental Teacher. The Scriptures

themselves tell us that it is never possible to understand the real meaning of the Word of God without the Help of the bonafide Teacher or Sree Guru.

Sree Nityananda is the Manifest Form of Sree Gaursundar. He is the serving facsimile of Godhead Himself. There is an Order of Divinities. The Unity of the Divinity does not mean that He has not Infinity of Real Substantive Forms. All the Forms of the Divinity are Distinctive Divine Persons. They have distinctive Natures and Activities. Sree Nityananda is the Manifestive Form of the Absolute. Sree Gaursundar is, no doubt, the Only Teacher of all persons. But the Teaching of Sree Gaursundar is made available to the tiny intellect of man by the Grace of His Manifestive Form Sree Nityananda. To deny the Function of Sree Nityananda is to deny the function of Godhead as Teacher. Such denial is tantamount to the assertion that Sree Gaursundar should have no function in the matter of manifesting Himself. It would leave our puppy brain to its own undiluted sophistries which is so dear to the heart of the empiricist.

Therefore the Scriptures have put the worship of Sree Guru above that of Godhead Himself. Sree Guru is no other than the Manifestation of Sree Nityananda. The Manifestive Function of Godhead need not be opposed by any person who is really desirous of receiving enlightenment from Above. There are no doubt any number of pseudo-gurus in this realm of the Deluding Energy. It is no one's business to fall into the clutches of these rascals. Neither is it anybody's business not to seek the Help of the bonafide Teacher of the Scriptures. The bonafide Teacher is the Manifestation of Sree Nityananda Himself. Sree Guru is the Divinity Himself in His Eternal Role as the only Teacher of all souls. Numerical reference has an absolutely wholesome significance in the Absolute Personality.

Sree Nityananda eternally manifests Himself to all persons as the Teacher enthroned in every heart. Those who learn to pay proper attention to Him in due course find Him everywhere. Sree Guru who initiates us into the meaning of the Scriptures and the Gurus who teach us during the period of novitiate are realised as the associated counter-whole and counterparts of Sree Nityananda. Therefore do the Madhva-Gaudiya Vaishnavas, in strict pursuance of the Scriptural injunctions, regard the worship of Sree Nityananda, represented fully by the initiating Guru, as superior to even that of Sree Gaursundar Himself.

Shree Vyas-Puja Homage

At the Lotus Feet of His Divine Grace Paramahansa Paribrajakacharyya (108) Shree Bhakti Siddhanta Saraswati Goswami on the occasion of the 58th Anniversary of His most Auspicious Advent

Our Most Affectionate Divine Master,

On the occasion of this 58th Anniversary of Your Advent into this world, we beg most humbly to lay at Your Divine Feet this humble offering of our heart's pure devotion. May our affectionate Divine Master out of His infinite mercy vouchsafe to overlook its inadequacies and imperfections and be pleased to accept it.

Most Revered Prabhupada,

What we owe to You we can only know and express by Your Divine Grace and through submission at Your Divine Feet. The greatest of mercies that You have vouchsafed to us has been this that You have taught us to submit to Your Divive Feet, which have bound us to them notwithstanding our wrong aptitude to run away.

Divine Teacher of the Absolute Truth.

You are the only preacher of the religion of unconditional service to the Transcendental Personality of Godhead in this age of contentions. You are the sole propounder of real theism in this age of almost universal atheism often masked under the profession of various selfish and worldly aspirations. By Your teachings, practice and special inimitable characteristics, You have unmistakably demonstrated that You are the real Acharyya worth the name, markedly distinguished from others who have adopted this name as a profession.

Divine Teacher of Unalloyed Devotion,

You have discarded in the most uncompromising repudiations all unethical and unscriptural conducts, and taught us that unalloyed devotion to the Personal Absolute should be totally devoi pand destitute of every form nay, of even the slightest tinge of worldliness. You have denounced most emphatically the deeds of the seekers of transitory fruits from their order-suppliers, we mean, obscured deluding aspects of the Absolute, who appear to be altruistic, and as such, fruitive acts with a bartering spirit more than often lead even the so-called theistic but really less cautious and scrutinising people astray.

You yield to none in denouncing in the most scathing and unequivocal terms the cult and doctrine of indolence

or negation of reality and diversity as well as that Impersonalist school of thought which totally denies all-harmonious activities or manifestations even in the Transcendental Realm of the Personal Absolute.

Affectionate Divine Guide,

You have thus graciously protected, are protecting and will protect us, fallen souls, from those pseudo-benefactors of humanity by Your clearest warning and signalling against the most treacherous pitfalls of their deluding ideas, thoughts, activities and writings. You have there-by shown the distinctive characteristics of the real Acharyyaship of Theism in all its phases and stages.

Not only this, but by Your discourses, sermons and manifold activities You have further impressed, on every sincere seeker after the Absolute Truth, the Positive Personality of the Absolute. You have placed before us as the true and highest conception of our final Goal, the Entire and Full Aspect of Theism, targeted in the Personality of the Ever-Existent, All-Intelligent and All-Blissful—the All-Charming, All-Mellifluent Shree Krishna, the Son of Nanda-Yashoda of Braja, Who eternally shines in His All-Beautiful, All-Attractive Figure in Brindaban, subduing His Over-powering, Awe-striking, Majestic Magnitude and Prowess in His Person of Shree Narayana. He is the One Predominating Enjoyer of all sentient and insentient entities in the fullest æsthetic aspect.

Divine Messenger of the Absolute Truth,

You have further taught us that Shree Krishna in His Entire Form can and does come to us, feeble, fallen and fettered souls, in symbolic shapes as His innumerable Names, Words or Concepts, Who are certainly and unchallengeably indissociable from and identical with His Transcendental Figure. You are, at present, the unique Messenger of this singular message, appearing in the same line of succession from the Supreme Lord Shree Krishna Chaitanya Who graciously disseminated this Truth while traversing the South about 420 years ago. None can be competent enough to give Him away save and except Himself or His Predominated Counter-Whole. You are not satisfied with any lip-deed proposition of partial service. You urge every one to open, without the least reservation, his full receptive faculty for receiving this Full Gift. And you have never failed to bestow this Unique Gift, viz., the Name of the All-love Shree Krishna to all without any distinction whatsoever.

Most Revered Guide and Preceptor,

You have explained that this world of three dimensions is a perverted reflection of the Realm of the Absolute and that it is a prison-house of correction for those disloyal souls who have

abused or misused their innate free will or independence by posing themselves as vain imitators of Shree Krishna in enjoying with all their senses *Maya*, that has transformed herself into the objects of this mundane manifestations. Shree Krishna, therefore, conceals Himself before their sensuous perception and they find only His dissociating and deluding potency *Maya*, that eclipses Krishna's Transcendental Entity from their angular vision and imprisons them with two garbs of a prisoner, viz., the body and the mind, which always meddle with mundane manifestations of phenomenal and noumenal Nature.

Most Beloved of the Personal Absolute,

The prominent characteristic of Your theistic enterprises lies in this that, no matter how foolishly arrogant or intoxicated with the pride of empiric knowledge people may be, You effectively try to correct and redeem these fallen souls and restore them to their Eternal Original Home—the Realm of the Absolute. The Supreme Lord Shree Krishna Chaitanya, being Himself identical with Shree Krishna, has showed us the Royal Road how to love and serve best the Supreme Autocrat, remaining in this life and world even. The Supreme Lord with His Transcendental Personality, Attributes, Paraphernalia of Dependents and Pastimes out of His causeless mercy reveals Himself in His identical Names, Words or Concepts through the lips of His best Beloved to all His earnest, sincere and fully submissive hearers, viz., disciples. The Name gradually reveals and blossoms into His identical Figure, Attributes, Paraphernalia and Pastimes.

Most Merciful Revealer of Shree Krishna Nama,

You have for this purpose inculcated that the constant cultivation of Shree Krishna Nama with all His Predominated Dependents through ears and tongues is the only Means and Hope for a fallen soul who places his whole-hearted, all-time and unconditional service at the disposal of the Transcendental Courier of that Message. You have thrust these truths home into the hearts of all earnest and sincere seekers of the Absolute Truth by Your lip and life. By rightly following the cream of all the Vedas Shreemad Bhagabatam and the Embodiment of Bhagabatam—Shree Krishna Chaitanya and His Most Beloved Associates headed by Shree Rupa Goswami—You have taught us the Vedic Truth that every soul or entity undergoing sentences of penalty in this perverted prison-cell, is, in his unalloyed substance, an eternal servant of the Predominated Dependent of the Supreme Lord Shree Krishna, and in order to be reinstated in his original abode and position, he should incessantly

and constantly chant and utter the Names or Words of the Supreme Lord Shree Krishna; this should be the central leading idea and guiding principle which must urge and actuate all his theistic enterprises and activities in this life and life after.

Most Revered Bestower of the Unalloyed Service of Shree Gaura Krishna.

More than this, since You have begun to carry on Your propagation work less than two decades ago, You have, in this world of idealistic theories controversy and challenge, translated with signal success Your theistic thoughts in numerous ways. Most humbly to refer to a few, among a legion of others—

(1) You have started purely theistic periodicals—a daily, a weekly, a fortnightly and a monthly, as organs of the Transcendental Message from the Absolute Realm in different languages in different centres and provinces of India which promise soon to spread throughout the world and to bring home both to the cultured and the uncultured irrespective of caste, sex or colour the absolute necessity of leading the purely theistic life of a *Karshna*.

(2) You have established Maths with residential preaching institutions, inhabited by hundreds of wholly dedicated and highly educated persons, pure in thoughts, words, and deeds ever willing to sacrifice themselves at the altar of the propagation of the Ever-beneficial Absolute Truth, for imparting and disseminating theistic education in all its aspects and stages to elementary as well as advanced students, and arranged to hold periodical celebrations therein, and theistic exhibitions—a revolution in the annals of theistic enterprises of propagation—in order to afford to sincere seekers a unique opportunity to come in contact with and grasp properly the esoteric super-excellent art, science and literature of their Eternal Transcendental Home.

(3) You have restored to the cognisance of lovers of theism, to their great delight, the specified but forgotten places sanctified by the Advent and Activities of the Supreme Lord and His associate Devotees by holding annually circumambulation ceremonies round these sanctified places.

(4) You have established printing houses whence You have arranged for cheap publications of theistic *Shastras* so as to bring them within easy reach of one and all, thereby disseminating broadcast the real unchallengeable cogent imports and purports of the generally inaccessible and impenetrable *Shruties* that reveal themselves in hearts, full of unalloyed devotion to the Acharyya.

(5) You are commemorating the Divine Footsteps of the Supreme Lord Shree Krishna Chaitanya Who flooded the whole country with waves of

unalloyed æsthetic Loving service to the Autocratic All-love as is rendered by His Predominated Associate Counter-whole, by establishing His Divine Footprints in different specified parts of both Northern and Southern India after You have personally traversed them. By this, You have taught us to have our minds transformed into unadulterated and transcendental pedestals of the Divine Footprints of the Supreme Absolute—His Eternal Abode of Freedom—so that, the Autocratic All-love can most freely and wilfully move and manipulate us according to His Sweet Will. This is the Highest Goal and *summum bonum* of all human souls.

(6) Last but not the least is Your truly practical interpretation of unalloyed *Varnashrama Dharma*. Hitherto all other theistic and even non-theistic teachers, though professing to base their cults on the *Vedas*, have confined themselves to *Varnashrama Dharma* as their means. It is the Supreme Lord Shree Krishna Chaitanya and His Acknowledged Most Beloved Associates like You Who have exhorted most emphatically all people of this world, irrespective of caste, colour or clime, to follow the real underlying esoteric spirit and interpretations of *Shreemad Bhagabatam* that have shown unequivocally the pre-eminence, supremacy and super-excellence of *Paramhansa Dharma* which is innate, intrinsic and essential in all beings, irrespective of sex, caste or colour, both animate or inanimate. The unalloyed *Varnashrama Dharma*, that is subjugated by and subservient to *Paramhansa Dharma*, as propounded by *Shremad Bhagabatam* is the only divine institution which, when followed scrupulously, has solved, is still solving and will solve most conclusively many an intricate puzzling problem or dilemma regarding religion, ethics and society of mankind and which promises undoubtedly to usher in an era of Ever Blissful Harmony and Concord here, after extirpating disruptive discord from the face of the Earth. Further, we have had the rarest fortune of listening from Your Divine Lips that Krishna-Nama alone is the constant companion and object of incessant culture of all *Paramhansas*. As all souls, when fully awakened, are *Paramhansas*, so no soul is debarred from an access to or acceptance by Krishna-Nama, the Symbolised Form of the Supreme Autocrat.

Most Revered Representative and Acknowledged Successor of Shree Vyasdeva,

The One singular characteristic feature in Your writings and speeches is that no reader or hearer can, notwithstanding his pedantic erudition and strenuous efforts, misconstrue, misinterpret or mould the unequivocal and ultra-cautious words and sentences in them ; so much so, that he must either

accept the import and purport which You spare no pains to hammer and drive home to Your readers and hearers with unfailing energy and unflinching zeal, or be totally callous to them. There could not be any alternative or midway ;—it is not an exaggeration in the least as we all know it.

Most Revered Messenger of the Absolute Truth,

In these ways, to name only a few of the special features of Your Lip and Life, You have most glaringly showed and taught us, Your incompetent disciples, how to devote hundred per cent. whole-time service to the Predominating All-Beautiful Autocrat and His Predominated Best-beloved Counter-Whole in both reverential and confidential palatable moods.

Best Beloved of Shree Gaura-Sundara,

In offering this humble homage at Your Divine Lotus-Feet, we thought we could do nothing more congenial to beloved devotees of the Supreme Absolute Shree Gaura-Krishna than describe Your acts of mercy by Your Grace alone. It is not our intention to try to please any one else in this matter. We make our prostrated obeisances to the Divine Lotus-Feet of Shree Gurudeva Who is most graciously pleased to open our eyes, sealed with the impenetrable gloom of utter ignorance or Nesisence, by the ever-beneficial spikes of the collyrium of Transcendental Unalloyed Knowledge of the Personal Absolute and lay ourselves wholly and completely at Your Divine Feet to be engaged and employed in the way that is pleasing and suitable to You for the furtherance of the Sweet Will of Shree Gaura-Krishna.

Your Divine Grace's most humble and eternal servants,

The Members of Madras Gaudiya Math.

CATHEDRAL,
The 26th February, 1932.

A Review

"Shree Bhashyam" translated into English by Dewan Bahadur V. K. Ramanujachari. Vols I, II & III. 8vo. pp. 1–LXX. 1–930 & 1–224. To be had of the author, Kumbhokonum, Madras.

WE have on our table three handy volumes of "Shree Bhashyam" translated into English by Dewan Bahadur V. K. Ramanujachari. The whole is priced at Rs 10/8/- for bound cover and Rs 11/- for full calico. Lovers of theistic learning—readers who have got a theistic inclination as distinguished from speculative champions of mundane intellectualism can very well afford this small sum for decorating the shelves of their Library. The present edition is commendable to the readers for its nice diction as well as for its beautiful get up.

The not-easy style of the famous author of Shree Bhashyam of Brahma Sutras has been made easy as far as possible as the translator has spared no pains for his readers by supplying necessary notes where-ever they are needed. The third volume is a supplement furnishing the English translations of the Texts culled in the body; while the first volume covers the first chapter and the second volume the three subsequent chapters of the Shree Bhashyam. The translator has isolated some portion of his elaborate explanations to a different book in order to give relief to his readers while dealing with stiffer problems. Though Bodhayana, Dramirha and other commentators attempted to place their respective views in the minds of theistic community of old, such treatises are rarely available due to energetic exploitations of the writings of impersonalists. Shree Ramanuja at the instigation of his former preceptor Shree Yamunachari, penned his views in the theistic line in his "Shree Bhashyam".

The primary attempts of establishing theism in this materialistic Age should have a welcoming seat in the hearts of all lovers of true theism who should not be carried away by the nude but apparently inviting feats of monism. The intransigentism offered by the apathetic researches prove, in find, hard fetters to the easy-going impers malism of the soft-hearted henotheists who are apt to carry on their Zoo-morphic or Anthropomorphic sensuous endeavours suiting the mundane mentality of busy onlookers of sensuous conceptions.

The pedantic scholars of vague impersonalism as well as those counting

upon inductive rationalistic tendency based on mundane manifestations, will have an unforeseen opportunity to go through these pages, if they can set themselves free from participating in their respective provinces. As a true realist, as a sincere following of the transcendental realists—we have every hope that a perusal of these pages of Shree Bhashyam can easily persuade the drooping mentality of the so-called intelligentia to submit to theistic devotion. The rationalistic and theistic arguments of the author of Shree Bhashyam that can dispel the foggy observations of the recalcitrants, though having seeming features of mundane conceptions that always impede the course of sojourners of the phenomenal sphere, will always be a relishing sauce to theistic thoughts. So we owe much to the renowed author of Shree Bhashyam in furnishing a lot of informations which contradict the short-sighted views of so-called retionalists.

The Gaudiya Commentary which goes by the name of Shree Govinda Bhashyam of the Aphorisms of Vadarayana is the latest exposition of all anti-theistic speculations and can be regarded as a very good supplement to Shree Bhashyam. And therein many oppositions have been met by the extraordinarily brilliant theistic genius of Srimad Baladeva Vidyabhusan. The late Major B. D. Bose of Allahabad has already furnished the theistic society with an English rendering of the same from the Panini Office. The specially characteristic exposition of Shree Govinda Bhashyam is known briefly as the famous Achintya-Bheda-bheda interpretation, instead of being included in the phase of Distinctive Monism only. On the other hand, the author not only included all healthy arguments of different theistic communities in his Govinda Bhashyam but has also suitably classified them with a clearer view of devotion, besides amply amplifyng them from the writings of the Great Master Sreemad Jiva Goswami of our Gaudiya school.

The real scope of the Vedanta has been briefly summed up in nine Prameyas (प्रमेय) through the undeviated appreciation of its singular position by Pramana (प्रमाण).

The Personality of Godhead is identical with the Transcendental Word. Impersonified connotations could never denote the full scope of denotation of the Absolute Personality. Though classed as an imperfect or partial phase of the Personal Integer yet this abstract neuter-phase would necessarily come under the category of the Full Personality of Godhead. He is All-potent. He has All-pervading and unceasingly manifestive blissful Existence. The subservient atomic potency of the Spiritual Existence is

liable to be captivated by an overwhelming divergent potency that can operate on the infinitesimal ancillary part of His Sentient Energy. But though individual transcendent potentates only can sever connection with the rigorous capture of His Divergent Energy, they have originally proved to dislocate themselves from the Integer by bearing different transitory wrappers produced by that Captivating Divergent Energy. The transcendental message alone, through unfettered preceptors and savants acknowledged to be His Own, can recover the health of fallen diseased souls by effecting their liberation from impediments of Nature. The transcendental and mundane manifestive aspects as well as all entities are inherent in the Absolute Integer with their co-operating and differentiating phases. Unalloyed devotion to the Personality of Godhead will bring all souls here to the Absolute Integer Who is Incessantly Blissful, Who is All-Knowledge and Who is Ever-Existing to Whom uninterrupted service can be offered by unalloyed souls in order to develop eternal, all-knowing and transcendental entheasm.

Sree Vyasa-Puja Homage

TELEGRAM

On this day of Your Advent to this world, we beg to tender our hearty homage to Your Divine Feet. Though our frail bodies remain far away our hearts cling close to Your Divine Feet. You from a distance only augment our yearning and we feel Your influence everywhere and perceive Your presence in all our senses and our souls are drinking deep the sweet ambrosia of Your Lotus Feet.

Blessed is the Sun that dawned such a day on earth offering opportunity to us for having You, our Eternal Master, nearest and dearest Lord.

You have graciously appeared on this earth to reclaim Your own servants and for the deliverance of all fallen souls. Rightly You have shewn devotion to be the highest, to be the sublimest of all forms of Sadhana ever known to mankind. To undeceive the frail humanity You have exposed all forms of pseudo-religions in their true colours, by boldly offering a comparative estimate of different kinds of religion in vogue.

The unerring principles of theism have always been Your standard in such

comparative study. You have upheld the banner of full-fledged theism by demonstrating the personality of Krishna as propagated by Lord Sree Krishna Chaitanya. You have established the Absolute autocracy of the Paramount Lord Krishna Who is the Sole Enjoyer of the jeevas and everything of the phenomenal universe being mere objects of His enjoyment.

On a perfect analysis You have shown the distinction between body, mind and soul. You have taught body and mind to be the two perishable gross and subtle coverings of the essential part, the soul which is the separated part of Krishna and is thus eternal in nature, his real function being the eternal service of Krishna. Being infinitesimal in form he is capable of being engrossed by Maya but still deliverable by Bhakti alone. It is Your Divine Grace Who has expounded to us that Krishna-prem is the only summum bonum of life.

Shastric tenets seeming only as extraneous maxims so long proved meaningless but now they have been actually realised by Your living example; so You are the great Acharyya that India needed ere long.

We envy Dravida, today glorified with Your august presence. Dravida being the sheltering home of Sanatan Shastras will find in You the real fulfilment of their time-honoured Vedic culture. We thank the South for withstanding foreign influence of reckless living in hedonistic pursuit of what is now-a-days termed as life daubed with the name of civilization. Will they not know that You are in their midst as the embodied epitome of the ancient learning and Sadhana which have kept their life and culture so long intact. The South has been fertilised by streams of Satwata Sampradayas under the lead of four Acharyyas and is now surely fit for receiving and utilising Your sublime message and thereby the people of South will fulfil their Sadhana of ages.

We were aggrieved to see the atmosphere of the South for sometime vitiated by the prevalence of material eclecticism of some pseudo-Sampradaya getting hold of the simple-minded but now the atmosphere seems to have been purified by Your presence and the people of the South will now appreciate Your message and be able to discriminate between that modern mushroom religion and the Vedic Sanatan Dharma.

Your Divine magic touch has turned the distant Southerners today our kith and kin and we further hope to embrace the whole of the world in no time as our brothers through the Divine touch of Your Grace. We all wholeheartedly bow to Thee and are glad to congratulate the fortunate people of the South for worshipping You there today.

Father, we are at every moment reminded of that departed one, our most beloved Jagabandhu who so earnestly wished to celebrate Thy Puja in this Math last year but who, to our great sorrow, was snatched away from our midst in the dead of night before it could be done. As the ever-ready fulfiller of the wishes of Thy devoted ones may we not expect to carry out his hearts sacred longings next year in this Temple made by him of hallowed memory.

Calcutta,
26-2-32

Kunja Behari Vidyabhusan
On Behalf of GAUDIYA MATH devotees.

All Glory to the Divine Master and the Supreme Lord Sree Gauranga

Sree Vyasa Puja Humble Homage

Your Divine Grace,

1. First of all we bow down our head and prostrate ourselves to your Divine Lotus feet.

2. We have come here this evening to worship Your Holy Feet by offering our heartfelt gratitude and showing our deep regard and love for Your Divine Grace.

3. Steeped in the gloom of ignorance (Avidya) we do not know how to worship Your Lotus Feet. We are ashamed of our ineptitude. Our Empiric knowledge is an anathema too foul to enable us to approach Your Divine Lotus Feet. The education we have received in the Universities is absolutely divorced from religion—the baneful effect of which is now being experienced by the authorities in the Godless spirit and don't care attitude of the young alumni placed in charge of their alma mater.

4. To redeem ourselves from this dreadful chasm of Nescience and enlighten us with the true knowledge of relationship between Godhead and ourselves Your Divine Grace has, out of Your Divine altruistic nature, established the Thakur Bhakti-Vinode Institute at Sreedham Mayapur, Dist. Nadia, after the holy name of Thakur Bhakti-Vinode—the pioneer of Vaishnavism—or Bhagabat Dharma of pristine glory—during whose life time a new era of unalloyed devotion dawned upon the horizon of the Vaishnava world.

5. Thakur Bhakti-Vinode Institute has been located at Sreedham Mayapur, Old Nabadwip the then Oxford of

gal—the Birthplace of Sri Chaitanya aprabhu—to inculcate His teachings ng all young learners without nction of caste, creed or colour. The itute is, therefore, unique in its as it imparts University education d on ethical and theistic principles two main pivots upon which the dation of the Institute hinges.

i. Your Divine Grace is the itest of the modern teachers of the d, in the sense that the education irted by Your Gracious Self in the r preaching centres in different parts ie country of which Sree Chaitanya h stands in the fore-front has an loyed grounding in pure Theism morals.

'. Our life is an unending series rgetfulness, a series of inert inertia ing us to the merry-go-round gordola) of weal and woe, births rebirths, heaven and hell and so). But Your Divine Grace has ued us from this vortex of endless amorphosis by infusing in us the ering and invigorating influence of r soul-stirring teachings, as depicted the "Shikshastakam" of Lord itanya, the ever blissful Sree shna Sankirtanam, the very life of less Learning, the main prop and ar of all Theism, in their true aspect.

Your Divine Grace,

We are sojourners in this foreign l always hankering after the four-fold mirage of piety, wealth, lust and salvation with which we have been deluded, from time immemorial, to this doleful tantalisation. But Your Divine Grace, out of compassion for fallen creatures like ourselves, has appeared before us to deliver us from this four-fold enigma of self-deception by presenting before our soul's eye the ever-Blissful Region wherein is manifested the jubilant pastimes of the All-Beautiful, All-Loving, All-Attracting Lord Krishna with all His paraphernalia.

9. Your Divine Grace,

We have now fallen under the clutches of Kali Juga, the era of self-sufficiency and hypocrisy, gambling and carousing, debauchery and butchery, greed of emoluments, false name and fame, though instances of Hiranya-kashipu, demon Ravana and Kansa, Jarasandha and Durjodhana are not rare amongst us. But Your Divine Grace has redeemed us from the terrible grips of those demoniac characters by conferring upon us an ever-ready self-luminous Spiritual Search-light with which we can foresee those hydra-headed gorgons in human forms, lurking under cover of green grass out-side with a hideous mouth wide-open inside, ready to swallow us.

10. Your Divine Grace is one of the Greatest Exponents of Vedanta as taught and promulgated by Lord Chaitanya through-out the length and

breadth of the country some four hundred years ago. Your age is therefore an age of regeneration of Transcendental Truths as expounded in the Vedas and Upanishads, the Geeta and the Bhagabatam.

11. Your Divine Grace has taught us the All-Embracing undisputed principles of the Bhagabatam, the only Book Divine that will ever remain enshrined with all His glory in the hearts of genuine Vaishnavas when all the works of the world are doomed to destruction.

12. Your Divine Grace has taught us this simple truth that every individual soul is an atomic part and parcel of the All-pervading Universal Soul simultaneously distinct and non-distinct a fact which is incomprehensible to human reasoning and is, therefore, a living Chaitanya Math wherein dwells the Supreme Lord Sree Chaitanya and His Associated Manifestive Counter-Whole, Sree Gurudeva identical with Nityananda.

13. Your Divine Grace has taught us this fundamental principle that unless and until a devotee approaches with submissive spirit, honest enquiry and implicit obedience to the Holy feet of Nityananda, now appeared before us as the only World-Teacher, he is debarred from attaining to the Lotus Feet of Lord Sree Chitanya, the combined Embodiment of the Predominating and the Predominated Moities of the Absolute. Your Divine Grace is, therefore, the living Manifestation of Sree Chaitanya-Bani the Gospel of Absolute Thuth Who, when enters into our listening ears, dispels the gloom of age-long ignorance (Avidyā) from our heart and makes it the bower of juvenile Pastimes of the Spiritual-Despot of Brindaban.

14. Every Logos emanating from Your Divine Lips is a source of perennial entheasm and represents a Spiritual Kaleidoscope which, when seen through our soul's eye, produces, at every turn, a panorama of endless variety of Beautiful Images harmonisingly dancing in beautiful circles round the Central Figure of Love, Truth and Beauty.

15. Your Transcendental discourses drop manna and serve as a panacea for all secular diseases, specially the three-fold miseries (Tapas) with which wise-acres of the world are generally afflicted. Your *Harikirtana*, like the self-effulgent Sun, always emits the light of true devotion to your followers eliminating thereby the darkness of mental turpitude arising from Karma, Yoga and Jnana.

16. Your Divine Grace,

We have been terribly suffering from the ulcerous diseases of Elevation and Salvation, the septic co-effects of our Empiric Knowledge. But Your sharp penetrating Shastric reasonings,

like a successful surgical operation, while cutting to the quick, are, though bitter and painful at the outset, yet soothing and pacifying in the long run.

17. Your Divine Grace is the Namacharyya of the Modern age. You have, by Your ennobling influnces of ambrosial Sree Krishna Kirtan, established the super-excellent utility of Nama-Sankirtana as distinguished from the Twilight-Nama (Namavas) and the obscured-Nama (Nama-paradha). The obscurity vanishes as soon as the twilight (Aurora) appears in the eastern horizon and the twilight disappears as soon as the Sun of Holy Name is reflected and becomes visible in our unobstructed enlightened retina.

18. Your Divine Grace has conferred upon us the greatest boon of the true knowledge of the Nama (identical with the Personality of Godhead), the Dhama (the spiritual Blissful Abode) and the Kama (unalloyed burning desire for the gratification of the spiritual Senses of Lord Krishna), a boon which cannot be achieved unless and until one surrenders himself completely at Your Divine Lotus Feet. True Knowledge, by Your Divine Grace, grows in the awakened soul on the Transcendental Soil. But if, on the contrary, we assume ourselves to lord it over the Deluding Energy of the Lord (Maya), on the score of our empiric knowledge, we are at once enthralled by her three-fold gunas and identify ourselves with the fictitious name, fictitious region and fictitious mundane affinity forgetting our real name, real abode and real desire to serve the Absolute Reality. But Your Divine Grace by your incessant Sree-Krishna-Sankirtana has stemmed the tide of this whirlpool of misty illusion and steered clear our vessel of human life to the Spiritual Haven of Nama, Dhama and Kama, saving it from being foundered on the rocks of Scylla (self-aggrandisement) and the whirlpools of Charibdys (self-annihilation). Strict adherence to the proper and godly use of everything in the spirit of worldly artless detachment (Yukta-vairagya) and strict avoidance of pseudo-asceticism (Falgu vairagya) are the safe-guards vouchsafed by Your Divine Grace with which Your devotees safely keep themselves aloof from the contaminating influence of the simulators.

20. United we stand and divided we fall. Your Divine Grace has taught us this fundamental principle that spiritual separation enhances the bond of spiritual union. But this bond of union cannot be attained so long as we are couped up within the four walls of three-dimensions. All efforts, however great, to achieve this end, dwindle into insignificance when they are translated

into action. Just as a circle is imperfect without a centre, myriads of cyphers carry no value without the initial integer one, so when the Central Figure of All-Love, All-Intelligence and All-Bliss, the One without a second is ignored, all our attempts, in any sphere of life, become null and void. But the super-excellence of Your Divine Grace's sublime teachings has always served as a stimulant to target all our activities to the gratification of the spiritual Senses of Krishna, the Lord of Brindaban, which alone can give us Krishna-Prema, the summum bonum of our human existence. Your Divine words teach us that the slightest deflection from the Central Figure of Love, Beauty and Truth will surely end in moral leprosy, chaotic disorder and disruptive destruction and that sincere service rendered by a devotee with whatever he possesses, his body, mind, word, wealth and soul towards the gratification of the Supreme Lord will surely stand him in good stead in this life and hereafter.

21. The education, therefore, according to Your Divine Grace, aims at not embellishing ourselves with the University distinction of Doctorates and P.R.S.'s the be-all and end-all of our existence but at awakening our now-lying-dormant inner-self to the loving service of the Supreme Lord and His devotees under the proper guidance of a self-realised soul who is Gurudeva or Representative of the Supreme Lord. Your Divine Grace has taught us also that he who has implicit faith in and abiding obedience towards Gurudeva and the Supreme Lord as well, which is the same thing, is in the ken of all Inspired Truths revealed in Vedas.

22. Your Divine Grace has enlightened us in regard to the fundamental principles of the Vedas, the three, distinct aspects of the Absolute Truth namely (1) the Knowledge of Relationship that exists between Godhead and ourselves, (2) of Means i.e. the unalloyed devotion of nine different methods of which the Holy Nama-Sankirtana stands foremost and lastly (3) of the Needs i.e. the Love of Krishna, the Final Beatitude.

23. In the days of yore the geocentric notion of earth was subverted by the heliocentric. Similarly, the magnetic influence of your sublime and powerful teachings has totally upset the geocentric thoughts of the following 'Isms' namely, (1) Psilanthropism (2) Anthropomorphism (3) Apotheosism (4) Henotheism (5) Cathonitheism (6) Buddhism (7) Pantheism (8) Agnosticism (9) Scepticism, (in other words Atheism) the illegitimate offspring of Godless Empiricism and established the heliocentric Truth of Theism embodying the natural aptitude of our unadulterated inner-self. Thus it may be truly said that

ıe speculations of Benares School have stained a crushing defeat at the ınds of Your Divine Grace by the tablishment of the true principles of aimisharanya or Bhagabat School. he publications of Scriptural Texts in fferent languages under Your Divine litorship, the elucidation of Gaudiya-ashya by Your Divine Grace of those ıastric Literatures, the Periodicals ıd Journals published in different nguages, the preaching-centres estab-ished in different parts of the country ɔm where self-realised souls, under our Divine Guidance, preach the ıctrine of Universal Love, establishments the Divine-Foot-prints of the Lotus ıet of Lord Chaitanya in various parts the country, bear ample testimony the fact mentioned above.

24. Your Divine Grace has also lightened us with an analytical ınesis of Theism and Empiricism. ɔm the former spring up, in propor-ɔn to the Spiritual development of ul's realisation of God, the four-fold ɔrship of (1) the One All pervading-niversal Vashudeva (2) Lakshmi-arayana (3) Sita-Rama and finally lminating in (4) Radha-Krishna in rindabana. From the latter sprang) the gradual four fold off-shoots of) Atheism, (2) Scepticism, (3) gnosticism and (4) Pantheism. Your ivine Grace has re-established and vived the time-honoured systems of Varna and Ashrama, long in a moribund state, on the basis of pure Theistic principles as depicted in the Geeta and the Bhagabatam. One versed in the knowledge of Brahman, the Effulgent Aspect of the Deity, is a Brahmana. A Brahmana who attains to the worship of Vishnu, the Supreme Lord of the Universe, at all times, under all circumstances, is a Vaishnava, be he a caste-Brahmin or Pariah, or pass himself off as a Brahmachari, a Grihastha, a Hindu, a Muhammadan, or a Christian, or whatever caste or community he may belong to

25. The sands on the sea-beach, the stars on the Milky-way and the ripples of the Ocean can be counted but the Divine attributes of Your Divine Nature can hardly be estimated by the limited knowledge of poor creatures like ourselves. Fallible as we are, we are always deeply engrossed with our mental speculations and hallucinative ideas. Under these handicaps we know not Who Your Divine Grace is and with what inner motive Your Divinity has come down to tread upon this terrafirma. Nobody can know Your Divinity unless Your Divinity manifests Himself to him. Nobody can chant any thing in praise of your Divinity, unless Your Divinity gives him power to do so. Your Grace reveals Himself to him whom Your Divinity pleases to be revealed to. Unless your Divinity reveal

Himself in the purified heart, it is impossible for a devotee to realise Godhead. The Supreme Lord, therefore, reveals Himself through Your Divinity to the devotee in his unalloyed existence, as the Associated Counter-Whole of the Predominating Integer.

26. Like dwarfs aspiring after the moon we have tried to give vent to our feelings of Love and Reverence for Your Divine Grace and we know not whether they are eligible to touch Your Holy Lotus Feet. But knowing fully well that Your heart is too full of the milk of Divine kindness to overlook fallen creature like ourselves, we have ventured to approach Your Divine Lotus Feet on this auspicious moment with this humble prayer of our hearts.

27. May Your Divine Grace graciously accept this humble homage of our loyal hearts. May Your Divine Grace dwell in the inmost recesses of our hearts and bless us to obey Your Divine Command under all circumstances and teach us from within that we may learn to devote all our energies and activities to the loving service of the Supreme Lord Sri Krishna and His Loving Devotees with all humility, sincerity, and selflessness, under the benign Guidance of Your Divine Grace. Again we make our prostrated obeisances to Your Divine Lotus Feet Who has been graciously pleased to open our eyes, long sealed in the gloom of utter ignorance, by the spike of the eye-salve of Transcendental Knowledge.

In loyal obedience and submissiveness,
Your Divine Grace's most humble servants,
The Teachers of the Thakur Bhakti Vinode Institute

Sreedham Mayapur.
Sree Chaitanya Math,
The 26th February, 1932.

The Presidential Address at the All-Theistic Conference

Fourth day's Sitting

(*Continued from P. 221, January, 1932.*)

The theory that professes compatibility of the spiritual with the mundane is, indeed, a perversion of Illusionism. The Illusionists (Mayavadins) profess with the lip that they admit the existence of all entities. But as a matter of fact they disown the existence of Godhead Himself. They do not admit the Eternal Name, Form, Quality, Activity and Individualities of the servitors of the Divinity. They manufacture the processes of anthropomorphism by attributing to Godhead conduct that is applicable to humanity and apotheosis by imagining the possession of Divine Power by mortal men. By these silly methods they seek to be-daub with mundane impurity the substantive Reality Who is the Fullness of Existence, Cognition and Bliss, by discarding the Eternal Sacred Name, Form, etc., of Godhead. Zoo-morphism which attributes Divinity to lower animals, is also a concoction of these people. All of them are worshippers of Idols (*butparasth*).

Real Rama-Nrisingha-Baraha-Matsya-Kurma etc., are Narayana Himself waited upon by all His distinctive Divine Paraphernalia,—Each with His Own Eternal Divine Name, Form, Quality, Infinity of individual servitors, Activity. Each is Lord of the Deluding Potency, All of Them being Transcendental Vishnu-Personalities. Every One of Them has His Own Eternal Vaikuntha (Absolute Realm). They descend by Their causeless Mercy at Their Own sweet Will to the world of limitations from Their Own Vaikunthas in order to manifest Themselves to the jeevas inhabiting this mundane world, by remaining fully in Vaikuntha and maintaining in tact Their unconditional immunity from all regulative principles. They are not the categories of the objects of worship or heroes of the professors of anthropomorphism, apotheosis, zoo-morphism, idolatry, latitudinarianism that seeks to include spirit and matter in a common category, or illusionism.

The fancies, hypocrisies, pretences of worship, of those who affect to make no categorical distinctive between spirit and matter, like unto the futile endeavours of the demon Ravana in his abduction of the mundane duplicate of

Divine Seeta, can never touch the fringe of the Divine Category of Vishnu Who wholly transcends all limiting attempts. Those who possess the knowledge of the soul offer their eternal worship to the Divine Person Who is Eternal, Real, Indivisible, Full-Existence, Full-Cognition, Full-Bliss, having His Eternal Name, Form, Quality, Activity, distinctive Servitors,—by discarding all impurities of this extraneous world.

The Illusionist (Mayavadin) cherishes the evil aptitude of attributing, or carrying, to the Divine Personality the limited unwholesome concepts of this world. The intoxication of his illusion never quits its hold of him. Even when he engages in the worship of Divinity Himself the blunder of confounding the Divinity with limited entities puts in its appearance. It is for this reason that the Mayavadin (illusionist) attributes the quality of unwholesomeness to things pertaining to the Divinity and fancies the Eternal Name, Form, Quality, Activity and Servitors of Godhead to be products of Physical Nature. A few even among the worshippers of Christ have supposed the chain of our Pauranic religious teachers to be apotheosists or zoomorphists. Such an attitude is due to absence of full consideration of the case on their part.

Real Sanatan-dharma (eternal function of all souls) —the religion preached by Shree Chaitanya—is not what such persons think it to be. The fundamental principle has been clearly expressed by an eminent follower of Shree Chaitanya. His words are, 'There is no worse blasphemy against Vishnu than to suppose that the Form of Vishnu is anything mundane."

Vishnu is uninterruptible Cognition, Existence and Bliss. In this world of limitations there is a plurality of substantive objective entities. In Vaikuntha there is One Indivisible Object of worship. In Vaikuntha there is no henotheism, polytheism or cathonitheism. Max Muller has applied the term 'henotheism' to convey a part of the significance of the process of worship known as 'panchopasana' (worship of five deities). Sadananda Yogindra has imagined an 'Ishwara' (Ruler of the world) as being the aggregate of inexpressible unknowables starting from the conception of '*sat*' (existent) and '*a-sat*' (non-existent). The ephemeral 'Ishwara' manufactured in the workshop of the imagination of Sadananda Yogindra is never the Entity Who is Real Godhead worshipped by fully theistic persons.

Shree Gaursundar says, "the Indivisible Cognitive Principle is Son of the Chief of Braja in Braja". In Absolute Cognition there is no mundane dualistic cognition. "The apprehension of good

id Evil in the dualistic state, is wholly speculation of the mind. 'This is ood, this is evil' all such knowledge is Error".

There is eternal difference between xclusive Monism and the Doctrine of conceivable Distinction-cum-non-Distinction. This difference is realisable the religion of spiritual service of e Divinity. It is unjustifiable to tempt a reconciliation of the eternal ference that separates the unspiritual alisation from the spiritual, the pure guition of the soul from the erroneous inking of the non-soul. Such an tempt is opposed to the principle of service of the Divinity.

In the philosopical literature of the School of Ramanuja we meet the consideration of the Potency of Godhead, categories being *chit* (cognition), *a-chit* (non-cognition) and Iswara (ruler). In the literature of Gaudiya Vaishnavas we find the terms *antaranga* (innner potency,) *Bahiranga* (outer potency) and *Tatastha* (potency of the line between the innner and outer potencies). If the term *chit* (cognition) would have been thoroughgoing it would not mix with *a-chit* (non-cognition).

(To be continued)

Taking Refuge in God

Longing for realisation

(Continued from P. 153, October, 1930)

1 And by me unawares When shall I forget
The memory of my gross self ?
Shall behold with my eyes The beauty of the realm of Braja
Full of the eternal spiritual bliss ?

2 In Brishabhanu's town When shall I have my birth,
Shall be married in Yabata ?
The mood of the milkmaid of Braja Will be my nature,
And there be no other disposition ?

3 My own realised body, My own realised name,
My own form, my own apparel,
By the power of Radha's mercy, O when shall I gain ?
And initiation into the love of Krishna ?

4 Going out to fetch The water of the Yamuna
Shall understand the love of the Divine pair ?
And smitten by love, Like a distracted maiden,
Shall sing the praise of Radha ?

Ourselves

Thakur Bhakti-vinode Institute, Sridham Mayapur

Mr. P. C. Mukherjee second Inspector of Schools, Presidency Division, Bengal, accompanied by Mr. J. C. Sikder, District Inspector of Schools, Nadia, officially visited Thakur Bhakti-vinode Institute of Sridham Mayapur on February 20th for reporting on the claims of the School for recognition by the University of Calcutta. In course of his inspection Mr. Mukherjee was pleased to record in the visitors' book his opinion that "the authorities have placed before themselves schemes and ideals which when fulfilled will be an object of pride not only to the district of Nadia, but to Bengal as well."

Sree Vyasa-Puja

Sree Vyasa-Puja was duly celebrated with an elaborate and special programme at Sree Purusottam Math, Puri on the 26th February. A samkirtan procession paid the Editor the compliment of visiting the sight of His Birth on this occasion of worship of Sree Guru.

Sree Vyasa-Puja was performed with great rejoicings by the devotees of Sree Chaitanya Math, Sridham Mayapur, on the 26th of February. The students and teachers of Thakur Bhakti-vinode Institute took a prominent part in the performances. Sripad Narahari Brahmachari performed the archan of Sree Guru at the Avidyaharan Natyamandir of Sree Chaitanya Math and was followed in the same function by the other devotees. Sripad Atindriya Bhaktigunakar spoke in praise of the greatness of Sree Guru and addresses in English, Bengali, Sanskrit, Oriya and other languages were read. The assembly joined enthusiastically in the aratrika at eventide as well as at the evening offering of bhoga to Sree Bigrahas and in the samkirtana, and honoured the mahaprasadam at the Math.

The Festival was also celebrated at all the branch Maths all over the country.

Festival of the disappearance of Srila Jagannathdas Babaji Maharaj

The Festival of the disappearance of Srila Jagannathdas Babaji Maharaj, the great Vaishnava saint who has made manifest to the view of the people of this Age Sridham Mayapur, the All-Holy Birth-Place of the Supreme Lord Sree Krishna Chaitanya, was celebrated with great solemnity on the 8th of March at Sree Gaudiya Math of Calcutta. On this sacred occasion His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj narrated to a huge and representative gathering of the citizens of Calcutta, the teachings and transcendental career of Srila Babaji Maharaj in a most eloquent discourse lasting for ever an hour and a half.

Propaganda

In the town of Khulna—His Holiness Tridand Swami Srimad Bhakti Pradip Tirtha Maharaj with a party of devotees arrived in the town of Khulna on the 28th of February. His Holiness conveyed to the people of the locality the tidings of the teachings of the Supreme Lord Sree Krishna Chaitanya during Feb. 28--March 4 according to the following porgramme

Feb. 28-29—exposition of Sanatan Siksha from Sree Chaitanya Charitamrita, at the residence of Babu Sarat Chandra Ghose B. E., District Engineer of Khulna.

March 1-2—lecture on the purpose and magnanimity of the Appearance of Sree Gauranga, at the Temple of Satya-Narayana of the Marwari community.

March 3—4-lecture in the afternoon from 3 P. M. to 6 P. M. on the teachings of Sree Chaitanya, at the residence of Babu Kishorimohan Ghose, retired Sub Engineer; from 7-10 P.M. exposition of the narrative of Sakshi Gopal from Sree Chaitnaya Charitamrita on the 3rd and of the narrative of Prahlad from Srimad Bhagabatam from 7-10 P. M. on the 4th, at the house of Babu Mahendranath Ghose M. A. B. L., Chairman of Khulna Municipality.

In the District of Midnapur—His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj accompanied by Pandit Sripad Siddhaswarup Brahmachariji and a party of devotees visited Mahadol, Rupchak and other neighbouring villages in course of a propaganda tour for the purpose of propagating the true teachings of the Supreme Lord with the

help of lantern slides in such clear manner that they may be intelligible to all persons. An attempt was made by upholders of pseudo-teachers of the religion to bring about a controversial opposition to the movement but their champions wisely refrained from undergoing the exposure of an open controversy. His Holiness toured these parts from Feb. 29 to March 2, addressing huge gatherings of the people on the subject of unalloyed devotion to the Lotus Feet of Krishna made available to all persons of this Iron Age by the unsurpassed mercy of the Supreme Lord Sree Krishna Chaitanya.

In Jaipur, Madras—Their Holinesses Tridandi Swamis Srimad Bhakti Hriday Bon Maharaj and Srimad Bhakti Rakshak Sridhar Maharaj with Sripad Pyarimohan Brahmachariji visited the State of Jaipur at the invitation of H. H. Raja Bahadar Sree Sree Sreebikramadeva Varma Maharajaln Garu for the purpose of preaching the religion of pure devotion there. Their Holinesses lectured in Sanskrit and English on Sanatan dharma at a meeting in the Palace presided over by His Highness who was very much impressed by the discourses and kindly promised to bear the cost of the erection of a Temple of noble dimensions to serve as the centre of propaganda of Sanatan dharma in the town of Madras. Chief Dewân Bahadar Mr. P. O. Reddier I. C. S. and Assistant Dewan Bahadur Mr. Ramsheshaya Garu deserve the best thanks of all for their sympathetic interest in the cause of the Eternal Religion.

Results of Bhakti-Sastri Examination

(Held in Calcutta Gaudiya Math on October 7, 1930)

First Class

1 Tridandiswami Sj. Bhakti Hriday Bon Maharaj.
2 Srijukta Kishorimohan Bhaktibandhab B. L.
3 ,, Sambidanandadas Adhikari B. A.

Intermediate Class

1 Srijukta Hayagrib Brahmachari
2 Tridandiswami Sj. Bhakti Sarbaswa Giri Maharaj
3 Tridandi Swami Sj. Bhakti Swarup Parbat Maharaj
4 Srijukta Dhirkrishna Brahmachari
5 ,, Prankrishnadas Adhikari
6 ,, Suresh Chandra Sinha B. L.
7 ,, Niyamanandadas Adhikari
8 ,, Atulananda Brahmachari
9 ,, Anupamdas Adhikari
10 ,, Sharangamuraridas Adhikari
11 ,, Sarbeswar Brahmachari
12 ,, Bir Chandra Brahmachari
13 ,, Acharyadas Pancharatracharya

General Class

1 Srijukta Brahmadas Goswami
2 ,, Haripada Bandyopadhyaya
3 ,, Pareshanubhab Brahmachari
4 ,, Krishnakishoredas Adhikari
5 ,, Krishnakanti Brahmachari Bhaktikusum
6 ,, Yajneswardas Adhikari
7 ,, Fenapananda Brahmachari
8 ,, Premprayojandas Adhikari
9 ,, Urdhamanthidas Adhikari
10 ,, Yasodakumardas Adhikari
11 ,, Nityagopal Mukhopadhyaya
12 ,, Radhagovindadas Adhikari B. A.
13 ,, Suryanarayan Panda
14 ,, Mahananda Brahmachari

(Held at Sridham Mayapur Paravidyapeetha on March 5, 1931)

Intermediate Class

1 Srijukta Bhudebdas Adhikari
2 ,, Advayajnananandadas Adhikari B.A.
3 ,, Bhababandhachchiddas Adhikari B L.

General Class

1 Srijukta Yadabananda Brahmachari
2 ,, Durdaibamochandas Adhikari
3 ,, Narayandas Adhikari
4 ,, Sanatanprasaddas Adhikari
5 ,, Hareram Brahmachari

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

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Sree Chaitanya in South India

ACCORDING to the testimony of Srila Krishnadas Kaviraj Goswami, the most illustrious author of Sree Chaitanya Charitamrita embodying the authentic account of His Transcendental Activities, the Supreme Lord Sree Chaitanya visited most of the holy tirthas of South India during 1510–11 A.D. Srila Kaviraj Goswami is careful to state that the Supreme Lord exerted the Power of His mercy even more bounteously in the South than in Nabadwip itself. Whatsoever person He came across during the whole course of His sojourn was made a Vaishnava and was infused the power of the Guru and commanded to instruct all people in the religion of pure devotion to Krishna by imparting to them the Name of Krishna. In this manner, says Kaviraj Goswami Prabhu, the *entire* population of South India were made Vaishnavas.

Empiric historians affect to regard these statements of Srila Kaviraj Goswami as the mere eulogies of a staunch partisan. Even honest persons who have the deepest regard for the author of Sree Chaitanya Charitamrita fail to understand how all trace and even memory of the *conversions* wrought by the Supreme Lord can have disappeared so completely from all those parts of the country within such a short period.

Now-a-days the importance of a Religion is calculated by the numerical strength of its professed followers. This

is one of the ordinary reasons why a Religion is always very particular that its followers should use its distinctive ceremonials and external marks. It is a common enough sentiment that impels even cultured persons to be conscientiously opposed to open compliance with the rituals of a creed that is not his own. Not that a rational person does really object to much of the forms and methods of the other creeds or cherishes any decidedly more convinced sentiment in favour of the conventions of his own professed cult. But nevertheless the sentiment is there in a very effective form. There is nothing very extraordinary, rationally speaking, in chanting the Name of Krishna in the company of *bona fide* devotees. It is the simplest conceivable form of worship in which a number of persons can actually and fully join. It is possible to induce other people to join in the function by substituting the names Allah and Jesus in place of Krishna. But even so there are not a few persons who, although they put up with much in their own religion that is regarded as conventional, will refuse to repeat a new name in company as being nothing short of a silly performance instead of being the highest religion.

The name of Krishna on the Lips of the Supreme Lord had the Power of making all persons, who heard, realise the Truth of Whom they had been told by the Scriptures. This was a most marvellous experience. In this Iron Age it is only the Name Krishna appearing on the lips of a *bonafide sadhu* who can lift the conditioned soul to the plane of the Absolute. As a matter of fact even the Scriptures also can only faintly express the Personality of Godhead. The mere study of the Scriptures can convey no full knowledge of the Absolute as Substantive Entity. But the *Name* Krishna has power to put a person on the Absolute plane and endow the words of the revealed Scriptures with their living meaning. On the plane of the Absolute all entities serve Godhead in an infinite variety of forms that run harmoniously into, instead of clashing against, one another. The vision of the person who once *hears* the *Name* of Krishna undergoes this marvellous change. He can only then really believe in Godhead because he understands and sees Whom he is to serve. He becomes in the Substantive sense a *bona fide* theist or *Vaishnava*.

One of the most familiar tenets of Vaishnavism acquaints us with the significant fact that it is impossible for one to know a Vaishnava except by the mercy of the latter. If the external marks and the regular performance of the rituals recommended by the Scriptures could make one a Vaishnava

then the process could, indeed, be handed down from father to son intact. But one person may scrupulously perform all these affairs and continue to be a non-Vaishnava, while another may omit them wholesale and yet be a genuine Vaishnava. It is never possible to find out the Vaishnava by these external marks.

But can a person be designated a Vaishnava who behaves contrary to the injunctions of the Scriptures? The Scriptures themselves exempt all Vaishnavas from the obligation of following any rule except the unerring impulse of their own pure selves.

This brings us to the all-important question of the place of ritualistic observances in the scheme of duties that are prescribed during novitiate under the *bona fide* spiritual guide viz., the Vaishnava Guru. No one except a Vaishnava is a real spiritual guide. The Vaishnava Guru does not make his disciple follow any definable course. He is found to act as an autocrat in relation to his disciple. Neither does he appear to pay the least attention to the letter of the Scriptural injunctions in settling the duties of his charge. One who is on a visit to one of the numerous Maths, or centres of training, established under the auspices of Sree Viswa Vaishnava Raj Sabha all over the country, cannot fail to notice the absence of anything like conventionalism. The conventions themselves, to the extent that they are allowed to be practised by particular inmates, are also found to be fully as natural expressions of a living faith in the Absolute as the unconventional life prescribed to another inmate of the institution.

It is for this reason that the life led by the inmates of these Maths has proved such a baffling enigma for the conventional understandings even of their genuine well-wishers. The Guru alone really knows his disciple. The Scriptures must not be supposed to be on a level with our so-called blundering rationalism. They never favour the creation of sect or dogma in their ordinary worldly sense. They want to set us free from the fetters of all wordly creed and dogma. They never prescribe any mechanical course to any individual. The formulation of general rules which are intended to be binding on the members of a community, is the sorry device of our bankrupt rationalism for contriving the destruction of free individual functioning.

Under these circumstances it is very hazardous to be at all sure on the honest assurance of the observers of external occurrences that the *wholesale conversion of all souls* that Srila Krishnadas Kaviraj Goswami Prabhu declares to have been effected by Sree Gaursundar, is only the baseless statements of an extraordinarily impudent

partisan of an unsuccessful well-meaning reformer of Religion. The Church of Lord Nityananda is open to all *souls* who really desire to function on the plane that is absolutely free from all limitations. All that is necessary for this purpose is to listen attentively to the Name of Krishna from the lips of His pure devotee. The Name being *identical* with the Enlightening Absolute, thereupon, automatically sets the hearer on the plane of pure cognition where he can function perfectly without any artificial aid of any kind whatsoever.

It is necessary to fix one's attention wholly on the Absolute. The devotee of the highest grade sees the Absolute in everything even of this relative world. The right vision sees everything right. The right vision does not confound wrong with right. There are pseudo-teachers of the Absolute who want us to overlook the distinction between wrong and right. There are those also who justify wrong and represent it as right. This is, to the extent that it is actually practised, the theory of conduct of exclusive unilateral non-distinctive Monism. These monists would make a clean slate of everything. They are against all rituals. They are against all activity, even cognitional activity of the right sort. What then are they for? They are for the commission of willing suicide for no reason whatever. It is not this content-less rationalism or hallucinative speculationism that the Vaishnava School offers in recommending the eternal spiritual service of the Absolute Person.

There are unlimited duties towards the Absolute to be rendered by every individual soul in the state of grace. It is not a clean slate. Those duties can have no mundane form which limits the scope of our activity. They have non-mundane form which does not so limit. The monist does not admit the possibility of unlimited form for the reason that it is incompatible with the conclusions of our present defective reason. On the plane of the Absolute there is both form and individuality as well as oneness. This is no doubt inconceivable to us at present. Neither need we strive with our present cognitive resources to measure the immeasurable.

True, the Scriptures do prescribe certain forms and rituals for the guidance of the novice. The disciple is not asked by the Scriptures to put himself under an incompetent guide. He is required to place himself under the unconditional guidance of the *bona fide* spiritual teacher. This apparently conflicts with the prospect of his unfettered freedom. But the *bona fide* teacher, and he alone, can remove the honest doubts of the enquiring pupil

regarding the realisable free state by *putting him on the plane of the Absolute.* It will not do to refuse to understand the true meaning of the Scriptures. Neither need one refuse the help of the *bona fide* spiritual guide for the purpose of being enabled to understand what it is beyond our present faculties to know. It is only then that we can understand the nature of the function on the Absolute plane. If we are less sincere we are liable to misunderstand everything.

The historian of Christianity, Muhammadanism, Buddhism, Hinduism etc., has, no doubt been very busy in chronicling the stories of the respective religions that are professed by the majority of the human race. No articulate critic professing those religions has yet declared it impossible for anybody to tell in the human language the story of the Doings of God. And if the Religions do not propose to tell us of the Doings of God do they deserve the name of Religion ? The doings of men have undoubtedly been recorded in the way that is perfectly intelligible to all men who take the trouble to read those records. But why should certain doings of men be called by the separate title of religious history ? A very old gentleman once told me that the Scriptures are as much the handi-work of man as any branch of human knowledge. According to our Scriptures the view which chooses to regard the doings of man to be on the same plane as the doings of the Divinity, is termed offence against Godhead.

The world stands in no need of any reformer. The world has a very competent person for guiding its minutest happenings. The person who finds that there is scope for reform of the world, himself stands in need of reform. The world goes on in its own perfect way. No person can deflect it by the breadth of an hair from the course chalked out for it by Providence. When we perceive any change being actually effected in the course of events of this world by the agency of any praticular individual we also know very well that the agent possesses no real power at any stage. The agent finds himself driven forward by a force belonging to a different category from himself.

The course of the world does not require to be changed by the activity of any person. What is necessary is to change our outlook on this very world. This was done for the contemporary generation by the Mercy of Sree Chaitanya. It could be known only to the recipients of His Mercy. The change in outlook must also have been effected without involving any necessarily perceptible change in the external look of affairs to which the vision of the empiric historian is necessarily

confined. The Scriptures declare that it is only necessary for one to listen with an open mind to the Name of Krishna from the lips of the *bona fide* devotee. As soon as Krishna enters the listening ear He clears up the vision of the listener so that he has no longer any ambition of even acting the part of a reformer of any other person, because he finds that nobody is left without the very Highest Guidance. He is, in fact, only anxious to realise this fact in all its fullness. It is, therefore, his own reform by the Grace of Godhead whose supreme necessity and nature he is increasingly enabled to realise by the eternally continuing mercy of the Supreme Lord. The empiric historian who is busy with the husking of chaff has no sense by which he may take note of events that affect the grain within.

The ambitious aptitude which is inherent in the idle brain of empiric hair-splitters, clouds the vision of deluded humanity and prevents it from paying its due attention to the Voice of Truth. The empiric brain must give up its attitude of self-sufficiency if it really wants to be enlightened. If its possessor viz., the conditioned soul is ever really enlightened by the causeless mercy of Sree Gaursundar the awakened soul will find himself on a plane which is beyond the ken of all the empiric chaff-grinders of this benighted world. But his deliverence will never be even suspected by his sage contemporaries.

Sree Ramanujacharya

IT is the intention of this short discourse to indicate the position of Sree Ramanujacharya in the order of the theistic teachers by the standard of the Absolute made fully available by the teachings of Sree Chaitanya. Sree Ramanuja's system admits all persons to the service of Godhead without distinction of caste or creed provided they submit unconditionally to the guidance of the spiritual preceptor. The followers of Ramanuja withdraw from all communion with society outside the pale of their own community.

The high honour accorded by the system to the servants of Godhead makes it resemble the system of Sree Chaitanya in one most important respect. The servants of the Lord stand apart from and above the classes of this world. They form the community of pure souls in which there is no room

for distinctions based upon the mundane principles of age, sex, occupation, learning or any quality of the head or the heart. The relations of the members of such society are entirely regulated by super-mundane considerations which are wholly unintelligible to the uninitiated.

The story about the wife who promised to offer her body to the lust of a neighbour in order to obtain the wherewithal for providing the alms of food for her spiritual preceptor and his associates when they chanced to present themselves to her home during the absence of her husband who praised her for her conduct in doing so, may not be appreciated by those who do not believe the sequel of the story. We are told in the concluding part of the narrative that as the remains of the food which had been offered to the Lord was taken to the neighbour by the couple who expressed their gratitude for his help asking him to honour the same there was a sudden change of mind of the amorously disposed trader. As he reverentially tasted the *mahaprasadam* all his former evil propensities left him for good and he fell down at the feet of the loyal lady whose mercy was the cause of his undeserved deliverance.

The above story is no exageration of the absolute submission to the Guru that is insisted upon by Sree Ramanuja as the most essential condition for admission into the spiritual community. Equal reverence is required to be shown to the associates and all the disciples of the Guru. The members stand to one another in the relationship of unconditional and unlimited service that has to be offered unasked. The only difference being that the Guru and the associates of the Guru are entitled to receive service without rendering it to the disciple.

This unconditional reverence for the Guru and His associates on the part of the disciple is the sine qua non as regards the practice of the function of *bhakti* or serving devotion to Sree Narayana Himself Who is, according to Sree Ramanuja, the only and final Recipient of all service. The unconditional service rendered to the *bona fide* devotee and specially to Sree Guru and His associates is identical with service rendered to Sree Narayana Himself. Ramanuja is very careful to distinguish between the *bona fide* devotee and the mere external assumption of the dress and signs of devotion. There is no question regarding the exclusive nature of the service that has to be offered to the Transcendental Object of all worship. The Holy Manifest Form (Archa) is not to be confounded with any object of this mundane world and is to be duly worshipped. No other *devata* except Vishnu can be worshipped. All communion with

nondevotees of Vishnu is to be carefully eschewed.

But all this notwithstanding Sree Chaitanya preferred the system of Madhva to that of Sree Ramanuja. Sree Madhva accepts the worship of the Cow-Boy of Braja as the Supreme Object of all worship. The Leela of Krishna is assigned a secondary place in the scheme of Sree Ramanuja. This is the most fundamental difference. It is due to the fact that Sree Ramanuja according to Sree Madhva and His followers, does not insist with sufficient emphasis the point of eternal and significant difference between the Supreme Lord and the jeeva. According to Sree Madhva the jeeva is a *dissociated* constituent of the Supreme Lord. By deference to the forms of Logic Sree Ramanuja is careful to point out the distinction and non-distinction that separates and unites the jeeva with Godhead. This appears to the followers of Madhva to be liable to be misunderstood by atheists who identify jeeva with Godhead. Madhva is emphatic on this point. He insists on the distinction between the jeeeva and Godhead as forming the only basis of all relationship between the two.

The system of Madhva is thus directly opposed to that of the exclusive Monists like Sree Sankaracharya. The essential feature of the religion of spiritual service of the Divinity consists in this that the service itself is the eternal natural function of the individual soul as its acceptance is that of the Divinity. The individual soul can never be recipient of any service by his own nature. The Personality of the Guru, as Guru, is identical with that of Godhead as the only Teacher. No jeeva as jeeva can be the teacher of the Word of Godhead. The principle is also recognised by Sree Ramanuja in his classification of jeeva. There is distinction between the eternal servants of the Supreme Lord and other jeevas who are liable to fall into the clutches of the Deluding Potency, in the phraseology of Sree Chaitanya. This distinction is stated but not fully developed by Sree Ramanuja. The activity of the Divine Potencies ensuring the eternal difference of function between the jeeva and Godhead and the conception of jeeva himself as being of the nature of an infinitesimal particle of the Divine Potency Proper, are more fully brought out in the system of Sree Chaitanya. In this most important respect the dualism of Madhva is nearer the mark than the distinctive Monotheism of Sree Ramanuja.

The Guru is Godhead Himself. There is no distinction of category between the Guru and the Supreme Lord but only one of function. The Guru is Godhead manifesting Himself as His Own Servant. Service of Sree Guru is, therefore, *identical* with the

service of Godhead. The jeeva cannot serve Godhead by his own right. The dissociated particle of Power cannot serve the Master of Power except as a subservient of Power. The Guru is Master of Power in the Role of Power for bestowing subserviency to Power. The Guru manifests Himself in and through His pure devotees. The pure devotees are the *associated counterparts* of the Guru. All this is implied by the system of Sree Ramanuja in one way and by that of Sree Madhva in a slightly different manner. There is no essential difference between those two systems but only a competition of love for unambignous exposition of their common position as advocating the exclusive and eternal transcendental service of the Supreme Lord Vishnu Who is Same as Krishna.

Both systems condemn the point of view of Monism which is the worst form of atheism. The plank of all Monistic philosophy, represented in current Hinduism by Sree Sankara, is absolute indentity between jeeva and the Ultimate located beyond all perception and conception as an inexpressible non-animate Singular Entity. This is bound to be the seemingly logical conclusion of empiric Logic seeking to build a theory of the Absolute with the materials of our present defective sense experience. In contradiction to this the system of Ramanuja taking its stand on the evidence of the revealed theistic Scriptures points to the existence of a concrete spiritual realm which is inaccessible to our present senses and to which our souls belong by their true super-mundane nature. That on this transcendental spiritual plane the soul has no other function than the exclusive service of the Divinity by actual direct spiritual communion. But both the spiritual realm as well as this mundane world are categorically distinct from the Divinity by Whose will alone they can be operative. The system of Madhva takes care to insist on the eternal nature of the serving function and condemns the view that there can be a more ultimate position. By His Declaration of the inconceivable transformability of Divine Power Sree Chaitanya demolishes the non-Distinctive Monistic position by furnishing the complete exposition of the function of the jeeva on the mundane plane as well as in the realm of the Absolute.

Sree Vyasa-Puja Homage.

(On the occasion of the fifty-eighth anniversary of the most auspicious Advent of my Divine Master Om Vishnupad Paramahansaparibrajakacharya Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj.)

My most affectionate Divine Master,

I make my obeisance to my Divine Master who opened my eyes, sealed with the gloom of ignorance, by the spike of the collyrium of knowledge.

I make my obeisance to the Vaishnavas who fulfil all our cherished desires, who are oceans of mercy and sanctifiers of the fallen.

By the causeless mercy of the pure devotees who are the eternal associates of my Divine Master I obtained the refuge of the Lotus Feet of my Divine Master on the most memorable day of my remembered existence, a little over five years ago. It has never been possible for me since then to distinguish between the mercy of my Divine Master and that of His associates. I have always felt them to be identical, but the mercy of the latter is the sure and only means of securing the mercy of the former. I repeat my firm conviction that the mercy of all His associates which is indivisible is the only means of obtaining and understanding the mercy of my Divine Master. But as His associates never permit any salutation to themselves in the presence of their Divine Master I shall not transgress against the wish of their hearts by my insufficient expression of a retationship that cannot be put into words.

My affectionate Master,

I have been accustomed ever since I found the refuge of Lotus Feet of Your Divine Grace to undertake nothing without seeking therein Your conscious guidance. I know well that no activity would be worth anything unless You have the guidance of it. The value of the guided activity is also no other than the guided activity itself. But although I have always been accustomed to invoke Your guidance at the outset of every undertaking I have received the real response only when I have had the privilege of acting by the advice of Your associates.

The recipient of your Grace alone knows that no one can really deserve it by any previous merit of his own. Those persons who confound merit with spiritual deserving can understand neither You nor your associates' ways. One is

made deserving of your Grace in and by the process of being delivered by Your causeless mercy. Therefore qualifications and disqualifications are alike and rightly ignored by Your associates in pressing the claims of seemingly the most undeserving persons to Your gracious acceptance.

My most affectionate Master,

But all this notwithstanding there is really such a thing as obstructive hypocrisy. There are persons who are hypocritically determined on principle not to listen to the advice of your associates nor act in accordance with the same even when they know that it is for their benefit. This is the really dangerous form of the vice and the only thing that shuts out all chance of redemption.

This is so because the recipient of Your Grace has to be a consenting party. Full consent is not expected under the circumstances. But deliberate opposition is required to be given up. Opposition to the Truth on the part of jeeva who is by his true nature capable of being disposed to the service of the Truth, is sometimes due to want of clear knowledge or unconscious perversity engendered by habitual preference for un-Truth. Such cases of lapse are not altogether incurable.

But as the conditioned jeeva is also really capable of wilful mischoice, and as this is the original cause of his present perverse ignorance, this dangerous fibre of his composite nature must by no means be overlooked. Those who are willing to extend their sympathy indiscriminately to these persons, do more mischief than good by their exhibition of such spurious liberalism. The hypocrite is not so condemnable as the person who is disposed to overlook absolute distinctions by deliberately refusing to have a clear perception of the end they ought to have in view. In the quest of the Absolute it is not given us to be able to succeed by the method of malicious bungling which is supposed by its employers to be sometimes efficacious in this world of delusions.

It is of course possible to refuse to correct one's loose ways of thinking on the plea that it has never been possible for man to arrive at a unanimous decision on any subject. Persons who are so disposed on principle, supposing it to be real liberalism to remain unconvinced, should not be allowed the free hand they desire in the matter. They are stubborn atheists whose crooked want of love for the Absolute Truth need not make us their lovers. These are the obstructive forms of hypocrisy. Unless a determined attempt is made from the very beginning to oppose and eschew all connections with the professor of such views

it is never possible to attain to the real service of the Absolute.

My most affectionate Divine Master,

I pray at Your Lotus Feet for the disposition of this absolute repugnance for the un-Truth and all followers of the un-Truth and equally absolute sympathy for all followers of the Truth of all grades. I now know by Your Grace that it is absolutely necessary to be at least on the Path if any substantive progress is to be achieved. I also know that the Path is identical with the Absolute and that those who show the least disposition for compromise on this vital issue have no love for the service of the Absolute.

My Divine Master,

You are the rock on which we have built all our prospects and present activities. You are the support, we are only the supported. Those who seek Your absolute support are fully incorporated with Yourself. No external association can bring any person to the plane of Your genuine associates. But even so those who choose to follow You, for any purpose except that of opposing the activities of Yourself and Your bona-fide associates, are sure to reap the supreme benefit of association with the devotees of the Absolute. The only danger against which we ought to be on our guard is conscious and unconscious hostility to Yourself and Your associates. I pray in all humility for the disposition that automatically saves from this dire offence.

My most affectionate Master,

You know everything. It is not possible for me to know everything. I can and need only know what it is necessary for me to know for understanding your purpose in regard to myself. I pray to you for the loyal disposition that is content with the measure of your Grace that may be vouchsafed to me as one among your accepted followers and which is in a position to realise the unequalled nature of your mercy in the same.

My affectionate Master,

May I have no fear in serving you without any reserve whatsoever. May I never enquire about your dispositions for to morrow except in regard to any part that concerns me. May I be disposed to know my part unreservedly from You and Your associates. May I be enabled to know that You forgive before You are prayed to for forgiveness and that You are equally forgiving even when You do not seem to forgive. May I never have the disposition to oppose You and Your associates in inconceivable purposes by my clamorous insignificance.

My affectionate Master,

May I have absolutely no fear either for the present or for the future. That is entirely Your look-out. May I always have perfect faith in Your absolute guidance. Those who know the real

nature of Your guidance also know that the only thing needful is to seek spontaneously what is, as a matter of fact, eternally and causelessly offered to all entities. They do not want anything that does not already exist in the fullest measure. They only want the disposition to seek it of their own accord.

One may lose sight of You in two ways. One may wish to avert his face from You in order not to see You. One may also wish to see You but may not be blessed with Your sight. One who does not wish to see You is not, however left to himself. He also sees You, not as You really are, but as he wishes You to appear to him. What such a person actually sees is not really Yourself but Your deluding face. But he has no organs by which he may enter into relationship with Your deluding aspect. He has accordingly to be given by Yourself suitable organs for cultivating his aversion to You. That is his intention and also his realisation. But You love him so well that You cannot afford to forego his love.

My most affectionate Master,

You are no poorer by missing the love of those who do not wish to love You at all. But they are certainly poor by missing their love for You. Their higher nature is left without sustenance by ceasing to love You. The spiritual body of the jeeva is subjected to unimaginable miseries by being thus deprived of every nourishment and being deluded into swallowing earth and stone in lieu of food into the bargain ; because the eternal service of the Absolute Truth is the very life of the soul in the state of his native purity as a particle of perfect cognition. The case of the soul in the conditioned state is verily like that of a person who is possessed by a vampire whom he hugs to his bosom but who can live only on the life-blood of her infatuated victim whom she also hates with all the hideous fury of her diabolical nature.

To turn one's face away from the Source of all enlightenment is to court the tender mercies of the vampire who by means of the physical body and mind sucks the life-blood of our soul by deluding us into the strange infatuation that the physical body and mind require to be nourished by a perennial supply of sensuous enjoyment by the abuse of the faculties of the soul in the interest, but really for the utter ruin of the soul. It is this sad condition, into which we choose to place ourselves with full knowledge of the inevitable to spite all the contrivances of the Source of all good, that instead of exciting the Master only calls forth the most exquisite manifestations of His causeles mercy.

My most affectionate Divine master,

But there is also another way of losing sight of you. One may wish to see You but may not be blessed with

Your sight for all his striving. In this world it is not possible to see You with our physical and mental resources that are made to prevent Your sight. But it is possible by Your causeless mercy to be miserable by missing Your sight. This realisation is thereupon fostered by all the entities of this world so that what was a source of forgetfulness of You becomes by Your matchless grace the potent means of feeding the wholesome misery of utter separation from You.

As soon as this realisation is attained there is found to exist an interminable series of activities towards every entity of this world. The object of these activities is to be thereby enabled to serve in the spirit One Who is inconceivable by the mind. You are no doubt visible to me in a certain mysterious way even now when my spiritual eye still continues to retain its worldly bondage. But it is now like looking at the reality through the speckled glasses that are always persuading me to the admission that You are really an ordinary mortal being like myself. The proceses has its obvious disadvantages. It is very easy to be persuaded that You are a mortal being and to treat You accordingly without being able to feel any anomaly. It is not less easy to suppose that I myself, meaning my present state, am also a pure soul and on the same level of existence with Yourself. These are no doubt very serious disadvantages and may produce the most fatal results if we are not on our guard against their insidious approaches.

But there are advantages that more than make up for the difficulties. It is only now possible for us to listen to Your words from Your own lips. Your words never deceive. It is also practicable to behave correctly towards You by the direction of Your own words. Thus relationship is established with You on Your own plane invisibly to ourselves. It is also possible for the same reason to have now a use for all entities of this world in the way that will have a reference to Your actual service.

My most affectionate Master,

There is yet another advantage of a most extraordinary nature. No person who is inimically disposed to You can be an associate in these activities. He is automatically left out. It is not, therefore, a mixed service that is rendered to You by conditioned souls who are the recipients of Your mercy. The spiritual is never amalgamated with the material. They are related to one another as light and darkness. There are gradations as one moves towards or away from the Source of light. But the Source of light cannot be approached by the resources of darkness.

As soon as one has his face turned towards the Source of light his activities automatically take him nearer the Source. Such activities are wholly beneficial. The activities of a person who is moving away from the Source of light are altogether unwholesome. It is one's bounden duty to eschew all relationship with such a person. There can be nothing in common between two persons who are moving towards opposite points of the compass. Whenever they meet they are bound to clash against one another. If they do not clash then it only shows that one of them must have been made to adopt the direction of the other. But,—as the power of the persons moving towards the Source of all power by the spontaneous attraction of the Source is bound to prevail over any opposition from the other who is under the centrifugal impulse,—the activities of Your accepted followers are entirely for the good of the world even though they sometimes seem to clash against the most cherished interests of the latter.

My most affectionate Master.

This world, therefore, is fit to be the plane of activity of Your followers as of Yourself with this all-important difference that whereas You are the Essence of the Plenary Spiritual Power of the Divinity having no affinity with the condemned mundane Potency which has no control over You and can not share Your Divine Nature with Your eternal associates; we, conditioned souls, are enabled by Your causeless mercy to find the very conditions that otherwise fetter us, transformed into the only means of progressing towards the service of the Divinity by Your protection and guidance even during our sojourn in this world. I am in a position to make use of this bold language due to my slight experience of association with Your accepted followers made available to me by Your causeless grace. It is for this reason that it is necessary for all to seek Your mercy for the purpose of performing our duty properly towards all entities of this world.

My most affectionate Divine Master,

It is in the above manner that there has been made available for mere sincere asking, the pirceless boon of spiritual association with the recipients of the mercies of Yourself and Your eternal associates for all conditioned souls who are debarred from spiritual living by the insuperable obstacle offered by the physical body and limited mind. Those who choose to be guided by You and Your eternal associates have their eyes turned towards the Source of light and for this reason there is no clash of interests in their society.

It is this spiritual society with open doors for all that You have made manifest to the view of all persons in this most sceptical of all the ages. I pray

s Your Lotus Feet on this most auspi-
ous occasion of the anniversary of
our Advent, in all sincerity that my
resent nature is capable of, that I may
e enabled by Your grace to progress
owards the purpose. You have in
iew in regard to me by submissive asso-
ation with Your eternal associates and
iscriminating association with those
ho profess to serve unconditionally you
nd your eternal associates, I pray to
e enabled to realise by your Grace that
he submissive association with your
ternal associates is not interruptible by
ny mundane obstruction. I pray to
e endowed with the saving judgment
hat I may cherish for your associates
or all eternity, by Your grace, only the
elationship of my unconditional subor-
ination to them and may never aspire
o be either their equal or superior.
Iay I never forget that it is only by
dmitting unreservedly their eternal
uperiority to myself that I can be
orthy of me practising my uncondi-
ional submission to your Lotus Feet in
ccordance with my profession made when I sought entry into the society of the brotherhood of your followers.

My most affectionate Master,

In offering this homage of my soul to your Lotus Feet I have sought inspiration from the mercy of the pure devotees who are your eternal followers and who always teach me how to serve you by placing before me their transcendental conduct not for my imitation because it is inimitable by mortals like myself but for providing the ideal which I am to follow and by following realise the nature of your bonafide service after I am relieved of this mortal coil.

May your Divine Grace out of your causeless mercy be pleased to accept my most unworthy offering and by Your gracious acceptance prevent the offence that is otherwise unavoidable and impart to me that purity of loving judgment by which I can remain ever attached to the Divine Support of Your Lotus Feet.

With innumerable prostrated obeisances to the Lotus Feet of Your Divine Grace I beg to subscribe myself.

YOUR DIVINE GRACE'S MOST UNWORTHY SERVANT,

Narayandas Adhikari

BHAKTISUDHAKAR BHAKTISHASTRI.

The Serpent Kaliya.

THERE is a beautiful lake of very sweet water in the Yamuna which bears the name of Kaliya. This lake happened to be infested by a most venomous Serpent from whom the lake derives its name. On a certain day while the cow-boys of Braja were out pasturing their calves on the wooded banks of the Yamuna they happened to feel thirsty and not knowing that the water of the lake had been poisoned by Kaliya drank of its water which resulted in their instantaneous death. On being apprised of their plight Krishna came to the spot and restored them to life.

Thereafter Krishna got down into the lake with the intention of sporting in its water. This enraged the hideous monster who forthwith came out of the depths of the lake in the company of his adherents and fell upon Krishna coiling Him up in their great hoods for Kaliya was a thousand-hooded Serpent and his brood were equally formidable.

Thus attacked by Kaliya with his whole brood Krishna appeared to faint away under their murderous onslaught. On seeing Him apparently slain by His enemies the cow-boys and all the assembled milkmen filled the air with their loud lamentations. But Krishna soon showed that He was quite safe and He forthwith climbed up the hoods of Kaliya and began to dance on his thousand heads. He danced in an infinite variety of the most marvellous of figures. The pressure of Krishna's Feet crushed the towering pride of the myriad-hooded monster. Kaliya lowered his hoods and vomited blood. But the Dance of Krishna did not cease. Kaliya was found tottering towards death when his wives came out of the lake and with palms joined in prayer begged Krishna to spare the life of their husband. The prayers of the wives of Kaliya who had faith in Krishna moved the Son of Nanda to have mercy on Kaliya. Krishna now desisted from His terrific Dance on condition that Kaliya was to quit the lake at once and to betake himself to his original home in the island of Ramanaka Krishna gave him His assurance that Garuda would now do him no harm as he would respect the print of His Feet on hoods of Kaliya. The water of the Kaliya lake was now rendered immune from all poison and became as sweet as it was before the advent of Kaliya.

The taming of Kaliya is one of the

Brindaban Pastimes of Boy-Krishna. Kaliya is the type of cunning and malice. He is the embodiment of unrelenting cruelty. There is no place for Kaliya in the happy realm of Braja. Deceit and cruelty are as poison to the artless loving nature of the denizens of Braja. It is quite conceivable for the confiding chums of Krishna not to entertain any suspicion regarding the malicious intention of cruel and deceitful persons whose purpose is to poison them against Krishna. They may even unwittingly fall into the counsel of such evil persons. But Krishna is sure to rescue His Own from the wiles of His enemy.

Nay Krishna has also a plan for curing the evil propensity of Kaliya himself. The process consists in making him feel the touches of His Dancing Feet. But Kaliya attempts to bear up against all curative chastisement. Instead of feeling the joy of supporting the Feet of Krishna on his nasty hoods the monster finds it impossible to bear his good fortune without undergoing the pangs of actual death. Even the loyal wives of Kaliya who desire the reformation of the monster and whose good wishes for his well-being are the cause of Krishna's mercy towards him are at last forced to intercede by a prayer for his banishment from the realm of Braja. But the pride of Kaliya had received a mortal check.

The banishment of Kaliya from the lake of the Yamuna has a most important spiritual significance. Those who have a purpose to create trouble among the pure devotees of Krishna by infecting their nature with their own malicious disposition meet with a certain degree of initial success in their nefarious undertaking. This emboldens them to make a direct attack on Krishna Himself when He appears on the scene of their depraved activities in order to restore the living faith of His Own bonafide associates.

Those who are not exceedingly clever can never be servants of Krishna. But the service of Krishna is also never available to those whose cunning is employed for depriving Krishna of the fullness of His enjoyment. Kaliya and those who are actuated by a naturally malicious disposition are also styled clever in the ordinary phraseology of this damned world. Such rascals may also have the impudence of taking their stand upon the texts of the Scriptures for using their cunning in the graceless attempt of depriving Krishna of the service of His Own. This kind of conduct may also pass undetected and may even be regarded as possessing the perfect skill of confidential service. But Krishna is sure to expose the real nature of the villainy just at the moment when it has been

successful in misleading His best-beloved ones.

It is, indeed, very difficult to understand the Ways of Krishna. Krishna apparently permits almost every form of offence to be perpetrated with impunity against His most beloved ones. This has the effect of providing an opportunity to His Own for proving their incomparable love for Himself and by means of this unique exhibition of their love to defeat in the most fruitful manner the machinations of His worst enemies. The friends and chums of Krishna are offered to the malice of cunning and relentless brutes in order to bring out the difference between the two and thereby enable the latter to desist from troubling the devotees of their own accord.

But these brutes are never allowed to associate with the servants of Krishna even after they forego their malice towards them. They are eternally debarred from the service of Krishna in Braja. But the touch of Krishna's Feet makes a real difference between the recipient of His mercy and the other brutes. Kaliya is no longer regarded by Garuda as the enemy of Krishna. Kaliya is, therefore, allowed a place among the protected of Krishna.

It does not follow that it is a paying business to poison the hearts of His servants against Krishna which is sure to be rewarded by the grant of His protection. Yes, this is so after the pride of the miscreant is thoroughly broken by being trod upon by Krishna Himself. He is thereby inspired with a most wholesome dread which effectively prevents him from trying to breed mischief among the bonafide devotees by owning an unwilling allegiance to Krishna and assuming the badge of His servitude by wearing on his head the print of His lotus Feet.

The mercy shown to Kaliya is so obviously and disproportionately great in its magnitude in face of the extreme gravity of his offence that no rationalistic explanation can do justice to its full beneficent significance.

Restoration of Tirtha Sree Braja-mandal

A project for the circumambulation of the Holy Sphere of Braja has been under contemplation of the Editor for some time past. It has given rise to the need for propaganda for enlightening the public regarding the real nature of the function.

The doctrine of Tirtha or place possessing spiritual sanctity or, rather, sanctifying efficacy, is probably the common property of all the great Religions. The functions, such as pilgrimage to and circumambulation of Tirthas, are closely associated with the above doctrine. Places connected with the Activities of the Divinity and His devotees are considered to possess special sanctifying power. The Sphere of Braja is connected with the Early Career of Sree Krishna. The Braja-Leela of Sree Krishna forms the central topic of Srimad Bhagabat which, according to Sree Chaitanya, contains the teachings of all the Scriptures in their only unambiguous form.

The tradition of the Appearance of Godhead in this mundane world is recorded in the old Scriptures of this country. These Divine Descents are infinite in number. An infinitesimal portion of Their Activities alone has been handed down by the Scriptures. The Scriptural Account is therefore, by no means exhaustive. But the narrative of the Doings of the Divinity possesses the distinguishing quality of the One Indivisible Absolute Truth. One particle of such narrative, therefore, possesses the living potentiality of disclosing the whole Truth.

The very abundance of the revealed literature of this country has given rise to lack of proper interest in the subject both among the people of the country and foreign students of religious history, for different and diverse reasons. The people of India to this day continue to cherish their Scriptural records with a deep and manifest reverence. The Hindus still claim to be guided in the minutest activities of their ordinary daily life by the teachings of the Scriptures. They have been accustomed to do so from time immemorial. The customs themselves, according to our best available testimony, have not been materially different for at least the last two millenniums either in spirit or form from what they are at the present day. This has bred the natural and universal disposition on the part of the people to their mechanical acceptance. This is not by any means an irrational attitude if we care to remember that the prin-

ciples underlying those customs have not lacked very careful and exhaustive consideration at the hands of a wonderfully gifted body of theological exponents during the long past with the result that the average person in India is in a better position to follow a theological argument of any real value than most persons in another country.

For one thing the Indian mind is accustomed to reject mechanically any proposition that aims solely at a mundane result. In the same way any proposal that makes any reference to Godhead is listened to with a patient reverence by young and old who consider the act of listening itself as a sufficient reward irrespective of any gain for the intellect. Towards a religious discourse the average Indian never seeks to excercise his critical instinct. All this is highly favourable to the reception of the Absolute Truth appearing on the lips of the *bonafide* Teacher. It also provides that perfect atmosphere of unprejudiced attentiveness on the part of one's hearers which is so necessary for being enabled to deliver the message of the Absolute.

The Indians revere the Sphere of Braja where Sree Krishna displayed to the view of humanity the Divine Activities of His Early Career. They mechanically perform the pilgrimage to the holy sites in the land of Braja sanctified by those Divine Events. They ask no questions, nor do they ever consider that it is necessary to know more than they do or what they will hear during the actual performance of the journey from their guides and associates. They are certainly liable to be cheated and misled often to their utter ruin. But only for preventing this possibility no Indian will consent to any radical change of their mentality in regard to the Absolute. The Indian is told by his Scriptures that the Tirtha derives its sanctity from the presence of the devotees of Godhead and their presence is guarantee against all real misadventure.

This leads to the question of the continual renewal of the sanctifying power of the Tirthas themselves by the presence of the *sadhus*. If no *sadhu* visits the Tirtha for a time then its sanctifying efficacy tends to become dormant. The *sadhu* knows whether a Tirtha is in the dormant condition or not. When Sree Nityananda made his pilgrimages to all the holy Tirthas of the country he found that Krishna was not to be found at any one of those places. Those Tirthas had been deserted by Godhead. In this Iron Age all Tirthas are said to have lost their efficacy. This must be evident to all impartial observers. The Tirthas are now the haunts of a large number of persons who possess a very questionable character. Add to this the fact

that the reputation of Tirthas for possessing the power to cleanse from sin, leads many persons to visit the places to get rid of the effects of most heinous offences. It is said by the Scriptures that the presence of these great sinners tend to pollute even the sanctity of these holy places. Many confirmed sinners make it a point of merit to settle down at these holy place to a life of avowed sinfulness in the hope that even the immoralities committed at the holy places have a sanctifying power. In the Kali Age all the Tirthas have for these reasons become the meeting places of the most unrepentant sinners. There is no wonder, therefore, that Sree Nityananda Prabhu did not find Krishna at any of those holy places. There were, indeed, the thrones of Krishna but those seats were all vacant.

The visit of Sree Nityananda to the Tirthas was the precursor of the Visit of the Supreme Lord Himself to those places. Nityananda had been told by certain extraordinarily well-informed persons whom he had put the question regarding the whereabouts of Krishna that He was at Nabadwip. The Lord was then to be found at only one place in this world viz, at Nabadwip. From Nabadwip the Lord visited almost all the Tirthas of the country as a sannyasin. He is said to have restored the Tirthas of Sree Brajamandal by the agency of Sree Sanatan Goswami. Have these activities of the Divinity made any perceptible change in the character of those places? To an external observer the contrary of this seems to be the case. Both Nabadwip and Brindaban head the list of the Tirthas for their notoriety as resorts of all the immoral persons of the country. Those inhabitants of the Tirthas who wear the garb of *sadhus* are regarded with no less suspicion by the laity in respect of their sinful propensities.

What then, it may be asked, is really meant by the process of restoration of the Tirthas if by its means they are not made safe and clean places? It is not contended that there are no religious persons at all at those holy places. Although when Nityananda did not find Krishna at any of those places it certainly means that not a single *sadhu* was to be found anywhere in spite of the countless hosts of persons in the garb of *sadhus* who have always been found to infest those places for exploiting the charity of the numerous, well-to-do pilgrims.

Historically speaking we find that something was done by the famous Six Goswamins for restoring the splendour of Sree Brindaban by the construction of number of lofty temples which are the oldest edifices of the place to this day. There were no buildings worthy of the name at

Brindaban when those temples were built. But there was the old tradition at the place that it had been the Scene of the Activities of Sree Krishna. Sree Chaitanya was shown all the holy sites by the cicerones during His Visit to the country in 1513 (?) A D. It is, therefore, possible for the local tradition to survive even when the Tirtha lies dormant. Sree Chaitanya did not re-identify the historic sites. This was not necessary as the old sites were already well-known.

The construction of the temples certainly added to the fame of the Tirthas and led to a larger influx of pilgrims. This is also responsible for the subsequent settlement of the suspicious characters in the garb of Vairagis and the almost open debaucheries that are practised by certain sections of so-called holy men and women in these days. The teachings of Sree Chaitanya and the Six Goswamins are now utterly neglected at the very shrines which had been set up for their practice. And in place of those teachings and practices one finds the prevalence of the very evils which it had been the purpose of their founders to cure by their means. Is the Divinity less powerful than the Principle of Evil ?

It is rank superstition that chooses to regard any place or entity of this mundane world as possessing any spiritual value. It is sheer contradiction in terms. The mundane is the denial of the spiritual. The *sadhu* has an eye for the spiritual. Sree Braja-mandal, the real Divine Realm, is never any earthly place or country. Nevertheless there is such a thing as the apparent use of the entities of this world by the *sadhu* who is the whole-time servant of Godhead. Why has the *sadhu* anything at all to do with the things of this world ? Can any mundane entity have any spiritual use ? Ambitious empiricists are always knocking at the portals of the Absolute for the right of entry there earned by worldly merit. Pseudo-*sadhus* are similarly crowding into the holy Tirthas by right of their garb and professing to be able to show others the way into the Realm of the Absolute by methods which no mortal man can understand. All this makes the confusion doubly confounded and one is apt to lose real sight of the issue.

For one thing it is necessary to shake off all lingering belief, if one is inclined to have any, that the Divine Realm of Braja cannot be reached by any human contrivance whatsoever. Neither can it be reached by simply donning the garb of a *sadhu* or by following mechanically or with honest faith the instructions of any person who has no access to the

Absolute. The Scriptures give no direct help in the matter. The Scriptures are as much mundane to the uninitiated as the Sphere of Braja.

Can the Realm of the Absolute be reached by the practice of morality without reference either to *sadhu* or the Scriptures? If I am loyal, truthful, kind-hearted, charitable, possess control over the animal passions, if I am intelligent, well-informed, without prejudice, open to conviction and accustomed to act up to my convictions at a sacrifice of labour and comforts, etc., etc., will it follow as a matter of course that Godhead will be pleased to disclose to me all the secrets of the Universe? In other words will these qualifications, which lead to success in worldly undertakings, be of similar efficacy in obtaining for me access to the Absolute? The answer is obvious. These qualities are certainly calculated to lead to conceivable worldly results and their success in such matters is perfectly intelligible. But is there any reason for expecting from them an effect which is not intended nor, as a matter of fact, at all conceivable to our present understanding? Neither morality nor immorality can ever lead to the Absolute but on the contrary both of them can only lead to very definitely calculable worldly results.

When, therefore, a rascal in the garb of a *sadhu* tells me that an immoral course can, in a manner that is unintelligible to me, lead to the Realm of the Absolute he is calculating on my credulity or ambitious instinct for making me a victim of his perfectly non-spiritual purpose which it is my clear duty to be able to avoid and it is no less my duty to all persons to expose the rascality that is hidden under the garb of the *sadhu*.

When the Scriptures tell us that the Absolute is not accessible to our present understanding they certainly do not intend that we are not to make the fullest use of our present faculties that is available to us. They, however, tell us that by no manner of use of our present faculties we can legitimately expect to have access to the Absolute. This is so self-evident. Why then are we invited to undertake the pilgrimage to Sree Brajamandal? As it is clearly only a mundane performance so far as I am concerned it can only lead to a mundane result. Even if I admit for the sake of argument that the country can at all be the Scene of Divine Activities even in an unintelligible sense how can I also not admit that it has produced no other but a mundane effect on me with whatever purpose I have chosen to tread its holy soil for numberless times, if such is, indeed, the fact?

But if I shift the appeal from the land to the person can you not agree

to listen to what the *sadhu* has got to say ? But who, indeed, is the *sadhu* to whom one is asked to listen ? There is a real answer to this question. One who talks of nothing else except the Absolute is the *sadhu*. It is possible for a person, if he is not disposed to be unduly prejudiced, to be able to follow the discourse on the Absolute. Such a person must not, however, commit himself to take anything on trust or to do anything that he cannot approve. It will, of course, be necessary to exercise full patience in order to be able to pick up the vocabulary of an entirely different plane.

Yes, all this is reasonable. But has this any connection with the call to join the circumambulation of the land of Braja as a function that is worth while from the rationalistic point of view ? Has the country about Mathura in itself got any spiritual efficacy ? Why should not the same result follow if I listen to the *sadhu* at some other locality ?

The two things are not exactly identical. Suppose you are introduced to this world for the purpose of picking up by direct perception what you are told by your teacher. It would be very easy for you to do so on account of your actual proximity to the objects that you are asked to observe. This world is not a figment of your imagination. It has got its own distinct subjective existence. So it is quite conceivable for you to be in the presence of this entity by obeying the conditions that obtain in this mundane world for the actual attainment of this particular purpose. You have agreed to listen to the *sadhu*. Your hearing faculty is a mundane thing. You do not object to make use of it. It is the purpose of the *sadhu* to enable you to make the acquaintance of the Divine Realm of Braja. In the same analogous way in which your present hearing faculty is to be enabled to attain the service of the Absolute your other faculties can also be made to render their service if only in order to cure them of their wrong aptitude of intervening with their mundane suggestion.

It is, therefore, only in order to help the function of hearing the transcendental sound from the lips of the pure devotee that it is proposed to find a corresponding occupation for the other faculties. Unless one serves Sree Brajamandal it is not possible for one to get rid of obstructing perception of limited space. But if one chooses to undertake only a sight-seeing excursion to the land of Braja in pursuance of one's idle inquisitiveness regarding a mundane subject, one cannot expect to find anything else than an undesirable aggravation of mundane proclivities.

It is, of course, perfectly true that the transcendental sound is all-sufficient

and a person must in all cases have recourse only to the spoken words of the *sadhu* for the attainment of spiritual enlightenment. During the sojourn to the land of Braja also it is only the transcendental sound that can give one even a function for the other faculties. But it is easier for a person to hear a subject that is also really present in a perceptible form to the other faculties which have a natural tendency to disturb one's attention by going after mundane objects while one is really willing to concentrate on hearing.

But it is also open to the Land of Braja to refuse to appear before the mundane senses of the conditioned soul. The *sadhu* alone knows whether the Divine Realm will condescend so to appear. The Divine Realm obeys only Her Lord. The restoration of the Tirtha, therefore, means nothing short of a Divine Dispensation. By the Mercy of Sree Gaursundar the Holy Realm of Braja is now really perceptible to the mundane senses of the conditioned soul by the causeless grace of the *sadhu*. Sree Gaursundar has made it possible for the *sadhu* to call the pilgrims for circumambultation of the Divine Realm of Braja by listening to his spoken words both as means and object as regards the attainment of this spiritual function. One Dispensation only helps the fulfilment of another. They never run counter to one another. No *sadhu* will undertake to lead the pilgrimage to a Tirtha that he knows to be inaccessible to the faculties of mortal man.

Srila Thakur Bhaktivinode reduced the physical hazards of the pilgrimage to the land of Braja by his pacification of the Kanjhars who used to rob and murder the unwary pilgrims most systematically. But this act of the *sadhu* did not dispense with the necessity of performing the pilgrimage under the guidance of a *bona fide* devotee. The pseudo-*sadhus* are far more dangerous to the pilgrim to the Divine Realm than any brigands of this world. It was better that there were fewer pilgrims to the land of Braja through fear of the Kanjhars than that the number of the victims of the pseudo-*sadhus* should increase. Those who choose to visit the Realm of Braja under the guidance of themselves or of pseudo *sadhus*, commit an offence against the Realm of God either deliberately or through mere inadvertance. This short article has been penned in order to submit the teaching of the Scriptures before both classes of readers.

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Madras Presidency's Homage

(MADRAS CITY CORPORATION)

Address to Sri Saraswati Goswami Maharaj

A brief but impressive function was witnessed in the 'Ripon Buildings' this afternoon the 29th. January, '32 when the City Corporation presented an address of welcome to Paramahansa Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj.

Councillors were present in large numbers as also a number of ratepayers and disciples of the Swamiji.

Mr. T. S. Ramaswami Aiyer, President and Mr. D. D. Warren, Comissioner, received the Swamiji at the entrance and conducted him to the Council Chamber. The Swamiji was garlanded.

Swami Anantavasudev Vidyabhusan a disciple of the Swamiji, gave a prayer song, after which the President read the address and presented it to Swamiji enclosed in a casket.

The address which was brief and extended a cordial welcome to Swamiji stated :—

"You have distinguished yourself not only as a religious teacher of profound learning in the several branches of theistic philosophy, but also as a practical reformer engaged in various activities for the universal welfare. While you are looked up to with reverence by thousands of your religious persuasion as a religious preceptor of rare erudition, you have maintained a lofty unsectarian outlook on life and on the many problems affecting our country. Your visit has been hailed with delight in our city as an event of great importance. We hope you will carry with you pleasant recollections of your visit to our city. In conclusion we pray that your laudable efforts in the religio-social and educational fields may be crowned with success and that you may be blessed with a long life full of love to all."

Reply

The Editor in replying, spoke as follows :—

My loving friends,—I deem it a great favour that you show this afternoon appreciative sympathy for an insignificant soul like me who have had the only ambition of serving you with a whole heart. The great Corporation you represent, constituted with generous and lofty-minded city-fathers like you has no doubt encouraged me by this cordial welcome. Worthy as you are, you look upon every individual of my calibre as an altruist ; but my feeble

endeavours are not quite fit for your kind reception. By following the higher and the highest altruists I find, the principal criterion in them is the God-loving spirit which is as it should be, respected by both civic administrators and the administered.

My connection with you as a visitor has amply been remunerated by your wonted generosity. I will surely carry the present happy recollection wherever I go and as long as I live. The altruistic mood which I in my feeble attempt find you though meant for the service of, and love for human beings specially of this metropolis will, I hope, ever tend to terminate in the fullest service of Godhead whose conciliatory parts do represent the lives of human beings.

My experience in my humble but honest endeavours in religio-social service and theistic education has impressed me that all our attempts should terminate in the Fountain Head Who is the only Regulator of our versatile mentality.

Civic regulations and enterprises may mean for temporal happiness of every individual of your city who receives your co-operation as a citizen; but I cherish it the permanent need of us all to engage all our activities in the Eternal Sustainer I mean the Personality of Godhead.

In fine, I offer my hearty thanks for the kind sympathy and high honour you have shown to me.

The councillors were then introduced to the Swamiji, after which the gathering broke up.

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER III

(*continued from P. 254, February, 1932.*)

81 The sannyasin said "I wish to beg for an alms",
The parent of Nityananda answered,
"Be it as thou wish'st".

82 The sannyasin said, "I am going on a pilgrimage ;
I have no good Brahmana to keep me company.

83 "This eldest boy of yours
Do thou give to me as companion for some days.

84 "I will cherish him more than my life ;
He will see all the holy places by different methods".

85 On hearing the words of the sannyasin
the pure good Brahmana
Was stricken with a great anxiety and sorrow in his mind.

86 "It is, indeed, my life that the sannyasin has begged ;
But I think I lose all if I do not give.

87 "In the olden days all great men have given
Their lives to the mendicants with joy.

88 "His Son Ramachandra was the Life of Dasharatha ;
In those ancient times Biswamitra begged to have Him as alms.

89 "Although the king did not live after being bereft of Rama,
Yet did he give,—so says the Purana.

90 "It is the very same thing that has happened to myself this day ;
Krishna save me in this great crisis of my soul's trial".

91 Providentially it is the very same party,
how can the mind be not the same ?
Or why else was Lakshmana born in his house ?

92 Pondering thus the Brahmana went up to his consort ;
And unto her he narrated all the details.

93 On hearing him the loyal wife, mother of the world,
Said, "That which is your wish is also mine, my lord".

94 Then the father of Nityananda came back to the sannyasin,
And, bending low his head, gave his son to the mendicant.

95 The good sannyasin went away taking with him Nityananda ;
In this manner Nityananda left his home.

96 No sooner was Nityananda gone than Hadai Pandit,
The Brahmana, fell prostrate on the ground in a swoon.

97 Who will describe the weeping and lamentations,
Stone and wood were rent hearing the same.

98 By the mellow quality of his serving mood
He became distracted and was like a dead thing ;
The people said, "Hado Ojha has turned mad".

99 For the space of three months he did not taste any food ;
His life was preserved by the power of Chaitanya.

100 Why does the Lord leave one who is so loving !
Such is the inconceivable intimate mood of Vishnu and the Vaishnavas.

101 Abandoning His mother, Devahuti, whose husband had already left her,
Lord Kapila went away from home with a tranquil mind.

102 Abandoning such a Vaishnava father as Vyasa
Shuka went away without once turning back his face.

103 Abandoning to her solitary home such a mother as Sachi
The Jewel of sannyasins left the world, quite unperturbed.

104 Such renunciation, in the cause of the supreme good, is never desertion ;
It is only rarely that some great soul can grasp the meaning of it.

105 All these pastimes are for the deliverance of the Jeeva ;
May the hardest wood be rent by listening to this.

106 It was a case like that of His father after he lost Sree Ramachandra.
By hearing which even the Yavana sheds copious tears.

107 In this manner after renouncing his home Nityananda-rai
Journeyed to the tirthas tasting the bliss of his own Divine Nature.

108 To Gaya, Kashi, Prayaga, Mathura, Dwaravati,
To the hermitage of Nara-Narayana, the magnanimous one bent his steps.

109 After visiting the home of the Buddhists he went on to the abode of Vyasa,
To Ranganatha, Setubandha and Malaya.

110 Then did the great One go to the holy city of Ananta,
Traversing the solitary forests, supremely fearless.

111 He went to the Gomati, Gandaki, Sarayu, Kavery ;
He enjoyed the pastime as he roamed over Ayodhya and the Dandaka forest.

112 He journeyed to Trimalla, Benkatanatha, Sapta-Godavari,
To the seat of Mahesha, the city of Kanyaka.

113 To Reba, Mahismati, Mallatirtha, Haridwara
Where in the past, Ganga had manifested her appearance.

114 In this manner after visiting all the tirthas Nityananda-rai came back again to Mathura.

115 No one can know the holy realm of Ananta ;
He thundered as he beheld the place of his former birth.

116 Always in the mood of the child, seeking none other expression,
He played with the dust in the heart of Brindabana.

117 He did not go anywhere in quest of food ;
He rolled in the dust of Brindabana as a child.

118 No one understood his open-hearted behaviour ;
He fed on nothing but the mellow quality of Krishna.

(To be continued)

Ourselves

Circumambulation of Sree Nabadwip-Dham The devotional function of the Annual Circumambulation of Sree Nabadwipdham was most successfully performed during March 12-19 by the devotees who assembled at Sridham Mayapur from all parts of the country. The vast concourse of the pilgrims starting from Sree Chaitanya Math in a huge samkirtana procession passed through the "Nine Islands" in due order in course of eight days under the lead of His Holiness Tridandi-swami Srimad Bhaktivivek Bharati Maharaj. Although the rush of pilgrims this year was very great on account of the lunar eclipse on the Eve of Advent of the Supreme Lord, the function passed off without untoward incident of any kind. The students of Thakur Bhaktivinode Institute offered their services as volunteers and proved of great help to the pilgrim.

Sridham Mayapur—The thirty-eighth Annual Meeting of *Sree Nabadwipdhampracharini Sabha* was held during March 20-22 and was attended by a very large number of devotees who had assembled from all parts of the country. The Editor presided. The Sabha met in the Natyamandir of Sree Yogapeetha on the 20th and the adjourned meetings were held on the 21st and 22nd respectively in the Avidyaharan Natyamandir of Sree Chaitanya Math. The detailed account of the meetings is given in the next issue.

Anniversary of the Advent of the Supreme Lord—The 446th Anniversary of the Advent of the Supreme Lord Sree Krishna-Chaitanya was celebrated at Sreedham Mayapur, the Place of the Nativity of the Lord, on the 22nd of March on a magnificent scale by samkirtanam and discourses on Krishna by the assembled devotees under the direction of the Editor and Tridandi Sannyasi Maharajas, Brahmacharins and other members of Sree Viswa-Vaishnava Raj Sabha. The total number of pilgrims this year unprecedentedly large on account of the lunar eclipse.

Thakur Bhaktivinode Institute :—Srijukta Brajakanta Guha M. A., I. C. S., District and Sessions Judge of Krishnagar presided at the distribution of prizes to the students of Thakur Bhaktivinode Institute whichcame offon April 3. Many leading gentlemen from Krishnagar and other parts of the District were present. His Holiness Srimad Bhakti Pradip Tirtha Maharaj, Head Master of the Institute, read the Annual Report. Srijukta Rajendranath Sen M. A., I. C. S., Principal, Krishnagar College, spoke in appreciation of the high ideal of the Institution. The Editor also addressed the meeting on the necessity of bringing modern educational efforts into line with the teachings of Mahaprabhu Sree Chaitanya. The learned President expressed his great satisfaction regarding the management of the School and the activities of the Mission in connection with the holy place of Advent of Sree Chaitanya and thanked the authorities of the School for providing with the opportunity of visiting Sridham Mayapur which was the fulfilment of a long cherished desire.

Means of communication :—The roads to Sridham Mayapur, that are ordinarily availed by the pilgrims, viz., those from Mahesganj Railway station and from Hular Ghat, opposite Nabadwip Ghat Railway station, have been improved as regards average level and have also been provided with a bridge each so that it will now be practicable for pilgrims to reach Sridham Mayapur on land during the rainy season by both tracks. The public are thankful to the Local and the District Boards and also to Sripad Beerchandra Brahmachari of Sree Chaitanya Math who supervised the work all through, for this long-delayed improvement in the means of communication to the most sacred Tirtha of all Bengal. We hope that the District Board of Nadia owe it to themselves, for the prestige and glory of Old Nabadwip, to carry out the project of metalling the road from Hular Ghat at an early date for rendering it practicable for traffic in motor buses and cars with Sridham Mayapur for the convenience of the great number of pilgrims and visitors who make use of the said road at all time of the year.

BRANCH MATHS :

Delhi Gaudiya Math :—The 446 Anniversary of Advent of the Supreme Lord was celebrated by a large number of devotees who assembled for the purpose in the premises of the Math at No. 13, Hanuman Road, New Delhi, on the 22nd March in the evening. Their

Holinesses Srimad B. S. Giri and B. B. Ashrama Maharajas addressed the public on the occasion.

On March 23rd His Holiness Srimad Giri Maharaj delivered a most interesting lecture on "the Philosophy of the Geeta and the Philosophy of Sree Chaitanya" on the invitation of the members, at the local Hari-Sabha, on the occasion of the inauguration of the New Buildings of the Sabha. His Holiness was under the necessity of refuting the view, which had been expressed by a previous speaker who had tried to prove that the Geeta teaches the cult of "work". His Holiness offered the theistic interpretation which establishes on irrefutable evidence that the Geeta teaches the religion of spiritual service (*Bhakti*) of Godhead from beginning to end. This interpretation was unanimously accepted by the large audience

Amlajora Prapannashrama :—Pandit Sripad Siddhaswarup Brahmachari delivered a lecture in the premises of the Math on the 30th of March to a large gathering of the local people in course of which Brahmachariji made it clear to his hearers that the true Nature of Godhead can be realised only by the method of submissive listening to the Transcendental Sound from the lips of the *bonafide* sadhus. This, said Brahmachariji, is the sum and substance of the preaching of the Gaudiya Math, the only institution that stands solely for this truly liberal spiritual interpretation of the Scriptures. On the following day Brahmachariji narrated to the people the Transcendental Leela of Sree Gauranga with the help of magic lantern slides.

Their Holinesses Srimad Sagar Maharaj and Srimad Bodhayan Maharaj conducted the Annual celebrations of the Amlajora Prapannashrama, which were most successfully concluded on the 15th of April by a great Nagarsamkirtana procession and the distribution of the Mahaprasadam to all the assembled people. Lectures were delivered every evening.

Sree Gadai Gauranga Math, Baliati Dacca :—His Holiness Srimad Nemi Maharaj arrived on March 31 and is carrying on a vigorous propaganda which includes regular Nagar Samkirtana.

Propaganda

Twenty-four Parganas (Bengal) :—

His Holiness Srimad Bharati Maharaj with Sripad Siddhaswarup Brahmachari and a few other devotees paid a visit to the village of Kolsur during April 3-4. On April 3 His Holiness expounded the episode of Vasudeva and Narada from the Bhagabatam in the Temple of Sree Sree Radha Gobinda. On the next day His Holiness and Sreepad Brahmachariji addressed a very large gathering of Hindus and Muhammadans of more than a thousand persons on the subject of 'the duty of human life.'

At Belgatchia, Calcutta .—During April 14-18 Pandit Sripad Siddhaswarup Brahmachari expounded the episode of King Ambarish from the Bhagabatam at Haripremashrama Harisabha Belgatchia, on the invitation of the members of the said Sabha.

At Chinsura .—His Holiness Srimad Sagar Maharaj lectured on the subject of "The Sanatan Dharma taught and practised by the Supreme Lord" on April 9 and 10 at the Haribhaktipradayini Sabha, at Kasuabazar, Chinsura.

At Mahadoi Rupchak, Midnapur—His Holiness Srimad Bharati Maharaj expounded the Bhagabatam to great gatherings of the local people during April 14/16. The Mahapatra Mahasayas arranged the distribution of Mahaprasadam on a big scale to the assembled people on the 16th.

At Ellore Madras—Their Holiness Srimad Bon Maharaj and Srimad Sridhar Maharaj with a party of Brahmacharins reached Ellore on April 9. On the following day Their Holinesses were taken in a great samkirtana procession by the inhabitants of Vanguru in connection with the Festival of Installation of Sree Murtis in the village. On April 11 the Swamijis delivered most interesting lectures explaining the difference between the worship of Sree Vigraha and Idolatry. Srijukta Addagarla Seshayya offered to bear the cost of the erection of a shrine of the Holy Foot-prints of Sree Chaitanya Mahaprabhu at Ahobilam.

ALLGLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

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Eternal Function and Present day wants.

THE analytic process has always reigned supreme in all positive scientific research into the realm of the unknown. Our present self certainly stands in need of a searching analysis for the exact determination of its analytical composition. This is not a hopeless task as is sometimes supposed from the actual experience of widely differing views on the subject that have been almost recklessly promulgated since the very dawn of religious thought. Let us try to gather up the points of agreement that are to be found in the conclusions of the differing schools of thinkers.

None could deny the presence of certain definite insentient components forming a kind of outer structure of our present self. The organs of senses are distinguishable from the insentient components of the external tabernacle, although they are found to be incorporated with it. The organs of sense differ from one another in their functions. But the whole sentient function is definitely distinguishable from the operation of insentient matter and motion.

What then is the exact nature of the relationship between the display of the sentient function and that of the brotherhood of matter and motion which is apprehensible as insentient? The labours of analytic scrutinizers offer us the proposition which seeks

to recognize a relationship of categorical distinction between spirit and matter. The molecular and electron theories, of matter no doubt seek to ignore the substantive existence of spirit apart from matter. But these materialistic theories by their refusal to recognise any but the insensate components of our present self only obstruct the process of an effective analysis by their avoidable, irrational and insistent partiality on behalf of an *ab initio* assumption of imperfection in the prima facie components which form the very subject that is to be analysed.

The conception of spirit is incongruously associated with matter in the purely materialistic explanations of the components of our present self. This cannot be claimed to be a satisfactory result. If the material entity is conceived as the only component of our present self and as being resolvable into the form of material energy displaying a perpetual opposition of function in the final position, may not the unsatisfactory nature of this type of solution offered by the postulation of a dominating external entity, have itself brought about a natural reaction in favour of the more harmonious conclusion offered by the counter postulation of the indominant energy inherent in the spirit striving to eliminate the incongruent association of spirit and matter constituting our present obvious self, as being the more scientific view admissible by any real analytic enquiry ? The decisive superiority of the latter method at once manifests itself. It relieves us of the necessity of subscribing to the material theories which effectively obstruct us from arriving at any all-round solution which also accommodates the sentient. It does not condemn our conception to be restricted to the barren limits of mundane space and the category of insentient movables.

As a matter of fact no materialistic mental speculation can afford us relief from the hostile invasion of finitudinal objects. Mental speculation, on the contrary, is foredoomed to recommend the exclusive of the very physical thing and their subtle abstraction, against which we seek to be protected. The ambition to seek for the amelioration of our present condition, is inherent in our actual self. But our present store of accessories is obviously inadequate for enabling us to attain the success of such ambition. So long as we choose to remain confined to the limited outlook we cannot expect any real relief. It is, indeed, this bitter experience of our actual present condition which induces us to look for a region that is really free from the invasion of any mundane inadequacy.

Such a hope is based upon the

actual recognition of the existence of an immaterial entity in our present composition which naturally seeks for our spiritual freedom by the postulation of the reality of our perfect transcendental existence. Under the lead of this new hope, the method by which we proceed to achieve the determination of the self also takes an entirely new direction. We no longer listen to the empiric demands that offer to be able to fill up the gap of our knowledge of the self by our defective exploitations, with the help of the treacherous future tense. We are led to examine much more carefully the implications of the word 'eternal'. This leads to startling and revolutionary discoveries.

And after we come to know the direction of eternity, we make the serious attempt to dissociate ourselves from the temporal position. The question of eternity is then solved in its three-fold manifestive nature *viz.*, (1) Space, (2) Time, and (3) Person.

Our initiative function speculates in different plausible ways, formulating disruptive conceptions.

Sometimes we go in for restricting our terminal point with a short-sighted suicidal policy, being accustomed to go round in our finite position. Basing our thoughts on the eternal plane we hallucinate to be elongated by identifying ourselves with the Absolute Infinity. The multiples of spans of time suit our purpose to expand the series of numerals to unending position which is quite incomprehensible. This misconception originates from the ambitious view of manifolding our infinitesimality into infinity, which is but sheer hallucination.

The positive conception of the negative space is indulged to approach the transcendental region which has already revealed to the world the fact of its possessing the maximum enrichment of imperishable, unalloyed transcendental objects, hardly admitting any anthropomorphic conception to encroach upon the transcendental plane.

But the poverty of mundane manifestations, the rigours of finitude and craving wants, do not find any place in the fullest manifestive activity of transcendence. We need not disturb ourselves with filling up our wonted wants when we can acclimatize ourselves in the eternal region of transcendence. As soon as our function is realised there we easily sever our entity from this atmosphere of wants.

When we are set free from the intransigent scope of the transitory painful limited plane, we can then identify ourselves in our eternal functions of devotion—*Bhakti*. This function in her full swing clears out the true vision of the Object of Devotion as well the eternal position

of a transcendental Devotee, void of all wants but found normal in the region of needs. The speculative self has been found to pass like electric currents in his mental track in the regions of elevation and salvation. The pure self who can get rid of the ambitious scope of elevationists and salvationists can only regain his eternal function and can truly determine his unalloyed self who is a part and parcel of the Infinite Blissful Co-gent Potency of the Absolute. He need not flutter like a bird in a different sky where the three-fold miseries are predominant and no trace of eternity could be discerned.

The unalloyed self-determination is never transformable, being identical with the absolute manifestive Bliss, void of all imperfections. We all consider ourselves quite unfortunate if we engage in secular engagements in the region of wants, instead of in an eternal life with our eternal reciprocal function, which is called "Devotion" to the Absolute in our present language in preference to an engagement as lords assuming the predominating aspect over the predominated.

This healthy view is to be imparted through the agency of unalloyed Spirit which can easily dispel the poverty-stricken view of a Paradise or that of annihilating of self into the Absolute or that of indulging in provisional fruitive transient attempts.

Our present identification is leading us to supply ourselves with the objects of our crippled impression. And on recognising our true self we can easily dispense with the current ideas of the intelligensia by sticking to the Eternal function instead of attending to the present day need, and which also proves incumbent upon us.

So there is a wide gulf between the two functions that bifurcate the activities in chalking out the paths of different directions in the tug of war between the two contradictory views of the same mental entity of a human soul. And this has induced the teachers of the Absolute to dictate the audience that simultaneous contradictory elements of manifestation and non-manifestation have disclosed the self, which will be paradoxical if judged by our limited senses.

In fine, the Absolute unhesitatingly declares His position to the non-Absolute entities who have got their recess between Eternity and non-Eternity, between Infinity and between substratum and attributes.

Sree Haribhaktivilas

Sree Gopal Bhatta Goswami showed the highest mercy to humanity by his compilation of his great work that contains in a graded arrangement all practices of the Religion of pure devotion enjoined by the spiritual Scriptures. Sree Haribhaktivilas is not one of the class works that are of the nature of books of reference, deriving their value from the systematic arrangement of matter that is scattered over all parts of an extensive literature. It is not a mere encyclopædia of theistic practice in which the information contained in the Scriptures is arranged in a classified manner for the convenience of reference. Sree Haribhaktivilas has made the practice enjoined by the theistic Scriptures, which was available only to self-realised souls, accessible to all conditioned jivas. It has brought down the transcendental within the reach of mortals.

The text supplied by Sree Gopal Bhatta has been cleared from the least chance of being misunderstood by the commentary that has been added to the work by the mercy of Sree Sanatan Goswami. Srila Sanatan Goswami does not so much explain the text itself as the meaning of Bhatta Goswami.

The meaning in each case is supplied by the Career and Teaching of the Supreme Lord Sree Krishna Chaitanya. It was possible for the two Goswamis to get at the full meaning of the Scriptural practices in the form that would be really intelligible to the sincere enquirer of the Absolute Truth, in terms of the practice of Sriman Mahaprabhu and His associates. The Scriptures are found by them to contain a great body of practices that agree with the significance of the Chaitanya Leela. They accordingly separated these from the other practices which they found had got mixed up with them in the Scriptures in their written form.

It does not take much time for a person to pick up the grain from the chaff if the two stand open to his view in their real character. The Goswamis looked into the Shastras in order to pick up those practices that were in agreement with the conduct of Sree Chaitanya and His associates. Those practices attained their living efficacy for the Age by being thus sanctioned by the precedents of Sree Chaitanya and His devotees.

Sree Haribhaktivilas is, therefore, verily the only authorised code of spiritual practice for the present Age. All other codes of religious practice,

therefore, require to be re-interpreted in the light of the Fullest truth available to the people of this world for the first time in the authorised form. Sree Haribhaktivilas is, therefore, the code of all codes and the specific sanction of practices that alone are authorised for the present Age. It is part and parcel of the Chaitanya Leela.

The existence of the authorised Code has made the service of Godhead available to the conditioned soul in this Kali Age. The Shastras had announced that there is a specific Dispensation for each Age. But they had not given anywhere the Dispensation of the present Age in its authoritative form. It is this which was supplied by the compilation of Sree Haribhaktivilas. It also marked the formal retirement of the previous codes from the position of authoritative sanction which had belonged to them in their respective Ages. There can be but one Divine Dispensation for the same Age. This rule was not recognised by the atheists in the past. The atheists did not understand the necessity of an authorised Code in the sphere of Religion. They put their trust in man-made codes to serve as so-called working bases for their admittedly hypothetical religious (?) performances.

The same thing has happened also in our own Age and for the identical reason. Within a short time of the promulgation of the Code of Sree Gopal Bhatta a rival code was compiled in avowed opposition to Sree Haribhaktivilas by the Smarta Pandit Raghunandan Bhattacharyya. The code of Raghunandan was prepared by the intelligensia of Bengal to Sree Haribhaktivilas. The reason was that Raghunandan's code simply authorised every current practice of the day and thus appealed to national vanity.

The Divine Dispensation is made available to the Age exactly when Atheism is at the zenith of its glory. No one really felt the need for a New Dispensation except one solitary God-loving Brahmana of Nabadwip, Sree Advaitacharyya. It was the invocation of this pure devotee of Krishna that had power to bring about the Descent of the Divinity into this world. It was when Advaita himself was satisfied that no one in this world was prepared to accept the service of Godhead which had been made available even to the people of this Iron Age by the Unequalled Magnanimity of Sree Gaursundar that he prayed the Supreme Lord to withdraw Himself from the view of the accursed generation.

It was, therefore, to be expected that an attempt would certainly be made by the atheistical camp to stamp out the last vestiges of the practices of the religion of *bona fide* devotion, at the

earliest opportunity. The most effective method by which this was to be achieved was suggested by the promulgation of the Divine Code. There was no want of precedents for the atheistic code. Still it must have been with a good deal of hesitation that the absurd code of Raghunandan was at last launched upon the devoted heads of the people of Bengal. It seems to have been accepted without any effective protest on behalf of the people. The atheistical position was thus consolidated to meet the spiritual menace. Its apparent triumph has lasted to our day. But its victory was never achieved in the sphere of literature. The religious literature in Bengal has been profoundly enriched by the teachings of Sree Chaitanya, but latterly the wholesome effect has been greatly obscured by the effusions of His pseudo-followers to a most alarming extent. The Bengali literature has been used in a less degree as a convenient medium of propaganda also by the atheistic school.

The tragedy of the enslavement of the conditioned soul is enacted with his own consent. But the fettered soul is debarred from having any clear realisation of the deadly artifices of the Deluding Energy by his own speculative acceptance of the status quo. These cogitations themselves are, indeed, the pursuit of the suicidal course that is made available to those who are averse to the truth, by the Deluding Energy. But this bitter proposition is, for this very reason, also the only thing that is absolutely unacceptable to the conditioned state. It is this fact which makes the deliverance of the *jiva* from clutches of Maya rationally impossible.

But the *jiva* in his conditioned state is apt to worship his traitrous rational faculty which plays into the hands of Maya to effect his utter ruin. Maya makes her appeal to the egotistic worldly instinct which is by its nature opposed to unconditional submission to Godhead proposed by the genuine theists as the only cure of the malady of pseudo-rationalism. To the person under the influence of the fell disease the message of the only remedy comes as a counsel of self-destruction and makes the diseased person on principle an active enemy of all genuine theistic teaching.

Such however, was the Supreme Magnanimity of Sree Gaursundar that even those who detested the merciful import of His Teachings, were prevented by His Mercy from cherishing any hostility to Himself. On the contrary all persons, irrespective of caste, creed, or colour, experienced an over-powering attraction for the Personality of the Supreme Teacher. This has been specially the case in Bengal. And this was so inspite of the fact that the *Smarta* Pandits of Bengal, for

whom the people of Bengal, to their credit be it said, have never cherished anything like the sentiment of love, have always been indefatigable in opposing the general currency of the real teachings of the Divine Teacher meant for the deliverance of all pervert souls including themselves.

It has been the great purpose of 'the Harmonist' to approach the present generation in Bengal and elsewhere with a faithful presentation of the real Teachings of Sree Chaitanya as exemplified by the actual illustrative conduct of an increasing number of souls sincerely disposed to the service of Godhead, to whom the Truth has been mercifully manifested by the Guru Who is identical with Sree Nityananda Himself.

Madhva-Gaudiya Literature

There is really such a thing as spiritual literature. The distinctive mark of such literature is that it records the Message of the Absolute in the mundane vocabulary. It, therefore, differs as regards its subject-matter from the great body of secular literatures of the world that deal with the affairs of this world. Madhva-Gaudiya Literature contains the record of the transcendental activities of Sree Krishna Chaitanya and His associates and *bona fide* followers and their spiritual realisations.

Judged even by the secular standard the Madhva-Gaudiya Literature is of considerable extent It includes a large number of Sanskrit works. This is supplemented by many books written in Bengali, and also in several other dialects mostly of Northern India.

The Sanskrit works are mainly of four kinds viz., (1) original works that treat of the Career of Sree Chaitanya and that of Sree Krishna as realised by the Chaitanyaites (2) commentaries on the Vedic Literature including the Upanishads, the Brahma Sutra, the Geeta and the Bhagavatam, (3) works devoted to the elucidation of the principles and practices of the Religion of spontaneous loving devotion taught by Sree Chaitanya. The fourth division consists of (4) hymns and prayers. These works have been written by the Acharyyas that is by persons who lived the life which they are authorised to recommend in their books to mankind.

The longer Bengali works deal mainly with the Career of Sree Chaitanya. Besides these, there is a very large body of prayers and songs of exquisite beauty. Thakur Bhaktivinode has tried to explain in the Bengali language the sense of these older writers in a form that is intelligible to modern readers. This had not been attempted by any other modern writer with any real spiritual insight before Thakur Bhaktivinode.

The Career of Sree Chaitanya furnishes the only real clue to the spiritual meaning of the worship of Sree Sree Radha-Govinda. The writings of the Acharyyas have preserved the spiritually reliable account of the Career and Teaching of Sree Chaitanya. The long series of Bengali writers before the time of Thakur Bhaktivinode, however, wrote their works for the edification of only those who possess a trained faith in the worship of Sree Sree Radha-Krishna. Thakur Bhaktivinode wrote for the average reader of a highly controversial Age, from the stand-point of the Acharyyas. Neither Bankimchandra Chatterji nor Sisirkumar Ghose, who also essayed to treat in a systematic manner, the subject of the worship of Sree Sree Radha-Krishna and the Career of Sree Chaitanya respectively in the Bengali language, accepted the mode of life or spiritual point of view of the *bona fide* Chaitanyites.

The question that will naturally suggest itself to the reader at this point is "whether the whole of the Madhva-Gaudiya Literature is proposed to be withdrawn from the jurisdiction of empiric criticism and treatment by this claim of its spiritual nature?" This has, as a mater of fact, been always the view of the Community itself. They do not admit the eligibility of any person who does not really belong to the spiritual Communion, to understand or offer any opinion worth anybody's consideration on the devotional Literature. It is for this reason that the opinions of Bankimchandra Chatterji and Sisirkumar Ghose are never regarded as binding upon the Community. But the opinion of Thakur Bhaktivinode has been accepted as authoritative on account of his saintly life in keeping with the practice and teachings of the Acharyyas. In other words no one is recognised as an authoritative teacher of religion of spiritual love who does not actually act up to the teachings of the Supreme Lord embodied in the writings and conduct of the Acharyyas.

But, it may be urged, if every religious community displays this kind of conservative partiality for the opinions of its avowed partisans there would be no possibility of any really open treatment of the subject-matter of religion. And in consequence of shutting the door on outside criticism such Community

itself may also cease to live at all. Such criticism is also not altogether relevant in as much as it also overlooks the competence of a person who undertakes to offer his opinion on the subject. The spiritual Community is not a close Corporation. Every person who leads the spiritual life is *ipso facto* a member of the spiritual Community. It is, therefore, no proposal to shut out any relevant criticism to insist that the authoritative opinion should come from the proper quarter. Such a proposal is in keeping with the procedure that is followed in the case of every secular subject.

The Madhva-Gaudiya Literature is no doubt open to the whole world in its secular sense. No one is proposing to take away this so-called right of mankind to misunderstand it. But there is also a distinctive qualifying right which alone admits to the real meaning of the writings of the transcendentalists. It is merely a scientific proposition to insist on the fulfilment of the conditions of real eligibility if such eligibility is seriously claimed on behalf of any writer or reader. We have been trying these twenty eight years to meet all objections to these very fundamental principles of the universal spiritual Religion of loving service of the Absolute Personal Godhead.

It will hardly be claimed as worth the while of a novice to begin with a study of all the exploded theories in order to be enabled to acquire the elementary knowledge of any particular branch of empiric science. But there is a categorical difference between empiric science and the knowledge of the Absolute Truth. The difference consists in this that the latter is identical with the spiritual service of Godhead which is avaible by the Grace of the Divinity. This difference in the genesis of the two kinds of knowledge makes the growth of the one dependent upon challenging criticism while such criticism is debarred from all access to the latter and is calculated only to mislead both one who chooses to indulge in it and him who listens to such criticism.

It is, therefore, established that the literature that enshrines the real knowledge of the Absolute is by that very fact placed beyond the scope of all challenging empiric criticism. It has to be studied and understood by a very different method. It has to be approached in a spirit of utter humility and self-surrender to the feet of the Supreme Lord represented in the only accessible form by the personality of the spiritual teacher or *Sat-Guru*.

All persons are familiar with the dictum, which has been deliberately misrepresented and misapplied, viz., that the scriptures must not be studied by any except the *twice-born* The scriptures have been systematically

misrepresented by designing atheists as being identical with a few books written in the Brahmi Language. Some of these insist that the literal meaning of a limited number of verses in the old Brahmi language, as explained by Grammar and Lexicon, constitute the only Scriptural knowledge, although this method reduces such knowledge to one of meaningless jargon. It is necessary for these interested persons to make a mystery of the scriptures in order to keep the power of interpretation in their own hands. They accordingly exploit the dictum regarding the twice-born as being alone eligible for the study of the scriptures as referring to their monopoly of the knowledge of the meaning of this jargon and claim that no one who is not born in a twice-born *i.e.* hereditary Brahmana family can have the status of the twice-born. The system is completed by the theory that if a non-Brahmana puts himself under the tutelege of a hereditary Brahmana in his religious practices he is thereby enable to be born in a Brahmana family in his next birth and become thereby qualified to study and understand the Scriptures.

The above is the view of the *smartas*. They affect to regard no literature as capable of possessing any spiritual value except what is mysteriously discernible as such by the hereditary Brahmanas. We do not want to debar the non-Gaudiyas from the study of the Gaudiya Literature by the adoption of the *smarta* principles. We have no ambition of making a trade of religion. We are against religion being made a vested interest for the purpose of monopolistic trade. We take our stand on the interpretation of the Scriptures by the Supreme Lord Sree Krishna Chaitanya and the revered Acharyyas who have recorded His Teachings. We, therefore, do not flout the scriptures. We only want to guard ourselves and others from being deprived of the knowledge of the Absolute by the perverse interest of a privileged few who profess to derive their authority from the scriptures.

We are prepared to admit the impossibility of understanding the real meaning of the scriptures except by the mercy of the spiritual teacher. But we are told by Sree Krishna Chaitanya and His associates that the spiritual teacher is not necessarily identical with the hereditary Brahmana. We are further assured that the meaning of the scriptures is capable of rational presentation by self-realised souls who alone have access to their real meaning ; that all persons in this present life can attain to the service of Godhead on condition that they are really willing to serve the *bona fide* servants of the Divinity and thereby prove their effective willingness for

unconditional service of the Absolute. The Madhva Gaudiya Literature enshrines the account of the Career and Teachings of Sree Chaitanya and His associates from the pens of the eternal servants of the Lord. They not only rank with the revealed literatures of the world but furnish the only complete Divine Dispensation for all Ages, and the Specific Dispensation for the present Age.

The reason why the promulgation of the Divine Dispensation has not been followed by the establishment of unadulterated Theism all over the world is to be sought in our neglect to try to understand the Gaudiya Literature by the only method of approaching a transcendental subject *viz.*, through the medium of the spiritual guide. The fear of being victimised by the quacks and pseudo-gurus need not trouble those who do not themselves intend to be so victimised in their quest of the Absolute. It is imperatively necessary for all persons who really wish to make the spiritual acquaintance of the Gaudiya Literature to engage in the quest of *bona-fide* Chaitanyites. If they are themselves not in earnest or are disposed to be content with anything less than the knowledge of the Absolute revealed by the Gaudiya Literature, they are foredoomed to failure or to fall into the hands of the pseudo-gurus. But no really cautious person who knows his own mind need miss the sight of the *bona fide* devotee of Godhead if he is really in need of the service of the Divinity.

It is not our contention that all people of this world are under the necessity of learning the Bengali language in order to deserve to be saved by availing the only Dispensation of the Age. The mercy of the spiritual Guide is open to all persons on the only condition that one really wishes to attain to the unconditional service of the Absolute. The Gaudiya Literature enshrines also that which is revealed by the mercy of the *bona fide* spiritual Guide. The Literature offers the Absolute in a continuous and visible form to all the people of this world. This is the function of all the revealed scriptures. These records are a great help to those who are given access to them by the mercy of the *Sat-Guru*. They represent the agency by whom the Divine Mercy is showered on all conditioned souls. The criptures and their authorised exponents have an identical complementary function which is nothing less than the duty of dispensing the Divine Mercy to the deserving as well as the undeserving alike.

The Gaudiya Literature will be translated into all the languages of the world by the agents of the Divine Mercy at the appointed time. There will also no doubt spring up a mighty

host of pseudo exponents and an immense body of spurious Gaudiya Literature, as has been the case in the past. This is to be expected by all really thoughtful persons. But nothing can have the least power of depriving a person of the mercy of the real agents of Divine Mercy except one's deliberate refusal to avail of the same when it will be offered at his very door in a perfectly recognisable form.

As soon as a single person will have conceived the sincere desire of undertaking the promulgation of the tidings of the Gaudiya Literature to the peoples of this world he is thereby enrolled among the agents of Divine Mercy with power to forward the fulfilment of this expressed wish of the Supreme Lord. The Gaudiya Literature will not long remain confined to the Bengali-speaking people. It will in a short-time expand and display its full brilliancy through the medium of all the languages including those of birds, beasts and the vegetable tribes.

Rationale of Monism

(Adwaita Vedanta)

BY

Sree Yekantapada Vaishnava

The theory of the one essential existence, back of the Cosmic evolution of superimpositions, draws sustenance from the scriptural text **'एकमेवाद्वितीयम'** and the like, interpreted in the light of Monism, and the Monistic structure is evolved. Back of the Cosmic evolution there is the Brahman of the Upanishads, attributeless, actionless, indivisible. Whence can, therefore, be the Cosmic evolutiou in disharmony with the Brahmic involution unless it be superimposed ? The evolution is the involution manifest, and vice-versa. This is in short the sweet song of the Vivarta-vada in Monism. The snake in the rope or the rupee in the mother-of-pearl, illustrates the superim position theory, which is dealt with at great length by Sri Sankara in his famous Sareeraka Bhasya.

We may examine the structure of this superimposition theory in the light of rationalism. There are

conditions and their fulfilment, on which superimposition and Monism may pass muster. They are :—

(1) The basis.

(2) The general characteristicts of the basis.

(3) The special characteristics of the basis.

(4) Knowledge of the basis in its general characteristics.

(5) Ignorance of the special characteristics of the basis.

(6) Similarity of the superimposed object to the basis.

(7) Knowledge of the basis similar to the object of superimposition. For instance, knowledge of the real snake, to superimpose the snake on the rope, or the rupee to superimpose the rupee on the mother-of-pearl, or the impression thereof at the least.

(8) Sentient being to superimpose by virtue of the knowledge and ignorance of the general and special characteristics respectively, and the knowledge of the basis, or the impression thereof.

(9) Mind and other organs, the means of knowledge.

(10) Body, the support of mind and other organs.

(11) The five primary elements, meritorious and sinful deeds that effect the body.

These are the eleven conditions, direct and indirect antecedents to an erroneous impression, or superimposition. They embody the minutest details antecedent to superimposition. The process may be analysed and verified.

(1) In the absence of the basis with general and special characteristics, and similarity to the object of superimposition, there is no occasion at all for superimposition. Hence the basis of the above character.

(2) No general characteristics, no general knowledge of the basis, in the absence of any characteristics. Hence the general characteristics involved in the basis.

(3) No special characteristics, no occasion for superimposition. For there is the dawn and dispelling of superimposition in the absence of the knowledge and ignorance respectively of the special characteristics. Hence the special characteristics involved in the basis.

(4) If superimposition arises during the absence of the knowledge of the general characteristics, it may then arise even during deep sleep, or while the eyes are fast closed. But it never so happens. Hence the knowledge of the general characteristics.

(5) If the ignorance of the special characteristics is not a prelude to superimposition, then it may arise during the knowledge of their special characteristics that this is a snake, and this is a rope, and all the dispelling of such superimposition would be a

quixotic feat. The very dispeller of superimposition is the knowledge of the special characteristics. The superimposition that could arise during the knowledge of the special characteristics is impossible of being dispelled. being effected during the presence of its very dispeller. Hence the ignorance of the special characteristics a prelude to superimposition.

(6) In the event of superimposition arising in the absence of similarity of the object of superimposition to the basis, then the superimposition of a snake on a stone, or the rupee on a piece of wood is even eventual. But so it never happens. Hence the similarity of the object of superimposition to the basis, a prelude to superimposition.

(7) If superimposition arises in the absence of previous knowledge or impression of the basis similar to the object of superimposition, then it is eventual in the case of an object never known before. No erroneous knowledge of this sort ever occurs. Hence the previous knowledge or impression of the basis similar to the object of superimposition, a prelude to superimposition.

(8) If there is not a being having the knowledge and ignorance of the general and special characteristics, and the knowledge or impression of the basis, who would then get into erroneous knowledge ? Thus is a being, endowed with the fore-mentioned attributes, a prelude to superimposition.

(9) If the fore-mentioned being does not own organs what is the medium then for the effectuation of knowledge impressions, and erroneous knowledge etc. ? Hence mind and other organs antecedent to superimposition.

(10) The body that is the support of organs is also a condition for fulfilment to effect superimposition. But for that the organs have no other support.

(11) The absence of the five primary elements, and meritorious and sinful deeds that effect the body, means the non-existence of the body itself. Hence they are also essential conditioning for the effectuation of superimposition.

Whenever there is superimposition of the rupee on the mother-of-pearl, or the snake on the rope, all the fore-mentioned conditions are literally fulfilled. We may see how presently :—

(1) The rupee with its special characteristics, and brightness and similar characteristics to the mother-of-pearl, is the basis.

(2) Brightness and similar characteristics of the mother-of-pearl, are the general characteristics of the rupee.

(3) The individuality of the rupee is its special characteristic.

(4) The knowledge that this

exactly is the rupee in conjunction with its general characteristics.

(5) The ignorance that this exactly is the rupee in conjunction with its special characteristics.

(6) Brightness and such other similarity of the mother-of-pearl to the rupee.

(7) The knowledge or impression of the rupee.

(8) Any person who has the knowledge and ignorance of the general and special characteristics respectively of the rupee, and the knowledge or impression thereof.

(9) The person's organs.

(10) The person's body that supports the organs.

(11) The five primary elements, and meritorious and sinful deeds that effect the body.

The conditions are thus all fulfilled before superimposition results. The same is the case with the superimposition of the snake on the rope. The superimposition of the rupee on the mother-of-pearl, or the snake on the rope, is unimpeachable. We may test the superimposition of the Brahmic existence on the Cosmic existence in the light of the conditions and their fulfilment.

(1) The Brahman of the Monistic Vedanta being attributeless, has none of the general and special characteristics, along with similar ones to the Cosmos, which is the object of superimposition. So the conditions of the basis are not fulfilled in Brahman. Hence there is no superimposition of the Brahmic existence at all on the Cosmic existence. Granted, however, that Brahman is the basis, we may await the development.

(2) As the basis Brahman ought to own the general characteristics. Being attributeless, he has none.

(3) For the same reason Brahman is devoid of special characteristics.

(4) Being devoid of general characteristics, and being actionless, Brahman does not constitute the knower. And then there is not another knower. The fourth condition is thus unfulfilled.

(5) Brahman being devoid of special characteristics, the fifth condition falls short of fulfilment.

(6) Being attributeless, Brahman is not similar to the object of superimposition.

(7) There being the attributeless Brahman alone primordially and nothing besides, representing either a conditional existence or an absolute one, the knowledge or impression of similarity is primodially absent.

(8) The Monistic Brahman being attributeless and actionless is not endowed with the knowledge and ignorance of the general and special characteristics respectively. And there being

not then another being endowed with the foremention ed attributes, the knowledge or impression of the basis remains absent.

(9) The Monistic Brahman is devoid of organs. And then there is not another being owning them.

(10) The Monistic Brahman is devoid of body. And then there does not exist another embodied being.

(11) Automatically there is the non-existence of the five primary elements, and meritorious and sinful deeds.

It may be thus seen that the rational link is missing in the Monistic chain, and the Monistic structure is love's labour lost.

The Sleeper

The angel calls unto the slumbering soul.
Does he hear him in his sleep ?
The voice coming from the angel's lip
Takes the form of the dream to reach the soul.

And the slumbering soul experiences the dream,
And recalls the voice of his friend ;
Wonders how he can his message send
To the sleeper and scarce recognised by him !

The angel's voice bids the slumbering soul
Shake off the potent charm ;
Tells him it does him harm ;
And implores him not to neglect his friendly call.

Once again the angel meets the slumberer,
Not in his dream, but as a real man ;
To offer him the Truth Who can
Him from his waking slumber also deliver.

Often-times, indeed, Maya also appears in angel's guise.
But she cannot deceive the soul;
Nor can he ever hear his call;
Only his intercepting mind hears her and makes response.

Mind deluded by Maya then joins issue with the angel;
And she also quotes the Scriptures
For misleading all the wiseacres,
And makes them prefer the course that leads to Hell.

Sree-Sree-Nabadwipdham-Pracharini-Sabha

(Thirty-eighth Annual Session)

The Thirty-eighth annual session of Sree Sree-Nabadwipdham-Pracharini-Sabha was held at Sridham Mayapur during March 20 to 22.

After Editor had taken the Chair on the unanimous acceptance by the Sabha of proposal of Pandit Sripad Ramgopal Vidyabhusan M.A., seconded by Pandit Sripad Atul Chandra Bandopadhyaya, Bhaktisaranga Goswami, Bhaktisastri, Pandit Srijukta Haripada Vidyaratna M.A.,B.L. was directed by the President to sing the opening *Kirtan*.

Pandit Sripad Ananta Vasudev Paravidyabhusan then read the report of the proceedings of the last session of the Sabha.

On a proposal from the chair for the selection of additional new members for the executive committee of Sridham-Pracharini-Sabha the following new members were unanimously elected to be members of the said committee.

1. Sree Sree Vikrama Deva Varma Maharajalu Garu, Raja of Jaipur, Vizag. Dist., Madras.
2. M. R. Ry. S. B. Ramswami Mudaliar Avl.
3. M. R. Ry. C. V. Krishnaswami Iyer Avl., Supdt. Secretariat, Madras Government.
4. M. R. Ry. T. Ponnirulu Pillai Avl., Rly. Contractor, Madras.
5. Rai Sahib Sj. Tarapada Roy B.A. Supdt. Government of India Secretariat.
6. M. R. Ry. T. S. Ramswami Iyer Avl., B.A. B.L., President, Madras Corporation.
7. Hon'ble Rai Bahadur Lala Jagadish Prasad, Reis and Zemindar, Mujaffarnagar, Member, Council of State, U. P.

8. Srijukta Ram Chandra Das Mahapatra, Zemindar, Jamirapal Garh, Midnapur.
9. Sriman Lala Ramaswarupji, Reis and Zemindar, Meerut.
10. Dr. Srijukta Nagendra Gopal Biswas M.B., Lohagara, Jessore.
11. Srijukta Suresh Chandra Sinha B. L., Dhanbad.
12. Srijukta Satis Chandra Chandra, Pleader, Gaibandha, Kurigram, Rangpur.
13. Srijukta Krishna Prasad Dasadhikari, Mirgoda, Midnapur.
14. Prof. Sj. Haridas Saha M. A., Principal, Intermediate College, Dacca.

The President then proposed Rajarshi Srijukta Nafar Chandra Pal Choudhury Bhaktibhusan, the Secretary of the Sridham-Pracharini-Sabha since its foundation to be Joint President of the Executive Committee of the Sabha. Rajarshi Srijukta Nafar Chandra Pal Choudhury was accordingly unanimously elected Joint President of the Executive Committee of the Sabha.

President proposed His Holiness Tridandi Swami Srimad Bhakti Pradipa Tirtha Maharaj to be Secretary of the Executive Committee of Sree-Nabadwipdham-Pracharini-Sabha who was elected to the office.

The President went on to observe that the services of a very large number of fortunate persons due to the effect of their previous services of *sadhus*, have been available last year for the propagation of the activities of the Dham-Pracharini-Sabha. He then read the names of those gentlemen declaring that they have earned the thanks of the Sabha reserving for the next day's sitting of the Sabha the business of placing the particulars of their services before the assembly.

The President read the names of the successful candidates who appeared at the Bhaktisastri examinations held during the year at Sree Gaudiya Math and Sree Chaitanya Math respectively.

He then read out the names of ten devotees who have disappeared from this world during the year in the performance of their services of the Divinity, reserving the submission of detailed accounts of their services for the next day. The President, however, observed that the Smarta Community do not ordinarily prefix the 'term' 'Srijukta' (endowed with beauty) to the name of a departed person ; but as a matter of fact the devotee, on his departure from this world, puts on his own real beauty. The servants of Hari are never wanting in 'beauty.'

This brought the proceedings of the first day's sitting to a close.

SECOND DAY'S SITTING

The first item of the business of the second sitting consisted in expressions of the appreciation by Sabha of services rendered by the devotees who have departed from this world. The following names and particulars were mentioned.

1. Sri Manomohan Sanyal, retired Sessions Judge of Allahabad. He co-operated in propaganda work at Allahabad and accepted the Refuge of the Holy Name.

2. The eldest Sahadharmini of Lala Dwarka Prasad of Bijnor who persuaded her husband to make the offering of a plot of land near the Ganges at Sree Haridwara for propaganda work of Sree Gaudiya Math and also devoted herself to the service of the Lotus Feet of Sriman Mahaprabhu Sree Chaitanya by taking the Refuge of the Holy Name.

3. Srijukta Kishorimohan Mukhopadhyaya of Ramjibanpur who was a recipient of the mercy of Srila Thakur Bhaktivinode had been serving the Supreme Lord in various ways.

4. Srijukta Hari Narayana Chattopadhyaya of Ranaghat has attained his own proper home.

5. Thakur Sahib Srijukta Raghunandanprasad Sing, Zeminder of Karouna. Thakur Saheb has

served in various ways Sree Paramahansa Math of Sree Naimisharanya. He showed to the world the ideal of the worship of Sree Guru by arranging the magnificent reception of the Editor on the occasion of His visit to Sree Naimisharanya. He has earned the affectionate esteem of Guru-Gaudiya-Gauranga by his untiring efforts to interest the educated community of the localities in the neighbourhood of Karouna in the service of the Lotus Feet of Sriman Mahaprabhu Sree Chaitanya. Sridham-Pracharini-Sabha feels keenly the separation from such a great friend of the propagandist activities of the mission.

6. Srijukta Indranarayan Chandra Bhaktibhusan. He built the big Indranarayan Dharmasala on the bank of Sree Gaurakunda which affords shelter to many pilgrims to the Dham and in which at present is housed Thakur Bhaktivinode Institute. He also conceived the idea of building the Temple of Sree Advaitabhavan but could not complete the work.

7. Srijukta Kishorimohon Dasadhikary Sahityaratna of Narma. He served the daily Nadia Prakash by writing articles and poems possessing a natural flow.

8. Srijukta Batakrishna Das of Goabagan, Calcutta. He often sent questions to the Gaudiya and performed *kirtana* of the Holy Name and regularly read the Gaudiya literature. He has prepared an index of the daily Nadia Prakash

9. Brahmachari Sree Jogendra. He belongs originally to Assam and was sincere and whole-hearted in his service of the Supreme Lord.

10. Bhakta Sree Ashutosh. He was an inmate of the Gaudiya Math and was sincerely devoted to the service of Guru-Gauranga.

The President then briefly referred to the privilege of feeling grieved at separation from the servants of Godhead which helps in realising the practicability of serving Godhead in all circumstances. The devotees by their disappearance help us to increase our zeal for the service of the Supreme Lord.

The President then announced the bestowal of the blessing of Sree Gaursundar in the form of titles expressive of devotional zeal by Sreedham-Pracharini-Sabha on those devotees whose zealous service during the past year has been a source of encouragement to all. The names of the recipients of the Divine Blessing together with the titles conferred on them by the Sabha were then read out by permission of the President. They are as follows :—

Name of recipient of title	Title bestowed
1. Sree Narahari Brahmachari	Sebavigraha
2. ,, Binodebehari Brahmachari	Kritiratna
3. ,, Mahananda Brahmachari	Bhaktyaloka
4. ,, Rashbehari Brahmachari	Bhaktijyoti
5. ,, Bhubaneswar Brahmachari	Bhaktiviveк
6. ,, Jagaduddharandas Adhikari	Bhaktivandhav
7. ,, Nityananda Brajabasi	Sebakodanda.
8. ,, Jagadananda Brajabashi	Bhaktivikash
9. ,, Bhagabandas Brajabasi	Bhaktibrata
10. ,, Jogendra Nath Mukhopadhyaya	Bhaktiratna
11. ,, Jajneswardas Adhikari	Bhaktijajna
12. ,, Urdhamanthidas Adhikari	Bhaktivisarad
13. ,, Pulinbeharidas Adhikari	Bhaktibhusan
14. ,, Krishnasundardas Adhikari	,,
15. ,, Ganeshchandra Deb	,,
16. ,, Krishnaprasaddas Adhikari	,,
17. ,, Rashbeharidas Adhikari	,,
18. ,, Srinibash Panigrahi	Bhaktiketan
19. ,, Kanailal Mitra	Bhaktimahima

20. M. R. Ry. T. Ponnirulu Pillai Avl. Dharmapran

21. Sree Sree Sree Vikramadeva Varma Maharaja Bahadur Garu, Raja of Jaipur, Madras. Harijanashraya.

The President bestowed the documents, signed by him of the Blessing of Sree Gaursundar with the Prasadi Garland and Sandal of Sriman Mahaprabhu to the recipients of the titles.

The President next proposed that all great souls who have during the past year, rendered services pleasing to Sree Gaursundar, might be thanked on behalf of Sreedham-Pracharini-Sabha by the expression of appreciation of their good qualities on behalf of the Sabha.

The President called upon several of the members of the Mission to perform this function on behalf of the Sabha.

Sripad Sundarananda Vidyavinode being asked by the President to speak in appreciation of the goodness of Srila Bhakti Pradip Tirtha Maharaj said that His Holiness brought to the speaker the first tidings of the Super-excellence of the Lotus Feet of Sree Gurudeva. He was the God-sent guide who first showed him the path of devotion. His words have revolutionized the tenor of his life by flooding it with the light of devotion. His Holiness's extraordinary frankness, causeless desire for the well-being of all persons, unique affectionate welcome, wonderfully loving disciplinary method, constant endeavour to impress the words of Sree Chaitanya on the pure cognition of all souls, impartial analytic exposure of the unspiritual vagaries apt to sway the hearts of novices, learning to walk in the path of pure service, have afforded an opportunity of attracting all to the Lotus Feet of Sree Guru. Good Vaishnavas like Professor Sripad Nisikanta Sanyal Bhaktisudhakar, Bhaktisastri, Professor Srijukta Yadubar Bhaktisastri M.A. B.L., Tridandi Swami Srimad Bhaktisarbaswa Giri Maharaj, Tridandi Swami Srimad Bhakti-baibhava Sagar Maharaj and many highly educated, sincere persons, have been attracted to the Lotus Feet of Sree Guru by listening to the Word of Hari for the first time from the holy lips of Srila Tirtha Goswami Maharaj. Since last year His Holiness has been engaged under the direction of His Divine Grace in organising, as Head master of Thakur Bhaktivinode Institute, the real education of our boys embodying the purpose of propagating the Word of God, pioneered by Thakur Bhaktivinode. This devotional activity of His Holiness marks an epoch in the history of popular education being the first attempt in the present age of imparting real theistic education to our boys. His Holiness Tridandi Swami Srimad Bhaktivilas Gavastinemi Maharaj narrated the great achievements of Srimad Bhakti Hriday Bon Maharaj during the past year. Srimad Bon Maharaj with exemplary devotion, untiring exertion and unprecedented skill organised the wonderful Theistic Exhibition that was held under the auspices of the Gaudiya Math in Calcutta during last September, which gave a visible form to the transcendental words of His Divine Grace. His Holiness was instrumental in establishing the Gaudiya Math at Delhi and installing there the Sree Vigrahas of Sree Sree Radha Govinda, in conformity with the wishes of His Divine Grace. His Holiness has accepted the editorship of the 'Bhagabat' a Hindi fortnightly instituted by His Divine Grace for propagating the Teachings of Sriman Mahaprabhu in North-west India. His Holiness has specially distinguished himself by his successful promulgation of the Teachings of Sree Chaitanya in the Madras Presidency which elicited the appreciative admiration of even the Governor of that country. His Holiness found an opportunity of conveying the message of His Divine Grace to His Excellency the Viceroy.

His Holiness's burning eloquence and fearless exposition of the Absolute Truth, have produced a profound impression on even the most sceptical persons and have amazed every body by its unthinkable beneficient results.

Sripad Atul Chandra Bandyopadhaya Bhaktisaranga Goswami Bhaktisastri, Secretary of Sree Viswa Vaishnava Raj Sabha and President of the Gaudiya Editorial Board, next described the glorious services of His Holiness Tridandi Swami Srimad Bhaktivivek Bharati Maharaj during the last year. Srimad Bharati Maharaj performed the *kirtana* of the word of Srila Bhakti Siddhanta Saraswati Goswami Prabhupad all over Bharata with the fiery energy and enlightening power of a spiritual Sun risen in the Indian sky His words were not confined to Bengal. They resounded in Delhi, on the Himalayan heights of Darjeeling and on the banks of the Satadru in distant Bhojji in the Punjab. They thundered the mercy of the Acharyya to all parts of Bengal and specially the District of Midnapur and brought the people of all parts to the Lotus Feet of Sree Guru. His Holiness Tridandi Swami Srimad Bhakti Prakash Aranya Maharaj spoke in praise of Srimad Bhaktivilas Gavastinemi Maharaj referring to his eloquence, power of attracting he hearts of the people, his rigorous service of Srec Guru in connection with the Theistic Exhibition of the Gaudiya Math and his successful collection of funds for the circumambulation of Sridham Nabadwip. For these devotional activities His Holiness deserves the special thanks of Sridham-Pracharini-Sabha.

Sripad Sundarananda Vidyavinode was desired by His Divine Grace to speak in praise of the high qualities of Pandit Sripad Aprakrita Bhaktisaranga Goswami Prabhu, Secretary of Sree Viswa Vaishnava Raj Sabha and President of the Gaudiya Editorial Board. The speaker said that Srimad Bhaktisaranga Prabhu is like the main supporting column of Sree Sree Viswa Vaishnava Raj Sabha. He is the most worthy leader of the Gaudiya Editorial Board and the invincible arm of the propagandist organisation of the word of Srila Prabhupad. His character is the shining embodiment of the quality of judgment without bias or prejudice which, however, never takes the form of criticism of the Guru and the Vaishnavas in imitation of the ideal of Damodar. His impartiality finds expression in his perfect judgment of what is and is not in conformity with Absolute loyalty to the Absolute. The unchangeable, unswerving, super-mundane constancy of his attachment to the Lotus Feet of Sree Guru is unrivalled. His indomitable courage and inexpressible zeal in devotional activities are not in the scale of comparison. He is more relentless than the thunderbolt in disowning all evil connections,but possesses a heart which has the tenderness of a flower in its responsiveness to association with the good. He has attracted the homage of reverence of any person not by any skill of language or display of goodness ; but he has drawn to himself the sincere hearty confidence of all persons of all grades, Sannyasins, Brahmacharins, Banaprasthas and Grihasthas by the charm of his living conduct. The moral quality has taken a living form in his character. It is, however, not godless morality but the ideal of the principle of superior devotion to Godhead. Bhaktisaranga Goswami Prabhu offers the model of conduct that knows perfectly how the principle of economic value of this world is capable of being transformed into the principle of Absolute value by being enlisted under the banner of Sree Guru. He is specially skilled in inducing, to the service of the Lord of Laksmi through the medium of gold, those persons who are possessed with the bad propensity of utilising for their own pleasure worldly wealth (the fatal gift of the deluding shadow of Laksmi) which is fit to be used for the service

of the Lord of Laksmi, by freeing such persons from their evil propensity that is apt to emulate the conduct of the ten-headed Ravana. He is the foremost of those who possessed the keenest of intellect. The force of his intellect has attracted the notice of all persons in this mundane world no less than in this spiritual realm. But his intellect has never been employed in aversion to service and has always attained its full display in imparting a rich quality to the service of Godhead. The designation of Goswami (master of the senses) has verily attained its true significance in him. He wears the garb of a house-holder. He is the embodied ideal of the Vaishnava House-holder whose life is dedicated to the constant service of Hari, Guru and the Vaishnavas, to the constant companionship of Sri Guru and the Vaishnavas, constant earning of wealth on Krishna's account. He is a principal servitor of the extended fulfilment of the heart's desire of the Guru and Gauranga. During this year the serving activity full of indomitable zeal that he has displayed at Darjeeling, Allahabad, Delhi, Sree Ranga Kshetra and in Madras on the occasion of the installation of the Sree Vigrahas, in an infinite variety of ways, is not to be expected in any second individual. The Vyas of the Leela of Sree Chaitanya in describing the activities of the devotees of Godhead has in many places observed that 'they will be described in future times by Sree Veda-Vyas'. That which has been implicitly observed in regard to Srila Bhaktisaranga by Sree Chaitanya Saraswati, identical with Sree Vyasadeva, in his Vyasa Puja Response, will be made fully explicit in course of time also by his wish.

His Holiness Tridandi Swami Srimad Bhaktivivek Bharati Maharaj spoke as follows in praise of the services of Professor Srijukta Nisikanta Sanyal M.A., Bhaktisudhakar Bhaktisastri, one of the Secretaries of Sree Sree Viswa Vaishnava Raj Sabha. Ordinary people are apt to think that it is only the vulgar people, immoral and illiterate persons, who become Vaishnavas. But high birth, wealth, learning and handsome appearance, all of these four-fold advantages, are present in Bhaktisudhakar Prabhu. He has set an unprecedented example of carrying out the heart's desire of Sree Guru and Gauranga by his constant endeavours for the promulgation of the Word of Sree Chaitanya to Western countries through the medium of the English language. The unique ideal of submission that he exhibited in his offering for Sree Vyasa-puja on the day of the fifty seventh anniversary of the Advent of Srila Prabhupad, touched the Lotus Feet of Sree Guru. Last year on listening to the address written by him in the English language which he sent to Madras on the occasion of the fifty-eighth anniversary of the Advent of Srila Prabhupad, highly cultured residents of the Presidency of Madras, occupying high positions, were surprised and profoundly impressed and declared that they did not know till they were informed by Bhaktisudhakar Prabhu's address of such extraordinary greatness of the Lotus Feet of Sree Guru. Bhakti-Sudhakar Prabhu is the ideal of self-dedicated renunciation (*Yukta Vairagya*). He set an incomparable example of renouncing the society of kindred who are averse to the service of Hari. Those relations who at first opposed him, have now accepted the refuge of the Lotus Feet of Sree Guru by admitting their discomfiture to his unchanging loyalty. His single heartedness is incomparable. He has exhibited the ideal of the service of Hari by the surrender of all his possessions—life, wealth, judgment, speech, in every way, to the Lotus Feet of Sree Guru. He has set the example of employing wife, son, friend, relative, all persons connected with him, in the service of Sree Guru.

The meeting was then adjourned to the

next day in accordance with the wishes of the President.

THIRD DAY'S SITTING

His Holiness Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj outlined the ideal service of Acharyyatrika Sripad Kunjabehari Bhagabatratna in the following words. Bhagabatratna Prabhu, the affection incarnate of Srila Prabhupad is enshrined in the hearts of every servant of Guru and Gaudiya. He is familiar to us by his endearing name of Kunjada. He is truly the giver of their 'groves' (Kunja) of the service of Hari to all. Kunjada is at the root of everything. He is behind the building of the Holy Temple of Sree Gaudiya Math by Srestharyya Srila Jagabandhu Bhaktiranjan Prabhu, building of Bhaktivijaya Bhavana, the 'grove' of the most intimate service of Sree Gurudeva by Srijukta Sakhicharan Bhaktivijay Prabhu, and behind the opening of the Theistic Exhibition of Sri Gaudiya Math. Suffice it to say that it is Kunjada who has made manifest Srila Prabhupad Himself. Kunjada has been busily engaged at all time in employing all persons to the service of the Lotus Feet of Srila Prabhupad by forgiving all offences of every one. Kunjada's serving fortitude and unperturbed patience in bearing up against the hail-storm of every form of danger, have set an example that is impossible of attainment in this mundane world. Acharyyatrika Prabhu is the visible form of the devoted service of the voice that has been laying down the regulative principles of *Bhakti*.

Srijukta Sundarananda Vidyavinode, editor of the Gaudiya, spoke as follows in praise of the great qualities of Srila Ananta Vasudeva Paravidyabhusan Prabhu. I have found Sripad Ananta Vasudeva Paravidyabhusan Prabhu, who is truly a great and real Pandit, as the other heart, the other self, the second form of Bhagabatratna Prabhu, the visible form of the deepest affection of Srila Prabhupad, of whom you have just now heard from the lips of of the most revered Tridandi Goswami, Srimad Bhakti Pradip Tirtha Maharaj. Sripad Ananta Vasudeva Paravidyabhusan Prabhu is the object of my supreme homage, the supreme helper of my service of Hari and Guru, my saviour from all dangers. His Holiness Srimad Bhakti Pradip Tirtha Maharaj has said about Kunjada that Kunjada has taken the lead in promulgating the heart's desire of Srila Prabhupad by manifesting Sree Chaitanya Math, Sree Gaudiya Math, the Exhibition of Sree Gaudiya Math etc., and has brought about the manifestation of Srila Prabhupad himself to the view of the people. Srila Ananta Vasudeva Paravidyabhusan Prabhu also has been the means of making Srila Prabhupad manifest to the people by being the main support of the service of publication of many a temple of books and by installing the holy symbolic form of Srila Prabhupad's words in those imperishable temples of books. Srila Vasudeva Prabhu is the architect, possessed of unique skill in erecting the everlasting temples of books. Sree Rup Sanatan, Sree Jeeva and their colleagues have promulgated the hearts desire of Sree Chaitanya by their literary compositions and other works. In the same manner Srila Vasudeva Prabhu has made himself the embodiment of the promulgation of the heart's desire of Sree Guru-Gaudiya-Gauranga by the erection of the temples of books following in the footsteps of the successors of Sree Rupa. Srila Vasudeva Prabhu is the peerless, unflinching ideal of renunciation of all evil association without an equal or superior. It is not by mere oral profession but his every word, every thought, every activity, every step forward that he takes, every work, every endeavour, everything of him is renunciation of all association with evil and the trumpet-call to the loyal loving acceptance of all association with the good. All persons have in their hearts of hearts felt and observed it. Srila

Vasudeva Prabhu is the object of trust in every way of all Brahmacharins, all Sannyasins, all Banacharins, all Brajabasis, all house-holders, in fact of all persons. He is not merely an object of their confidence but all of them have offered to him such an exalted seat in their hearts with such complete absence of all hypocrisy that there is not the least scope for any contrary consideration. Srila Vasudeva Prabhu is the visible form of the absence of all narrow prejudice. In fact the ideal of a just impertiality is most brilliantly and clearly manifest in him. He is the foremost authority of the regulative principles of pure devotion emanating from the Lotus Feet of Sree Guru. Whenever there arises any doubt or misgiving in the heart of any person if Srila Vasudeva Prabhu is pleased to offer his solution of the same, all unprejudiced hearts feel no iota of hesitation in accepting his finding as one possessing the fullest approval of Srila Prabhupad Himself and as being identical with Srila Prabhupad's cherished principles. Whenever we receive any solution from Srila Vasudeva Prabhu we believe unhesitatingly with our whole-heart that we have received it directly from the Lotus Feet of Sree Guru. He is the visible form of the ideal of self-dedication and his ideal has drawn many an independent life and fickle mind to the path of self-surrender. His magnetic power replete with the soul of devotion is without a precedent. His spirit of renunciation is natural and promotive of the supreme loving appreciation of Sree Gurudeva. It is the living embodiment of the exposition offered by Sree Jeeva in his Durgamasangamani gloss of the Shloka

"अनासक्तस्य विषयान् यथार्हमुपयुञ्जतः ।
निर्ब्बन्धः कृष्णसम्बन्धे युक्तं वैराग्यमुच्यते ॥"

spoken by Sree Rup. In his devotional endeavour there is to be found no-where any lurking particle of desire for popular applause. He is an adept in the fine art of conserving his own serving activities in the security of an inviolable secrecy by keeping at a long distance by his words and conduct all persons who are either hypocritical or inclined for any other thing than the exclusive service of Krishna. This peculiar trait belongs only to the living activities of the devotee who serves Krishna by all his faculties. By this method of keeping back his own personality he employs many other persons in the service of the Lotus Feet of Sree Guru. He possesses a heart that is wholly filled with the desire for the glorification of Guru and Krishna to the exclusion of all mundane ambition for his own fame. It happens not unfrequently that by means of an external show of service within the sphere of his genuine all-round devotional activity we snatch the garland of worldly fame and attach it to our own necks. But he cherishes the constant and sole desire for the service and the loving satisfaction of the Lotus Feet of Sree Guru, although he is the root-cause of all those services, without advertising his serving activities. We are in a position to state unreservedly that if perchance any quality of our compositions or other successful activity have ever attracted the affectionate attention of the Lotus Feet of Sree Guru it is the victorious ensign and inspiration of the mercy of Srila Vasudeva Prabhu that is manifest therein as the glorious support. Srila Paravidyabhusan Ananta Vasudeva Prabhu is the eternal associate of Srila Prabhupad and the worthiest writer wielding the pen for all purposes of Srila Prabhupad Who is same as Sree Vyasadeva Himself. There is no one else with the sole exception of Sree Vasudeva Prabhu who possesses the proper eligibility for recording the words of Srila Prabhupad. He is the living Chaitanya Math identical with the heart's desire of Srila Prabhupad and has assumed the guise of a Brahmacharin in order to manifest the ideal of a Brahmacharin under the protection of Sree Chaitanya Math in accordance with the heart's desire of Srila Prabhupad, although he is an object of reverence of the Sannyasins. Srila Vasudev Prabhu is the model of the Service of

the Guru, without lapse. He is the visible form of the words embodying the regulative principles of devotion from the lips of Srila Prabhupad. Srila Vasudeva Prabhu is a follower of the Lotus Feet of Sree Guru as his second associated self. In the Theistic Exhibition of Sree Gaudiya Math Srimad Bon Maharaj was enabled to give a visible form to the wishes of Srila Prabhupad by the inspiration and art supplied by Srila Vasudeva Prabhu.

Tridandi Swami Srimad Bhakti Prakash Aranya Maharaj spoke in praise of the skilled service of Acharyya Sripad Paramananda Brahmachari Vidyaratna one of the trustees of Sree Chaitanya Math. 'Acharyya' Sree Paramananda Prabhu has performed extraordinary services for Sree Purushottam Math during the present year. The laying of the foundation stone of the Temple of Sree Purushottam Math by Srila Prabhupad during the present year was arranged by his endeavoures in co-operation with the other devotees. Acharyya Vidyaratna Prabhu has been carrying out with remarkable skill and success the service of the repairs of the Temple of Sree Alalnath and ably devising the architecture of Maths and Temples of the different places. He is the embodiment of the sweetness of affection of Srila Prabhupad.

Tridandi Swami Srimad Bhakti Swarup Parbat Maharaj in narrating the unceasing service of Sree Guru and the Vaishnavas by Sripad Adhokshaja Sevakovid Prabhu made a reference to Acharyyatrika Sripad Kunjabehari Bhagabatratna Prabhu. From the response made by Srila Prabhupad on the occasion of Sree Vyas Puja the highest excellence and basic nature of the services of Srila Acharyyatrik Prabhu will be manifest to all impartial and attentive readers who are free from malice. Sripad Adhokshaja-Sevakovid Prabhu is the intimate and inseparable self of Acharyyatrik Prabhu. His unceasing service of Sree Guru is incomparable. The principle of utilitarian ethics has to yield to his superior ethics of the service of the Guru which is fully borne out by the standard of the disposition to serve the Absolute by all means. He has kept his family, body, mind, speech, judgment, his everything in constant readiness for the service of Sree Guru. He is always anxiously bent upon devising an infinity of methods of serving Sree Guru by the infinity of senses. It is by his whole-hearted efforts that the Hindi Religious fortnightly, the Bhagavata embodying the wishes of Srila Prabhupad has been inaugurated this year to serve as the organ of Sree Paramahansa Math of Sree Naimisharanya. During the visit of Srila Prabhupad to Lucknow he displayed extraordinary zeal for the service of Sree Guru and for the propagation of the living words of the Acharyya. He is constantly engaged in the service of Sree Paramahansa Math of Sree Naimisharanya.

Tridandiswami Srimad Bhakti Swarup Parbat Maharaj spoke in praise of Srimad Atindriya Bhaktigunakar Prabhu's service of "Hari." Sripad Atindriya Bhaktigunakar Prabhu is a most serene devotee of mature years. His natural humility greater than that of a blade of grass and honeyed words possessed an incomparable power of finding their way even into the hard hearts of worldlings and inducing them to the service of Hari, Guru and the Vaishnavas. By settling down as a permanent resident in Sridham Mayapur he has dedicated himself to the service of Sridham and Thakur Bhaktivinode Institute.

His Holiness then mentioned the exemplary service of Hari Guru and the Vaishnavas that is being displayed by Srijukta Shyamsundardas Adhicary, land-holder of Kesiari. Sree Vishwa Vaishnava Raj Sabha offer him their special thanks for the constancy of his attachment to the Lotus Feet of Sree Guru and for propagation of the Truth, which has proved most pleasing to Guru and Gauranga.

His Holiness Tridandiswami Srimad Bhakti Vivek Bharati Maharaj on behalf of Sree Vishwa-

Vaishnava Raj Sabha then thanked the following beloved servants of Sree Gaursundar by referring to their devotional activities :—

Sripad Hayagrib Brahmachari, Bhaktisastri—He has displayed indefatigable serving activity in connection with the Theistic Exhibition of Sree Gaudiya Math of Calcutta and on behalf of the Madras Gaudiya Math.

Sripad Siddhaswarup Brahmachari, Bhaktisastri—He has performed a variety of services in connection with propaganda work in different parts and on the occasion of the Annual Circumambulation of Sridham Nabadwip.

Sree Kulasekhar Brahmachariji—He has shown great skill in the service of Delhi Gaudiya Math.

Sree Nandadulal Brahmachariji—He has made every effort for increasing the splendour of the Service of Sree Paramahansa Math of Sree Naimisharanya.

Sree Sarbeshwar Brahmachari, Bhaktisastri—He has shown great capacity in the service of Sree Rup-Gaudiya Math at Prayag.

Sree Nrishinghananda Brahmachari, Bhaktisastri—He has been indefatigable in his admirable service of Sree Sanatan Gaudiya Math at Benares.

Sree Ganapatinath Brahmachariji—He Has served Sree Krishna Chaitanya Math of Sree Brindaban with extraordinary fortitude and skill.

Sri Sudarsan Brahmachariji—He has exerted himself heart and soul in the service of Sree Vyas Gaudiya Math.

Sri Nadiyananda Brahmachariji—He has ably served Sree Purusottam Math at Puri.

Sree Ramdas Brahmachariji—He has shown the ideal straightforwardness, sincerity, fortitude and single hearted devotion in the service of Sree Jogapeeth.

Sree Revatimohon Brahmachariji—He has displayed remarkable skill in building-operations at Sridham Mayapur.

Sri Dharmeswar Brahmachariji, Sri Madangopal Brahmachariji and Sri Narasingha Brahmachariji—They have exerted themselves whole-heartedly in the service of Sree Chaitanya Math.

Sri Haripada Brahmachariji—He has been very active in the service of Amlajora Prapannasram.

Sripad Krishnakanti Brahmachari, Bhaktikusum, Bhaktisastri—He has displayed unflagging zeal and activity in the service of Guru and Gauranga and Sree Nadiya-Prakash despite of illness.

Sree Devakinandan Brahmachariji—He has shown extraordinary ability in the high service of Sree Guru and Gauranga.

Pandit Sree Gaurdas Brahmachari Kavya-Vyakarantirtha—He has displayed great ability in the service of Paravidyapeetha and Thakur Bhakti-vinode Institute.

Sree Aghadaman Brahmachariji—He has ably served Sree Bhagabat Press at Krishnagar.

Bhakta Sree Indubhusan—He has shown great energy in the service of Sree Chaitanya Math.

The Swamiji Maharaj made a special reference to the services of Paramabhagabat, Zemindar Rai Bahadur Sj. Abinash Chandra Bose of Calcutta and offered him the thanks of Sree Viswa Vaishnava Raj Sabha for the active steps that he has taken towards the construction of a Dharmasala in Sridham Mayapur.

Srimad Bharati Maharaj then resumed his brief references to services pleasing to Sri Gaursundar that has been rendered by His beloved devotees.

Sripad Nimaidas Adhikari—He has shown great enthusiasm in the services of Sri Purushottam Math.

Sri Sambhunath Brahmachari—He has shown great ability in the services of Sri Chitanya Gaudiya Math.

Sri Sadhandas Adhikari—He has been serving Sri Yogapeetha with whole-hearted devotion.

Bhakta Narendra—He has been performing the ideal service of tending the cows of Sriman Mahaprabhu in Sri Chitanya Math.

Sree Japa Gaura Adhikari—He has shown great zeal in the services of Sri Ekayan Math.

Sri Prankrishna Vanachari—He has shown ability in serving the Prapannasram of Brahmanpara.

Dr. Sj. Jogendra Nath Mukhopadhaya, Bhaktiratna, the veteran physican has been highly successful in his services in preserving the health of the devotees, residents of Sridham Mayapur.

Sj. Nanigopal Banerjee—He has shown sincere aptitude for service in assisting in editing of the Daily Nadia Prakash.

Sj. Subhavilasdas Adhikari—He has rendered a great service in connection with the works of publication of the Nadia Prakash.

Srijukta Atindra Nath Banerjee—The editor of the Daily Nadia Prakash, has won the love of all the Vaishnavas by his willing offer of the responsible service of publishing a very beautifnl many coloured representation of Sri Srila Prabhupad.

Sj. Krishnakripa Das Adhikari of Bakhrabad—He has been employed in a variety of ways in the service of Sri Guru-Gauranga.

Sj. Suresh Ch. Bhattacharyya of Barrakpore—The Vaishnavas cherish the hope that he might display his zeal for the service of Sri Guru-Gauranga by engaging himself causelessly in the performance of bonafide *Kirtan* as promulgated by Sri Guru and Gauranga.

Sj. Sanatandas Adhikari of Begumpur has helped in various ways in the service of Sree Guru-Gauranga.

Sj. Kripasindhu Das Adhikari has shown great ability in serving Sree Ekayan Math at Sree Hansakshettra.

Sripad Sakhicharan Roy Bhaktivijoy has exhibited an ideal of the service of Sree Guru-Gauranga that is unique of its kind in the highest sphere of the personal service of Sree Gurudeva constantly engaged in performing the *Kirtan* of Hari. He has proved by his devotional activities that the service of Hari attains its fullest realisation in the service of Sree Guru. He has raised aloft in the Theistic world, the Banner of Victory of devotion by building the grove of Bhajan and dwelling place of Sree Gurudeva attended by his associates. Prior to this he had provided electric lights at the Sudarsan Disc on the top of the spire of Sree Chaitanya Math and other parts of the Math and rendered financial help to the publication branch in bringing out the fourth edition of Sree Chaitanya Charitamrita. He has also followed Srila Prabhupad in visiting every year all the great Tirthas of congregational chant hallowed by the feet-prints of Sree Guru and Gouranga and displayed the ideal of participating in the services of festivity and other diverse devotional activities at those places. In the most of his exhibition of bodily ill health with unflinching constancy he had offered his service at the great festivities of Sree Rup-Gaudiya Math and other devotional activities at Prayag, forgetful of the demands of his body and family.

Sripad Neemanand Bhaktisastri Sevatirtha is the outstanding personality in the promulgation of unalloyed devotion throughout the country of Assam under the direction of Srila Prabhupad. He has employed himself with indomitable zeal in making the pure current of the Word of Sree Chaitanya flow in Assam by banishing from the country the last trace of the stinking cult of Impersonalism and has shown the way to many persons of good fortune to seek the support of the Lotus Feet of Sree Guru. In conformity with the cherished desires of Srila Prabhupad there will shortly be published in Assam in the Assamese language a periodical bearing the designation of 'Kirtan' for the promulgation of pure devotion in that country. Sevatirtha Prabhu has been displaying special zeal and activity to this end.

Srijukta Biraj Mohon De Bhaktibhusan, proprietor of the Monomohon Press of Dacca, has been publishing at his own press in a series of volumes the whole body of the lectures of Srila

Prabhupad in a chronological order. The fourth volume of the lectures of Srila Prabhupad has been published on the occasion of the Holy Tithi of the Birth of Sree Gauranga. We have every hope that Srijukta Bhaktibhusan will realise the highest ends of human life which is rarely obtainable and his printing press by carrying out the publication of the remaining volumes of the lectures of Srila Prabhupad. We are expressing our high appreciation of the services of Srijukta Bhaktibhusan on behalf of Sree Viswa Vaishnava Raj Sabha,

Sripad Sudarsan Sanatan Das Adhicari Bhaktisastri, resident of Cuttack has been serving in various ways the Cuttack Math and Sree Guru-Gauranga. His sincerity and straightforwardness are a shining example to all. The untiring service that he rendered at the Theistic Exhibition of Sree Gaudiya Math by giving up food, sleep and rest and every form of amenity is without a parallel.

The proprietor of Dacca Union Press constant in his service of Sri Guru and the Vaishnavas, Sriman Dinesh Chandra De has won the love of Sree Guru and the Vaishnavas by bearing the whole of the cost of publishing the first volume of the 'Letters of Srila Prabhupad' which he printed at his new printing Press. We have every hope that by the serving zeal of Sriman Dinesh Chandra the publication of the series of devotional works desired by Srila Prabhupad will be progressive.

Sj. Jitendra Nath Mukhopadhyaya Bhaktyasram at present residing at Dacca has earned the love of Sri Guru and the Vaishnavas by a variety of services to Sri Guru and Gauranga and Sridham.

Sj. Indubhusan Basu retired Station master. He has shown great energy in the propagation of the Truth by the Gaudiya Math. Sridham Pracharini Sabha offers him its sincere thanks for his services.

Sripad Brindaban Bhattacharyya. He is serving Sridham Mayapur by building there his residence for the performance of *Bhajan* and has thereby earned the thanks of Sridham Pracharini Sabha.

FOURTH DAY'S SITTING

His Holiness Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj, Secretary of the Executive Committee of Sridham Pracharini Sabha, after stating the worthy services of the following high and distinguished persons expressed the endless thanks of Sridham Pracharini Sabha to all.

Sridham Pracharini Sabha offers its best thanks to :-

His Excellency Maharaj Sir Bhim Shamser Jang Bahadur Rana G.C.M.G, ; K.C.V.O. etc., ; Prime Minister, Marshall and Supreme Commander-in-Chief of Nepal for his Excellency's sympathetic interest in the various activities of the Mission

Dr. Surendra Nath Das Gupta, M.A, Ph. D. Principal, Calcutta Sanskrit College, for his kind appreciation of the work of the Para Vidyapeetha and Thakur Bhaktivinode Institute.

Mr. T. C. Roy, Magistrate and Collector of the District of Nadia for his generous appreciation.

Mr. Anadi Ranjan Bose, Sadar Sub-Divisional Officer, Krishnagar and the District Superintendent of Police and other responsible officials for their kind support and encouragement.

Sj. Naresh Chandra Sinha, Zemindar, Jajan, Murshidabad, for help in propagating the message of the Truth by Gaudiya Math.

Rai Saheb Sj. Akshoy Kumar Gupta of Barisal for his extraordinary zeal and active help in propaganda work.

Mr. Justice Manmatha Nath Mukhopadhyaya of the Calcutta High Court for his special interest in the works of the Mission. He has displayed his active interest and sympathy by listening with great reverence to the words of Srila Prabhupad and offering to preside over the Annual meeting in memory of Sretharyya Srila Yagabandhu Bhaktiranjan who built at an immense cost the superb Temple and residential quarters of the Calcutta Gaudiya Math. He spoke on this last occasion in highly appreciative terms of the work of the Mission.

Sj. Paresh Chandra Mukhopadhyaya M. A., second Inspector of schools, Presidency Division for appreciation of the efficient work of Thakur Bhaktivinode Institute.

Thereupon Sripad Atul Chandra Bandopadhyaya Bhaktisaranga Goswami, Bhaktisastri, Secretary of Viswa Vaishnava Raj Sabha, expressed thanks of Sridham Pracharini Sabha to :—

His Excellency Right Honourable Freeman Thomas Earl of Willingdon G.M.S.I. ; G.C.M.G. ; G.M.I.E. ; G.B E. Viceroy and Governor General of India. for expression of his gracious appreciation.

His Excellency Sir Frederick Stanely Jackson P. C; G. C O I. Governor of Bengal for his kind interest.

His Excellency Sir Frederick Stanley, Governor of Madras for laying the foundation-Stone of the Lecture Hall of Sri Gaudiya Math of Madras.

Sir Sibaswami Aiyar K.C. S. I ; C I.E. Ex-Advocate-General and Ex-Judge of the Madras High Court for helping the propaganda in South India.

Dewan Bahadur G. Narayanswami Chettiyar C. I. E., Member, Council of State for his kind support.

Mr. T. S. Ramaswami Iyer, B. L. President, Madras Corporation for offering reverential addrsss to the Editor and for his kind support to Madras Gaudiya Math.

Mr. S. V. Ramswami Muddaliar, Mr. Chakra Rai, Member Madras, Corporation ; Mr. P. Bijoyratna Pillai, Mr. C. K. Madhusudan Rai, Retired Sub-Assistant Surgeon, North Gopalpuram, Madras for helping propaganda work in South India.

Dewan Bahadur Hon'ble Kumarswami Reddiar, Education Minister, Madras Government for offering homage to the Editor. during His visit to Madras and for his kind support in propaganda work.

Mr. Justice Sundaram Chettiar, Madras High Court for listening to discourses on Sri Nama and for his sympathetic attitude towards propaganda work of the Madras Gaudiya Math.

Editors of "the Justice" and "Madras Mail" for publishing the portrait of the Editor and the missionary activities of the Gaudiya Math.

Dr. Venkata Rao M D. for helping the devotees of the Madras Gaudiya Math in preservation of their health.

M. R. Ry. Chinium Pillai. Rly. contractor, Trichinopoly for helping the missionary work in South India.

M. R. Ry. T. Ponirulupillai, Rly. contractor, Madras, for undertaking to defray the expenses of erecting the building of Sree Krishna Hall of Madras Gaudiya Math and for offering homages to the Editor by reception at his own house.

M. R. Ry. Jagannadham B. A Sub. Registrar, Ellore who is a respectable Brahmin and a learned lecturer and writer for special reception of the Editor at Ellore and for helping to propagate the Message of Sri Chaitanya there.

Bhakta Ramdas Narayanswami Garu and Rai Bahadur Mothey Gangaraju Garu, Zemindar, for manifold support to the cause of the Mission in propaganda work.

Sj. Krishnaswami Iyer for setting best example of propitiating the Acharyya with whole family and for rendering immense help to the devotees of Madras Gaudiya Math.

Mr. P. N. Tagore, Late Sheriff of Calcutta, Zeminder, for joining at the opening Ceremony of the Theistic Exhibition of Sree Gaudiya Math and for showing sympathy in propagating the Absolute Truth.

Dr. H. Bose of Ambala Cantonment for helping the cause of the Mission.

Tridandiswami Srimad Bhaktivilas Gavastinemi Maharaj expressed thanks of Sridham Pracharini Sabha to the following for their worthy services to Sriman Mahaprabhu and for helping the propagation of Absolute Truth.

1. Dr. Amarendra Nath Mandal and his wife.
2. Sj. Aghore Nath Banerjee, District and Sessions Judge, Purnea.
3. Mr. G. P. Das, D. S. P., Monghyr.
4. Sj. Pradyot Kumar Sen, M. A., B. L. Incomtax-officer Bhagalpur.
5. Sj. Santosh Kumar Banerjee.
6. Sj Kamini Kumar Banerjee, M. A., B. L. Munsiff, Sewan, Chapra.
7. Sj. Nanda Kumar Sahaya, M. A. B. L.
8. Sj Sakalanigamamurthidas Adhikari, Bera, Pabna
9. Sj. Gangaram Kundu B. A. Headmaster, Chanchal, Maldah.
10. Sj. Radha Kanta Saran, Incometax-officer, Mujjafarpur.
11. Sj. Basanta Kumar Neogi B.L. Bhagalpur.
12. Sj. Bibhuti Bhusan Ghosh M.A., B.L. Sadar. S.D.O. Monghyr.
13. Mr. I. N. De. A. S. P. Jamalpur.
14. Sj. Durga Prasad M.A., B. L. Advocate, Chapra.
15. Sj. Hem Chandra Mittra. M. A. B. L. Advocate, Cnapra

On behalf of Sree Sree Vishwa Vaishnava Raj Sabha Tridandiswami Srimad Bhakti Vaibhava Sagar Maharaj offered thanks to the following, stating their sincere services.

1. Sj. Jiban Krishna Kole, Calcutta
2. Sj. B. K. Pal, Flower merchant, Calcutta
3. Sj. Khirode Chandra Roy Pramanik, Midnapur
4. Sj. Srinibas Banerjee, Howrah
5. Sj. Bhadreswari Devi, Howrah

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj offered thanks on behalf of Sridham Pracharini Sabha in memory of their services to Sriman Mahaprabhu to the following :—

1. Sj. Binode Behari De of Bhusuri
2. Sj Kanak Kantidas Adhikari of Bardal
3. Sj. Upendra Nath Saha
4. Sj. Matilal Saha
5. Sj. Sib Nath Saha
6. Sj. Satish Chandra Saha
7. Sj. Ambika Charan Nath of Budgebudge.

There upon Tridandiswawi Srimad Bhakti Vivek Bharati Maharaj expressing different nature of their services to Hari, Guru and Vaishnavas offered thanks of Sridham Pracharini Sabha to the following :-

1. Srijukta Narmada Sundari Roychowdhurani for helping installation expenses of Vamandev at Alalnath.

2. Rai Bahadur Sj. Hujurimal Dudhwala for gift of land of Purusottam Math, Puri.

3. Sj. Jogendra Nath Das Adhikari for a gift of land of Purusottam Math

4. Sj. Monomohini Roychowdhurani for sinking tube-well at Hansakshettra

5. Sj, Ashutosh De, Sj. Jyotish Chandra De and Sj. Suhas Chandra Basu for supporting the "Seva" of Sripat Maheshpandit at Chakdah

6. Sj. Bhujendra Nath Mallick, Zemindar for a gift of land at Ranaghat on the river Churni.

7. Srijukta Sarat Kumari, Rani of Bhojji and her mother Rani of Alrajya for helping in preaching pure Theism.

8. King's brother of Vijianagram for a gift of Srivigrahas of Delhi Gaudiya Math.

9. Sj. Bhagirathmal, a respectable merchant of Delhi for offering his newly constructed palatial buildings in Delhi for residence of the Editor.

10. Rai Bahadur Sj. Lala Jagadish Prasad, Member, Council of State and Reis for offering his palace for residence of the Editor at Majaffarnagar and for helping to establish "Bhagbat Exhibition" at Sukartal.

11. Sj. Lala Ramswarup, Reis, for helping missionary work at Meerut and Hastinapur

12. Sj. Thakur Saheb Tikamsinghji, Sub-Inspector of Police Bijnour for propagation of pure devotion at Naimisharanya.

13 Sj. Oudhbehari lal Kapur, M. A. Research scholar, Allahabad University, for his sincere

attachment to the Divine Feet of the Editor and for endless services of Sri Rup Gaudiya Math.

Pandit Sripad Atul Chandra Banerjee, Bhaktisaranga Goswami eulogising the manifold activities of the following for rendering faithful service to Sriman Mahaprabhu expressed thanks on behalf of Sree Sree Vishwa Vaishnava Raj Sabha.

1. Sj. Indira Devi, daughter of Gaikowar and mother of the Raja of Coochbehar for offering "Augusta Villa" at Darjeeling for the residence of the Editor for propagating the message of Sr Krishna Chaitanya.

2. Dr. Sisir Kumar Pal for offering hospitality at Lewis Sanatoriun, Darjeeling.

3. Sj. Tarapada Banerjee, Tea-planter for a gift of land and buildings at Takda, Darjeeling.

4. Sj. Rai Mahendra Narayan Chowdhuri Bahadur for kind helf to construct Dharmasala at Sridham.

5. Sj. Tarapada Roy B. A. Superintendent, Home Dept. Delhi for kind support in propagation of "Hari Katha" in Delhi and Simla.

6. Sj. Rai Sahib Basanta Lal, Assistant Incometax Commissioner for propagation of the mission in Delhi.

7. Mother-in-law of Raja Vidya Sundar Sinhadeb of Jaipur Garh State for help in the service of Sri Gopinath at Alalnath.

8. Sj. Bishnupriya Chowdhurani, Landlady of Malihati for assisting the cause of the mission at at Alalnath.

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10. Rai Bahadur Sj. Lalit Mohan Sen Roy, Private Secretary Kasi Naresh for offering residence of Editor at "Mint Palace," Benares.

11. Sj. Krishnadhan Mallick for a gift of Srivigraha of Srila Radha-Govinda at Kasi.

12. Editors of daily paper "Today," "Aja," "Suraj" of Kasi "Leader" of Allahabad and "Indian Daily Telegraph" of Lucknow for publishing missionary activities in those cities.

After the offer of vote of thanks, President delivered a lecture and the meeting terminated.

Ourselves

Sridham Mayapur:—Editor with a party of preachers and Sir Deva, Prasad Sarbadhikari Kt., C.I.E. C.B.E., M.A., L.L.D., Suriratna, Vidyaratnakar, Jnanasindhu accompanied by Lady Sarbadhikari and his son-in-law, Advocate Mr. Mahimamukul Hazra M.A., B.L., left Calcutta on May 13th for Sridham Mayapur. The party were given a great reception at Krishnagar City Station by the leading gentry of Krishnagar and being there joined by the well-known zemindar Rajarshi Nafarchandra Pal Choudhury Bhaktibhusan, reached Nabadwip Ghat Station in the evening. On alighting at Nabadwip Ghat Station the party was received by Sripad Aprakrita Bhaktisaranga Goswami and the students and teachers of Thakur Bhaktivinode Institute. From there they motored to Sree Chaitanya Math where the devotees of the Math welcomed them by the chant of *kirtan*. Sir Sarbadhikari with Lady Sarbadhikari and Mr. Hazra accompanied the Editor the next morning to inspect Thakur Bhaktivinode Institute where they were photographed.

PROPAGANDA:

In Bankura (Bengal):—Their Holinesses Srimad Sagar Maharaj delivered lectures on the Teachings of Sree Chaitanya on April 19 and 20 at the village of Nairabad, District Bankura.

Midnapur (Bengal):—His Holiness Srimad Bharati Maharaj with a party of Brahmacharins preached the religion of pure devotion at the village of Silda during May 12 to 16 to large gatherings of the people.

Sampradaya-baibhavacharyya Examination: The following are declared to have passed the Examination for the title of Acharyya in the subject of Sampradaya-baibhaba held at Sree Chaitanya Math, Sridham Mayapur on March 22, 1932.

CLASS II.

1. Professor Srijukta Jaduvardas Adhikary Bhaktisastri (M.A., B.L.)
2. Professor Srijukta Narayandas Adhikary Bhaktisudhakar, Bhaktisastri (M.A.)

THE HARMONIST

OR

SREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SHREE SAJJANATOSHANI

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Our Policy

OURS has always been the unmodifiable good old policy, viz., to seek to offer the Transcendental Sound Who alone can enlighten us regarding our eternal spiritual relationship with the Absolute Person Sree Krishna. We have sought to do this by practising unconditional submission to the Lotus Feet of the Transcendental Spiritual Guide or the *Sat Guru* in the line of Preceptorial Descent from Sree Rupa Goswami Prabhu, the authorised Acharyya of the Universal Theistic Association of pure souls for the loving service of the Absolute available in the present Kali Yuga.

The enlightenment that is imparted by the Transcendental Sound is absolute and unmodifiable. It is capable of holding good through the succession of births and deaths of our adventitious physical and mental bodies. The Absolute Truth is revealed eternally by the whole body of the Spiritual Scriptures. He is served from eternity by all pure souls, with unconditional devotion. The loving service of the Absolute is the spontaneous eternal function of the soul in the state of Grace. The Absolute reveals Himself out of His causeless Mercy to all who seek His unconditional service. He is

always taking the initiative to reveal Himself to us through every entity. But we deprive ourselves of the privilege of willing Service of the Absolute by the abuse of our prerogative of rational free constituents of the serving Potency. The Transcendental Sound makes His appearance in this world for helping all perverse souls.

It is always open to the individual soul to avoid being helped. This is done by simply refusing to listen to the Transcendental Sound when He actually makes His appearance to our cognisance, or by deliberately regarding Him as mere mundane sound and subject to all the defects of the mundane vocabulary. The Name 'Krishna' is held by perverse souls to be the name of a mere historical mortal personage wrongly apotheosized by persons possessed of an abnormal understanding. It is possible to explain away the unintelligible Amorous Pastimes of Krishna by such and cognate hypotheses.

But as Krishna happens to be really the Absolute Person Himself all these profane speculations are wide of the mark, being the product of a naturally negatory temperament that has a suicidal aversion to all synthetic thought on the subject of the Absolute. Impermanent activity is accepted as a duty by all schools of atheists under the delusion that they are the masters of this world by right birth. Through all these hideous abominations the Absolute is ever working for the enlightenment of the overlaid faculty of pure reason bent upon the reckless pursuit of a senseless suicidal course.

But there may, or may not *at all*, come the moment in our deluded lives when we are causelessly disposed to turn our listening ear to the voice of the Absolute Who happens to be so familiar and yet so utterly unknown to all of us. As soon as we turn our listening ear to the Voice of the Absolute we are automatically provided with the real knowledge of our natural function in the eternal world. We are enabled to realise, in a substantive way, that we are souls endowed with our own spiritual bodies and senses for functioning as reciprocal entities in the associated service of the Absolute Person Sree Krishna.

This enlightenment makes a radical difference in our duties and outlook in this world. We are in a position to relate our temporary activities in this world, to which we are unavoidably liable by our present incarceration in the material cases of the physical body and hypothesizing mind, to our permanent and real selves. This activity is called devotion, *bhakti* or spiritual service of Sree Krishna. But it is not fully spiritual. The fully spiritual activity belongs to souls who are not liable to any form of temporal activity.

But the activity of self-realised souls partake of the nature of the fully spiritual function by the inconceivable Mercy of the Name of Krishna.

The Name of Krishna is the only Transcendental Sound, being identical with His Figure, Quality, Activity and Paraphernalia. The Name of Krishna entering our listening ear enables us to participate in the perfectly harmonious working of the phenomenal world in subordination to the Absolute Realm of Whom it happens to be the perverted reflection. This world and its concerns become meaningless and unwholesome if we miss the conscious reference to the Absolute.

The empiric Sciences are wrong in supposing, quite gratuitously, that they enable us to discover the secret of Nature that has any bearing on our souls. The Absolute alone can make our souls have the spiritual function on this relative and temporal plane. The Absolute is meagrely revealed by the Scriptures which have got also their deluding exoteric meaning which alone is accessible to our limited judgment. The esoteric meaning is available only to self-realised souls. The esoteric meaning requires the fullest scope of our cognitional march. But with all this help it is never possible for us to realise the Absolute as He is. There is another agent viz., the causeless i. e., Absolute Mercy of the Absolute Himself. The Absolute reveals Himself to us in this world in the Form, the Indivisible Knowledge, Who dominates and regulates our subservient cognitive faculty, appearing as the articulated sound on the lips of devotees.

The Absolute Cognition Himself is self-revealed and universally accessible in the form of His devotee, as Sree Krishna Chaitanya. The Harmonist seeks to promulgate the Message of Sree Krishna Chaitanya, the Self-manifestive Absolute, by accepting the help of all entities. The Harmonist is thus in the position to reject the rejection of anything. In this world we are in the habit of deliberately misunderstanding and rejecting everything on the plea of our own misunderstanding. The Harmonist takes note of the rejecting function as an aid for acceptance of the absolutely open immeasurable substantive truth of everything as he is. This is practicable only by submission to the Lotus Feet of Sree Krishna Chaitanya and by acting under the conscious and unconditional Guidance of His Message.

This is also the only Theism. The Harmonist seeks to indentify herself fully with the cause of Theism. The Harmonist seeks to attain the complete vision of the Truth. She rejects all narrow and erring views of the Absolute which are the fruitful preventible source of all disruptive discord. The Harmonist

seeks to have the real peace of the truly altruistic conscience. She sets her face against all forms of pseudo-altruism. It is for this reason that she avoids subscribing to the forms of empiric sectarianism that are apt to pass themselves off as benevolence but are really full of every form of malice and prejudice.

The Harmonist is the unconditional humble servant of Sree Krishna Chaitanya identical with His Message delivered by Sree Rupa and his disciplic spiritual successors forming the undeviating line of the authorised Spiritual Preceptors of this Iron Age.

Sree Krishna Chaitanya is the Absolute Person Sree Krishna in His Eternal Form of the Promulgator of His Message. Sree Krishna Chaitanya is the Sankirtana-Vigraha, the Concentrated Embodiment of the Chant of Krishna. His Transcendental Career is the Absolute Source and Archetype of all living preaching of the Truth. The Harmonist, following humbly in the footsteps of Sree Rupa and his apostolic successors, does not aim at the reform (?) of the world by any misguided pseudo-altruistic empiric endeavours. She is on principle opposed to all such quackeries which only aggravate our disease of mortality. She seeks instead the reform of her own angular vision by agreeing to open her eye to have a view of the Truth under the regulative guidance of the Absolute Dominating Cognition Sree Krishna Chaitanya. This guidance has been made available to all souls in this world by the magnanimity of Sree Rupa and his spiritual successors, the great Acharyyas of the universal community of all pure souls. The mercy of Sree Guru guides every utterance of the Harmonist and enables her to find the conditions for her whole-time service of the Absolute in the enlightening help furnished unsolicited by every entity of this world.

The Conception of Salvation

THE message of Salvation represents the advanced stage in the evolution of the empiric quest of hypothetical truth. It has no reference to the Absolute Who is declared by the Scriptures, as well as by the unprejudiced rational instinct inherent in us, as wholly inaccessible to our present limited cognitive faculty. The Absolute position is logically the only natural position. From the hypothetical position we can have only a negative surmise of the Absolute. We should not advertise this negative concoction as the desirable ultimate goal. This should be recognised as an abnormal counsel by all seekers of the Truth. It is only an unbalanced judgment that can retain any interest for a quest if he is told *beforehand* that it is to lead to a void, after the adumbration of a long series of inconclusive hypotheses, for being convinced (?) of the utter futility of such a quest. In other words the failure of the quest should not be offered to be accepted as a positive guiding of the goal. This finding should not also be advertised as a form of inconceivable felicity (?).

No person can ever want to be delivered from his own self. All persons want to get rid of disease in order to regain the natural state of health. No person should relish the counsel of the doctor who recommends the commission of suicide for getting rid of a disease. Salvationism proposes to heal the disease of mortality by the suppression of the mortal state and recommends the state of void as this desideratum. It is not possible to create such a void, neither in the spiritual realm nor in this mundane world. The very idea of the void is a conception of the mere correlation of the complementary aspects of a hypothesis and is part and parcel of the same. It is an aspect of the disease and is never the healthy state. Where is the entity that will enjoy (?) any felicity (?) in the inconceivable position that is simply devoid of all mundane content ?

No person in his natural position ever seeks to be delivered from the same. Salvationism is a product of hypothetical thinking that is natural to the diseased state. It does not require to be classed as a Revealed Doctrine.

It is necessary to take prominent note of the fact that the natural state is not any modification of the *unnatural*. Abnormal thinking is categorically different from normal thinking. Hypothetical thinking is a necessary evil as long as we are not in the state of

health. Absolute thinking is both inevitable and natural to the unconditioned healthy existence. Even in the diseased state it should be possible to understand that the deliberate substitution (?) of one hypothesis for another, the deliberate replacing (?) of one ailment by another, is not equivalent to restoration to the state of health. Any hypothetical state is only a changing form of the disease and should not be accepted or offered as the equivalent of the really healthy condition.

Any idea of the natural state that we may attempt to form in our conditioned state needs must be altogether misleading. This defect will not be cured by the mere weight of opinion of the diseased persons in its favour. No empiricist can consistently assert that the thoughtless or dishonest approbation of empiric thinkers will endow any doctrine with the absolute character. The attitude, that pretends that it cannot find any distinction between the absolute and the hypothetical, deserves to be described as cultivated deliberate aversion against the Truth or, in the language of Theology, as the only real Atheism. It will not do to estimate the absolute quality of a conception by counting the number of its followers in the conditioned state. As a matter of fact the Absolute requires no witness to His Existence and it is a profanation to suppose that any erring hypothesis made by the "puppy brain" of man can be a *condition* for the *valid* existence of the Absolute.

The Salvationistic idea makes its appearance in this world when the distracted human mind is prepared to entertain the principle of amelioration of the human lot as distinct from causeless love for the Truth as the basis of right conduct The *sine qua non* of the spiritual is that it has no genesis in any mundane condition, either directly or indirectly. Salvationism always boasts of its undoubted mundane origin and mundane purpose. It sometimes seeks to support its pretension to revelation by the manipulation or fabrication of Scriptural evidence. Salvationism has accordingly been branded by the vaishnavite schools as the consummation of hypocrisy in the domain of religious life. This is actually borne out by the form of the prayers of the salvationists. These prayers always suggest the remedy to be prescribed by the doctor whose advice they pretend to seek. Thoroughgoing empiricism, logically represented by Buddhism, discords the scriptural support and relies fully on itself. In this respect Salvationism within the Scriptural sphere is distinct from Buddhism. The hypocritical nature of salvationism that is sought to be based on the Scriptures, enabled it to pass itself off as a form of Theism with a class of neurotic empiricists.

Buddhism seeks to be relieved from all existence by its own effort. Salvationism is probably the contribution of Buddhism to Christianity. Epistemologically this is self-evident. The historical links that connect one with the other have not been traced though they are in course of recovery. All theology, that starts honestly from the pessimistic idea of this world tends logically to Buddhism. The working up from the pessimistic position has been perfected in India in Buddhism, in its explicit form ; and also, in a most cleverly masked form, in the pantheistic schools, under the lead of Sankara.

Pessimistic Salvationism stands self-condemned to utter sterility both as regards method of living and their goal of its unprincipled pre-endeavour which it seeks to target as the Reality. It degenerates into organised hypocrisy when it also pretends to rely on Scriptural sanction as in the case of Henotheistic worship backed by the liberationist philosophy of Sankara in this country and so-called rationalistic Christianity which has a family resemblance to the former. Neither form can be proved to be purely theistic although both profess to value the principle of service. Aversion to service, i.e., unconditional submission, becomes the guiding motive of all spurious rationalism divorced from spiritual enlightenment. Salvationism, which identifies itself with this spurious rationalism, prays to its impersonal concoction, which it dubs the *Giver* (God), as one of the agents for helping the success (?) of its sensuous gratification. Buddhism could secure a large following without this deliberate hypocritical device.

Krishna Who is not any concoction of the hypothesizing instinct of persons averse to the service of the Absolute Truth, is not the *Giver* of anything to His devotee He is, on the contrary, only the Receiver of the exclusive services of all His devotees. When Krishna offers to His devotee release from the ills that flesh is heir to, the latter refuses to receive such offered Divine Favour. The devotees of Krishna do not covet any amelioration from Him. They know Krishna to be the only Master and Enjoyer and they try to meet His endless demands for service. This is not pessimistic mentality. The devotee of Krishna has no wants of his own. He does not *pray* (?) for his daily bread. He has a spontaneous aversion to *receive* any service from Krishna under any pretext.

The devotee of Krishna has his real eternal position in the Constitution of the Counter-Whole Absolute. The Absolute is not an inelastic dead-Unit. The Absolute is a Living Personality. He is the Divine Male eternally associated with the Divine Female. The Divine Male is the Predominating Absolute. The

Divine Female is the Predominated Absolute. These are the two Moieties of the Integer in the One. The Predominating Absolute is Sree Krishna. The Predominated Absolute is Sree Radhika. The Divinity is both One and Pair, Sree Sree Radha-Krishna is the Divinity. Sree Radhika is the Absolute Devotee. She is the Counter-whole of the Predominating Absolute Sree Krishna. All the individual souls emanate from the Serving Essence of Sree Radhika. The devotee has thus real distinctive existence in his dealings with the Dominating Absolute. The Salvationists begin by denying this world and end by denying everything under the paradoxical and hypocritical plea of admitting everything by such denial.

The individual soul is unborn and eternal. Her serving function is eternal and real. She does not require to be endowed with anything that she does not possess by her own *indefeasible* right. She is free to choose a function. She is free to choose to exercise her function in her natural reciprocal way. The individual soul is not by her nature the Dominating Absolute, nor is she the Dominated Counter-Whole. She can choose to go against her nature and imagine that she is the Dominating Absolute. She can imagine that she is the Counter-Whole Sree Radhika. She behaves abnormally when she chooses to imagine that she is something else than what she really is. She misbehaves when she chooses to admit the Absolute Domination of Sree Krishna. This last contains the Salvationist and Elevationist attitudes as correlated forms.

Both Elevationism and Salvationism weaken the sense of sin by effectively undermining the absolute responsibility of the offending soul, which is possible only in her subordinate reciprocal position. In this respect Salvationism belongs to the same abnormal category as Elevationism. As a matter of fact the two are always found to be present together in all forms of empiric creeds that have been concocted in this world. They are two complementary expressions of the same entity viz., constitutional aversion to the pure service of the Absolute. Salvationism is the subtler and more dangerous form of Empiricism and may be philosophically defined as the worship of the false ego by deliberate and avoidable mis-choice, for spiting Krishna in the teeth of His constant merciful warnings from within and without. *

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* अज्ञानतमेर नाम कहिये कैतव ।
धर्म्म अर्थ काम वान्छा आदि एइ सब ॥
तार मध्ये मोक्ष वान्छा कैतव प्रधान ।
याहा हैते कृष्णभक्ति हय अन्तर्धान ॥
चैः चः आदि १म पः ।

Rai Ramananda

RAI Ramananda is alleged to have made his appearance in a Karana family in the village of Bentpur in the Puri District of Orissa. He was a contemporary of Sree Chaitanya and probably lived during the period whose limits may be taken to be from the eighth decade of the fifteenth to the fourth decade of the sixteenth century of the Christian era. We know very few details of the events of his life prior to his meeting with Sree Chaitanya in the year 1512 A. C. The few facts regarding his previous life that are available from Sree Chaitanya Charitamrita and other sources may be recapitulated as follows.

His father's name was Bhabananda Rai who had four other sons. One of his brothers Gopeenath was employed like himself, in the service of the Emperor of Orissa. Gopeenath was found guilty of having misappropriated the revenues of the State and was condemned to death by the heir-apparent to the throne after an enquiry into his conduct. He was saved by the fact of his relationship with the companion of Sree Chaitanya for Whom the Emperor had conceived the highest reverence. Sree Chaitanya did not approve the misbehaviour of Gopeenath, holding that the sentence passed on him by the prince had been a just one. Ramananda's brother Baninath was employed by the emperor to convey *mahaprasada* to the Supreme Lord from the Temple of Sree Jagannath.

Rai Ramananda was a scholar and the greatest poet of his time. He was a close and esteemed friend of Sarbabhauma Bhattacharyya, the most erudite authority of the Monistic School at that period. Sarbabhauma was living at Puri in retirement in his old age, deeply revered by the Emperor and all the Pandits of the country. Rai Ramananda is the author of 'Sree Jagannathballava Natakam' and a number of devotional songs in the Maithili language.

Ramananda was the most trusted of all the servants of Sree Prataparudradeva. He was employed, at the time when he met Sree Chaitanya, in charge of the southern provinces of the empire which were exposed to incessant attacks from its powerful neighbours, the kings of Vijaynagar and the Muhammadan States of the Deccan. Ramananda was successful in more than holding his own against the onslaughts of the implacable foes of the Gajapatis.

Ramananda met Sree Chaitanya in 1512 A.C. at Gospada Tirtha where he had come for a ceremonial bath in the Godavari on the occasion of the Godavari Pushkaram. Sree Chaitanya had renounced the world towards the end of 1511 A.C. He came to Puri early in 1512 and started shortly after on His pilgrimage to the South. Immediately after His arrival at Puri He had been merciful to Sarbabhauma Bhattacharyya who gave up his monistic views and surrendered himself to the Feet of the Supreme Lord. Sarbabhauma entreated the Lord to meet Rai Ramananda at Vidyanagar which was the seat of the Governor of the Province.

Rai Ramananda had a long discussion with Sree Chaitanya, at a place which is easily identifiable with Kovvur, on several successive evenings, at the house of a Vaidic Brahmana who had offered his hospitality to the Lord. This discourse has been handed down in tact in the monumental work of Sree Krishnadas Kaviraj Goswami and is the epitome of the Teachings of Sree Chaitanya.

Rai Ramananda prayed to be permitted to follow the Lord on His pilgrimage but was dissuaded from his purpose by the Lord. He was, however, commanded to give up his post under the Emperor and await at Puri the Return of the Lord from the South. Rai Ramananda now applied for being relieved of his office and was permitted by the Emperor to retire from the service of the State on pension and was given the garden of Jagannathballav for his residence at Puri where he lived during the remaining part of his life.

Rai Ramananda henceforward occupied himself in serving the girls who used to dance before Sree Jagannathdeva in the Temple during Divine Service. He helped at their toilette and taught them the art of dancing and singing. This form of service shocked Pradyumna Misra whom Sree Chaitanya sent to Rai Ramananda for listening to his enlightening talk about Krishna. Pradyumna Misra's surprise at the conduct of Ramananda was openly expressed by him to the Lord. But Shree Chaitanya commanded him to listen to Krishna-talk from Ramananda Rai. Pradyumna Misra was convinced of the unique love of Ramananda for Krishna by hearing his discourse about Krishna. Rai Ramananda and Swarup Damodar were the constant companions of the Lord in His Exclusive Devotional Performances during the concluding twelve years of His Leela. During this period no other person had permission to approach the Person of the Lord Who remained in the strictest seclusion.

Rai Ramananda and Swarup Damodar disappeared from this world

ion after the disappearance of Sree Chaitanya.

The Amorous Pastimes of Sree Krishna are not explained by Sree Ramanujacharyya. The subject has been regarded with suspicion and even disapproval by Protestant writers under the dictates of empiricism and a cultivated taste for utilitarian activities and tangible worldly values.

Sree Rai Ramananda did not invite the sense-ridden empiric pedants who are not ashamed of disclaiming all taint of sensuousness in and out of season, for their useless hypocritical assent to a proposition that is absolutely beyond the reach of comprehension of all seekers of mundane felicity. The unfortunate victim of the lust of the flesh happens to be such by his own deliberate whole-hearted consent. To be asked to part with all prospects of sensuous living is ban and anathema to such a person. In order to screen his own sensuousness he points his finger to the worse performances of those who betake themselves to the practice of the religion of loving devotion (?) by the method of indiscriminate debauchery. The empiric sensualist does not class Sree Ramananda and Sree Rupa with open debauches. But he affects to consider them as persons of unblemished morals misled by their faulty judgment.

These and similar arguments of silly and thoughtless persons have been stated and refuted by the Acharyyas of the pure worship of Sree Sree Radha-Govinda. It is not possible nor necessary to reproduce their arguments in their elaborate form at this place.

All misconception about the Absolute is traceable to the want of proper realisation of the nature of the individual soul seeking such enlightenment. The Absolute stands in a relation of reciprocity to His seeker. The sensualist seeks to find Him independently of such reciprocity. He takes it for granted that it is the function of the Absolute to seek to be reciprocated to his relative-self. This is impossible for the reason that he does not know himself. He has no right to go beyond his real experience and suppose, quite illogically and needlessly, that the Absolute is as ignorant as his apparent self and that He stands in need of meeting his ignorance half-way. But the Absolute does not budge an inch from His Eternal Position. It is, therefore, necessary for the seeker to try to find his real-self to go up to the Absolute and not merely endeavour to retain (?) his shifting position by the method of empiricism.

It is not for the Absolute to try to relieve the seeker from all possibility of wilful mis-choice. Such a procedure would make the Absolute the subservient of the non-absolute. A dependent

absolute is contradiction in terms. Krishna is autocrat in the fullest sense. He does whatever He wills and everything that He does is true and full of all excellence. This absolute scope of the Activities of the Absolute is sought to be curtailed by the poverty-stricken pedants of this ignorant world

If instead of trying to limit the Absolute within the narrow scope of their faulty judgment the empiricists and their admirers had availed the plain injuctions of the Scriptures for making good their endless deficiencies by submitting to be really enlightened from the source of all enlightenment, they would have been relieved of their so-called sterile necessity of boasting about their imaginary birth-right of utter ignorance which they are pleased, inconsistently enough, to regard as the worthy achievement of the cognitive faculty.

Rai Ramananda did not trouble himself about those who did not want to be enlightened. This is the only proper conduct in the case of one who is the servant of the Absolute for no reason whatever. Ramananda did not want to pretend to please the Absolute by any contrivance of his own. Such hypocrisy is foreign to the serving soul who never plays to the gallery. He was simply acting in accordance with natural bent. On the plane of service no one can, nor need, obstruct him any way. The only way, by which any hypocritical person would be enable to understand the nature of the service of Rai Ramananda is by seeking to open out his heart to receive the Absolute Who frees from all limitations imposed by ignorant pedants for practising the abject slavery of un-truth.

The reciprocal absolute position a between the Absolute Integer and th constituents of His Power, is no les absolute than the Integer Himself The impersonalist seeks to be free from the fetters of conditional existen by being divested of all cognitiv activity. He does not know how it i possible to practise the full rationa activity in a subordinate position to on who imposes no restrictions on th absolute freedom of such activity. Th spiritual function is distortedly reflecte in the sensuous activities of conditione souls. What is necessary is to resc those activities from their state contamination and neither do indul nor to suppress them altogether whic latter is an impossible and purposeles proposition.

It is not necessary to suppress the amorous instinct either partially or wholly. There is a position for amour in the soul that is worth our realisation. By all those methods that apparently seek to avoid the issue we are only more deeply committed to the filth o mundane lust. Rai Ramananda wa

absolutely free from all mundane lust by the practice of his natural spiritual function that seeks exclusively the gratification of the Senses of Krishna, the Amorous Lover of His Absolute Counter-Whole, Sree Radhika.

Ritualism and Superstition

There has been a very systematic attempt on the part of empiric scholars to find out the "origins" of the revealed Religions. Their assumption is apparently opposed to the claim of Revelation that is put forward by the great Religions as their real common source. The empiricist knows the limitations of his method. He is also aware of its strong points. He is helpless against the inherent defects of his method and thinks that his whole duty is properly performed by merely the admission of his patent defects. But after this admission he supposes himself to be competent to deal with a subject that is beyond his comprehension by his own admission.

But although no honest empiricist can claim any real knowledge of the Absolute empiric speculations regarding the "origins" of the revealed Religions are not altogether without any value towards the ascertainment of the Absolute. They are helpful in a negative way.

The movement of unalloyed devotion was given a form that is intelligible to the modern mind, by Srila Thakur Bhaktivinode within the memory of living persons. The history of the movement would, therefore, appear to be one falling within the jurisdiction of the empiric chronicler of contemporary events. Different versions of the movement are already being given to the public by persons who find nothing extraordinary or unintelligible about it. There is also no reasonable ground for doubting the *bona fide* of at least some of these persons. The 'Harmonist' is the authorised and, therefore reliable, exponent of the movement so far as the English-knowing public are concerned. If the voice of the Harmonist is not attended to with sufficient care the decision to which even a *bona fide* judge will be forced to arrive by hearing the empiric version, however honest it may really be in itself, is bound to be tainted at its very source and is sure to mislead in regard to the essence of the matter.

The 'Harmonist' is, therefore, doing a great service to the cause of religious history by trying to chronicle in its pages the authorised version of a contemporary revivalist religious movement with a revealed origin which is wholly concerned with the Absolute Who is perfectly inaccessible to the resources of the empiric historian.

It is our duty to place before our readers the *concrete* facts of the movement in order to demonstrate the practicability of living the life eternal now and here. It is not a speculative ideal that is sought to be placed for satisfying the idle curiosity of the reader. It is the direct spiritual experience and activity in the tangible form that are offered for the acceptance of the soul who is not inclined to continue under the sway of the mind. For the soul never completely slumbers. He only chooses to enact sleep. He may do so for two reasons. He is accustomed to do so and has also had no occasion to be seriously contradicted by mundane experience in regard to the utter impropriety of his conduct. Nay, the whole tribe of the empiric savants are always persuading him to accept the lead of his defective mind. They have the terrible effrontery of assuring him that it is his incumbent duty not to bother at all about the Absolute because he has no faculties by which he can approach Him. They also take very good care to prove that all the claims of all religious teachers are the products of palpable self-deception to which all past generations were unaccountably subject. They insinuate when they do not actually say so.

The Name of Krishna manifesting Himself on the lips of a devotee is identical with the Absolute Person Who is the Final and Sole Cause of everything. If an empiricist presents himself before one of the devotees of Sree Chaitanya Math of Sridham Mayapur he will have an actual opportunity of listening to the Divine Logos from his mouth. But he will fail to know that he actually hears the Absolute. It is entirely his fault that he cannot hear the Absolute. He adjusts his ear to the requirements of audiencing mundane sounds with which alone he is familiar. The Divine Sound refuses to manifest His Transcendental Nature to one who does not consciously want to listen to Him. The Divine Sound offers him instead His Deluding Face. Therefore, the empiricist finds no difference between the *Real Name* of Krishna and a name that refers to a mundane object. Such a person will offer his evidence and have a far greater chance of being believed by other empiricists than another who may bear testimony to the truth of the Scriptural declaration. But this will not prove the empiricist

to be really in the right. In this particular matter it is the entire system of empiricism that is on its trial and, therefore, its evidence is much more likely to be almost deliberately prejudiced than not.

To be able to hear the Absolute would no doubt be the greatest of miracles. The fleshy ear cannot hear Him. The reason is plain. The audiencing capacity of the earthly ear is limited to certain definite mundane conditions. But who really hears even the mundane sound? Does the soul hear any mundane sound? The empiricist does not know the existence of any such entity as the soul as he is described by the Scriptures. The Scriptural soul is able to hear. The Scriptural soul hears the Divine Sound. But who is it then that hears the mundane sound? Can the mind also hear? Are there two separate cognitive entities in one and the same person? The Scriptures say that the mind cannot hear except by the energy of the soul because the mind is non-sentient whereas the soul is of the essence of cognition. The mind is not prepared to admit that it cannot hear by its own right. Its evidence is accepted by all the empiricists for the reason that it happens to be the only evidence available in a form that is verifiable by any other minds.

If we admit, against the declaration of all the Scriptures, that the mind is identical with the soul and that it can hear by its own right and that there is no entity like the soul whose evidence is available for consideration by our present faculaties, should we, merely on these grounds, arrive at the conclusion that, therefore, it is our duty to remain perpetually ignorant, for no other reasan than that we have not got the faculties by means of which we might be in a position to know? The empiric assumptions, even if they were true, might have gone unheeded for what they are worth for the reason that on those assumptions we can neither be gainers nor loser by the exercise of our mental faculties in any way we choose. The mentalist does not know, cannot know, does not care to know, where he really is. And this is dubbed by him as life worthy of being pursued by all rational beings. Is not this a most strange superstition and is it not also almost universal in this most "enlightened" Age? And can there be a more blighting superstition than the suicidal rejection of the saving testimony of the Scriptures for remaining in the state of admitted ignorance merely because it is claimed to be "enlightenment" by the misleading mind? Is unhesitating acquiescence in this form of rank non-ism the only legitimate duty of our unbiased reason?

This is pre-eminently a scientific Age. Bold experiment is the very life

of scientific progress. The facts of spiritual experience certainly deserve to be at least as carefully tested as those of our temporal existence. The magnitude of the issue certainly calls for the exercise no small patience and no little circumspection on the part of the honest student. It is really to a fight without quarters against all the most cherished prejudices of utterly misguided humanity that the *bona fide* student of the Absolute Truth is called upon to dedicate himself heart and soul. There must necessarily be much honest searching of the heart at every stage of his progress. All this notwithstanding, or rather for this very reason, one cannot show his real love for the scientific method in a better cause than in a life-long attempt to find the service of the Absolute.

There is no doubt that it is easier to deceive oneself as well as others by the mere external show of serving the Absolute. The student of the Absolute Truth is not taught his subject in a departmental way. Neither is he expected to conform in his external conduct to any set forms of rules and observances. The mentalist is no doubt always anxious to discover a course of activity that can be communicated to others in a definite form. With the attainment of mechanical perfection in producing a definite material result the goal of the empiric scientist is considered to be successfully reached.

It is, of course, necessary to use the mundane conditions for making progress in one's spiritual endeavours. But neither the teacher nor the student of the Absolute has anything to do with material entities as such. These have only a symbolic value. This mundane world is by no means an illusion. Our physical body and limited mind belong to this world. The mind itself is also a physical body of a subtle kind. These bodies are capable of being galvanized into a manner of apparent sentiency. They are not animate by their composition. They are made of gross and subtle clay. They are matter as distinct from soul. But so long as they stick to the soul, the soul can act only through their agency. These physical cases have no *locus standi* on the spiritual plane. They can function only on the mundane plane. The soul can never be inactive. He has, therefore, no option in the matter of constant use of the physical cases on the material plane for the attainment of material results which, however, are of no use to the soul.

When, therefore, the empiricist sententiously declares against ritualism as mere mummery, being of no earthly use, he should have paused to consider whether his own activities are not also better than sheer mummery

in regard to the requirements of the soul, if he is prepared to admit the existence of such an entity for whose benefit the ritual is alleged to be practised. The ritual is not devised for any earthly purpose whatsoever. It cannot, therefore, be condemned as unsuitable if it is found to be merely useless for earthly purposes. It would be more relevent to ask whether it can serve the spiritual purpose for which alone it is devised.

No empiricist thinks that there is any reasonable cause for surprise when it is found that fire always burns. He is no doubt also prepared with his explanations in support of such occurrence. These explanations can only consist of additional information being supplied from actual observation regarding the behaviour of the substances that are consumed by fire. No one blames Nature for behaving in the way She is found to do. The behaviour of Nature is assumed to be the standard of Truth. When we know how She behaves we are considered to be wise. But Nature never cares to inform us why She behaves in a particular manner under particular circumstances. It is certainly not expected that Nature should behave with any conscious moral propriety. She is regarded as morally irresponsible for Her acts. Nay, the so-called empiric morality is itself regarded as of secondary importance in comparison with the necessity of its adjustment to the laws of irresponsible Nature. The so-called laws of Nature are also really dead in as much as with all our life-long endeavours in trying to follow them faithfully we have not been able to make any progress whatsoever in finding out what they really mean beyond the palpable enough fact of their gross mechanicality on a par with the lower side of our own nature.

The Scriptures say that for this unavoidable ignorance of the Truth we ourselves are wholly responsible and Nature is not to blame at all. Our overweening vanity is the cause of it all. We choose to fancy that we possess in our own right dominion over Nature,—that it is the purpose of providence to place us in this world for securing this much coveted domination by the aspiring use of our defective faculties which would be improved by such endeavour. The whole body of the vast empiric literatures of this world is never weary of instilling these counsels into our hearts. But this is diametrically opposed to the fundamental teaching of all Scriptures. Mastery can belong only to Godhead. Our legitimate aspiration should, therefore, be only for His service. The prayer to Godhead for domination is contradiction in terms. It is most disloyal impudence. It, therefore, defeats its purpose, or rather obtains its secret purpose, by being deprived of the service of the Absolute.

The Name of Krishna is not any of the concoctions of the human brain for obtaining by its means a further opportunity of the wilful perpetuation of our gross ignorance regarding Godhead. The Name of Krishna is Krishna Himself. This is known only to those who are disposed to serve and have no ambition to dominate. The devotees of Sree Chaitanya Math practise this living ritual of uttering the Name of Krishna for the purpose of gaining His Mercy promised by Himself, in the form of His Eternal Service. It is not possible to take the Name of Krishna in the manner that is really free from offence except under the corrective, unconditional pupilage of His *bona fide* Devotee. Unless one submits to be enlightened by one who knows it is never possible for the limited intellect to suspect hypocrisy and get rid of the same.

It is the distinctive quality of the performance of the true ritual of the service of the *bona fide* Devotee of Godhead that the performance is rewarded by progressive enlightenment in proportion to the sincerity of the serving intention of the performer. The service of the pure devotee is attainable on this mundane plane and by means of our mundane organs and faculties. But it is categorically distinct from the ordinary activities of this world that are directed to a mundane objective and for a limited purpose. The quality of grossness and ignorance can never be eliminated from the performances of the physical body and the material mind. But it is possible to dedicate them to the service of the Absolute, because our soul is capable of awaking even in the state of bondage. It is the soul who is the real cognitive entity and, therefere, responsible for the doings of the body and mind. The Name of Krishna uttered by a novice due to his trust in the reality of the Scriptural Revelation and under the living direction of a self-realised soul, need not, therefore, be regarded as a superstition for the reason that it is opposed to the irrational, atheistic, materialistic disposition that has now-a-days secured the whole hearted (?) approval of most empiric savants.

Sree Vyasa-Puja Homage

(On the occasion of the fifty-eighth anniversary of the auspicious advent of my Divine Master Om Vishnupad Paramahansa-paribrajakacharyya Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj.)

My most affectionate Divine Master,

May Thy Divine Grace permit
The humble offering of one unfit
On this most auspicious day
When Thou didst first Thy appearance display.

Messenger of the Truth Divine,
Thy advent all good doth bring ;
High and low, righteous and fallen,
Thy nativity greet with one acclaim.

My feeble voice I lift in praise
Of my Master and Saviour's Grace ;
Who gave me eyes, ears, and tongue
The Truth to find and frame His song.

Yes, God is eternally mine
In the Form of the word Divine ;
But He is no empty sound
That in this world is found.

The Scriptures sing His Name
And to mortals here proclaim ;
No skilless earthly tongue
May articulate the Same.

We are foolish and vain
To try to ascertain
The meaning of the Divine Theme
By Commentary and Lexicon.

Thou, my Master, art the Way,
The only Support, Whom all may
By submission approach and ask
To manifest Thyself in the dark.

But we are wholly blind,
And no ray of the light can find,
Till Thyself of Thy own accord
Appear and make us understand.

By Thy light alone I can see ;
Thyself Thy own light reveal'st to me ;
Thy Form is of the Essence Divine
Whom no mortal eyes have ever seen.

The Scriptures reveal the Lord ;
Sree Vyasa reveals the Word.
Thou art Sree Vyasa's own self
Manifesting the Name for our help.

The Name is Krishna Himself ;
The Name is our only Help.
Thou alone can give the Name
And disposition to receive the Same.

Our ears are not ordinary clay ;
They actively obstruct the way.
By the pretence of being able to hear
The Divine Sound seeking to enter.

Sree Vyasa explained the Word
In his aphorisms and did record ;
But the worldly intellect of man
Would not receive the Name.

This is the plight of all animation ;
The Book of life to us is given,
But the perverse brain can never know
The Truth unless Himself doth show,

And so Thou hast come
To Make a gift to us of the Name,
To re-establish the religion
In this wretched Age of Iron.

The whole world is listening
To Thy utterances Divine ;
May Thou cleanse our eyes and hearts
To be enabled to act our parts.

Thou appeal'st to our reason ;
But we are mighty loth to open
Our ears, or hearts or eyes
Lest our worldliness we miss.

Political, social, racial
Habits so fetter our souls
That we love the very disease
Which Thou would'st surely assuage.

Born and nursed in its gloom
The prison-cell of the body has grown
The cause for which we live
And deliberately our souls deprive.

May Thou have mercy on our souls
And free from the dungeon foul ;
May Thou make us love the Lord
By receiving from Thee the Name of God.

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare.

This Name is the Dispensation
To the Iron Age Divinely given ;
Thou hast made available,
By the Will of God, to all.

I have known by Thy causeless grace
Sree Krishna Chaitanya alone can bless
With spontaneous love this degenerate Age
To sing Sree Krishna's Name and Praise.

For this only boon to Thee I pray,
On this most auspicious day,
Teacher Divine, may I never forget
To eternally serve Thy lotus feet.

Obeisance to the best-beloved of Krishna !
Obeisance to Nityananda, other Self of Chaitanya !
May Thou restore to us our faculty of love
Incorporating in Thy company the Lord to serve.

In all loyal obedience
YOUR DIVINE GRACE'S HUMBLE SERVANT.
JAIGOPAL DAS ADHIKARI

Thakur Bhaktivinode

THE eighteenth anniversary of the disappearance of Thakur Sree Sachchidananda Bhaktivinode has been celebrated with all due solemnity at all the Maths of Sree Viswa Vaishnava Raj Sabha. It may not be out of place to note that Sree Viswa Vaishnava Raj Sabha, or the Assembly of Sree Rupa Goswami, the greatest of the Vaishnavas, was established by Sree Jiva Goswami for the associated activities of the followers of Sree Rupa, of whom he is the foremost. The Sabha was renewed by Thakur Sree Sachchidananda Bhaktivinode for directing the propaganda of unalloyed devotion in the present Age pioneered by his own transcendental activities.

Thakur Sree Sachchidananda Bhaktivinode is the eternal servant of Sree Krishna to Whom the Name Sachchidananda is reserved by the Scriptures. The Brahma Samhita says, "Iswara Paramah Krishna Sachchidananda Bigrahah". "Krishna "is the Supreme Lord (Paramah Iswarah) Whose Form is the centre of Existence, Cognition and Bliss (sat, chit and ananda). Krishna's Form is identical with the Possessor of Form. Krishna's Form is Krishna Himself. In no other entity except Krishna all existence, all knowledge and all bliss are identical with their own centralised subjective nature. Thus the Personality of Krishna is the Absolute, the One without a second.

The Absolute is not devoid of Manifestation. On the other hand He is the only Subject of all manifestations. He is not Formless. In Him Form is identical with the very principle of existence and is not merely its manifestation. He is Indivisible Cognition and Bliss. His Form is the only Reality. His Form is the only Cognition and the only Bliss. He is pleased to receive the loving services of His Eternal Paraphernalia. He is Eternally Distinct from His Paraphernalia as the only Recipient of all their services

Those who imagine that the Absolute as Absolute can have no communion with His Paraphernalia, are landed into this hypothetical inconsistency by the process of measuring the relative. No mortal possesses the faculties by which the Absolute can be approached. The Absolute is the Subject-matter of the revealed Scriptures of the world. Those revelations are useless to men for the reason that men have apparently no faculties by which they can put themselves in communion with the Absolute. In this difficulty some of the most reckless intellectuals have attempted to make the Absolute submit to the scrutiny of their unreal speculations. All these conceited thinkers pretend to believe that He must necessarily be Formless, Neutral and devoid of every desire.

Such an ideal of the Nature of the Absolute is evidently due to the fear that unless the Absolute be deprived of His most characteristic organs and activities He might not be able to avoid the grossnesses to which the conditioned souls are subjected apparently by the very constitution of their nature. This groundless and illogical fear itself is due to want of faith in the Absolute. Or it may also be due to the disinclination to accept the consequences of such admission.

Thakur Bhaktivinode led the free unconventional life of the devotee of Sree Krishna. He did not want to deprive Krishna of His Enjoyments, as those who are not on the plane of the Absolute, profanely try to do. He knew, what no impersonalist can ever know, that it is possible to serve Krishna by every form of activity if one is really minded to serve Him at all. Those who are given to sensuous living, are apt to confound their sensuousness with the free service of Krishna.

The sensualist cannot avoid the inadequacies of such existence by any form of hypocritical dodges. He may put on the external dress of a *sadhu* and be assiduous in the performance of ritualistic practices. All this, in his case, only turns out a means of greater self-deception. We cannot avoid serving the Senses of Krishna without being punished by 'all the ills that flesh is heir to'.

It will not do to imitate the life of Thakur Bhaktivinode without the inclination to be absolutely freed from all sensuous hankering for the purpose of being permitted to serve Krishna on the highest plane which is free from all mundane sensuousness.

Thakur Bhaktivinode has recorded the secret of the service of Sree Krishna, in a sufficiently intelligible form that is bound to appeal to all really serving souls, in a series of immortal works that can be read by all who are disposed to study them with seriousness. Those works contain the advice for the actul service of Krishna as distinct from our present worldly occupations. The two cannot exist together. The angular vision is not identical with the vision characterised by the complete absence of all angularity. It will be a mistake to suppose that when the position of 180 degrees is reached we retain any angularity by extending the same. As a matter of fact there are no angular propositions at all on the plane of the transcendence.

The reciprocal serving entities of the Absolute are eternally co-present with the Absolute Himself. The disappearance of Thakur Bhaktivinode is part and parcel of his all-loving eternally enduring activities. His disappearance was exhibited to the view of the people of this world for curing their inclination for undergoing the mundane process of physical death. Those who consider the disappearance of the devotees as being on a level with the death of mortal bodies, have never devoted their serious attention to the function of the soul.

That, which seems to us to be the exact contradictory of Eternal Existence, is also accommodated in its wholesome position in the Real Existence. The sensuous worldling is naturally afraid of death. Death deprives the sensualist of all mundane acquisitions and facilities at a stroke. This is the greatest calamity that may befall a person who sets his store by those acquisitions. The false mask of religiosity is mercilessly torn to shreds, at any rate to the person undergoing the process of mundane dissolution, on the death-bed. The devotee is released, by an apparently identical process, from the pangs of loving separation apparently away from the sight of his Beloved.

It is an insufficient and fallacious view to suppose that the main purpose of the appearance of the eternal servants of the Lord in this world, is to deliver the fallen souls. That is a secondary issue which is automatically secured by the performance of the exclusive service of the Supreme Lord practised by the devotees under all circumstances. It is necessary to fix our attention on this only issue if we are to be enabled to form the true estimate of the activities of Thakur Bhaktivinode.

The secondary issue in his case is patent to the view of all persons and they are fraught with the most far-reaching consequences for this fortunate world. But the heart of Thakur Bhaktivinode is hid from the view of those people who are busy with these secondary manifestations. The gain to the world must not be estimated in terms of values capable of empiric presentation. They are the seeming aspect. The utilitarian standard requires to be laid aside in approaching the pure soul who serves the Absolute for the sake of serving him and not for any gain for himself or for the world. All forms of altruism is hateful to such a person as implying the absence of unalloyed love for the Lotus Feet of Krishna. This real nature of the eternal function can be learnt at the feet of a pure devotee.

Sankara versus Ramanuja

SREE Krishna Chaitanya, in pursuance of the eternal method or the only quest of the Absolute revealed by the Shastras, recommends the constant practice of the comparative method in attaining to the real view of the Truth. But most unfortunately there is a certain class of thoughtless persons who, although they profess to be the followers of the Teachers of the Absolute, are really opposed to any comparative treatment of the claims to our unconditional allegiance of those very Teachers. This is the favourite dodge of the pseudo-followers of those great Teachers.

It is quite easy and feasible to distinguish between the attitude of profane disrespect and one of genuine loyal inquisitiveness. No authority in the dogmatic sense must be tolerated in any serious religious discourse. The subject should be fully thrown open to be approached by all possible methods. This is permitted by Godhead Himself. It is our eternal natural spiritual right and no one has any power to infringe it under any plea whatever. We implore our readers to recognise the necessity of open discussion of all religious issues for the reason that progress in the solution of the real problem of existence is both imperative and feasible. This real freedom of spiritual communion has too long been jeopardized by the fanaticism and corrupt vested interests of the hypocrites and knaves who

unfortunately always preponderate in this mundane world. Atheism can be fought only by the resources of our pure nature and not by the contrivances of ignorance and vice.

Sankara has been declared the most dangerous enemy of Vaishnavism, the Religion of pure spiritual service of the Divine Person Sree Narayana, in the most unmistakable terms, by Sree Ramanujacharyya and all his eminent followers. The Acharyyas always call a spade a spade. That is the *sine qua non* of the office of the Acharyya. That is also the distinguishing quality of Sankara himself as Acharyya. He has not spared any sect or opinion that had seemed to him to stand in the way of his views. Sree Ramanuja applied this method with no less thoroughness against the position of Sankara himself. Ramanuja's procedure may appear uncivil and discourteous to the hangerson of un-truth but will be appreciated as a most valuable service rendered to the Cause of Truth. For this service the personality of Sree Ramanuja is entitled to receive the spontaneous homage of all pure hearts.

We are unfortunately not in a position to accord the same honour to Sree Sankaracharyya. We admire Sankara for the subtlety of his extraordinary intellectual powers. We also owe him gratitude as having rendered a measure of indirect service to the Cause of Truth inspite of his intention to the contrary. But all these claims to our gratitude are nullified by his deliberate and implacable opposition to the Religion of service and to the personality of Godhead. It could not be pardoned by Sree Ramanujacharyya; it should not be pardoned by any real servant of Godhead.

The method of Sankara is in keeping with this object and was, indeed, devised by him for misleading those who are inclined to atheism. It is not the *shrauta* method. Neither is it the purely empiric method. It is an unnatural mixture of the two. It enabled him to pose as the friend of both Theists and Atheists. This pseudo-liberalism has secured the acceptance of his views by all "who, not intending to go beyond speculation," do not shrink from all sorts of absurd professions of impracticable courses. The greatest of these absurdities consists in this that it seeks to reconcile aversion to Godhead with service of Godhead. Under the ægis of Sankara this country has been saddled with a numerous sect of Atheistical *bhaktas* and the notion has spread that *bhaktas* are as plentiful as the proverbial blackberries. The Saiva *bhaktas* (?) make no secret of their avowed object of themselves becoming Saivas by their service of Siva.

We should, therefore, thank Sree Ramanuja for pointing out the great

defects of Sankara in the most uncompromising terms. The *shrauta* method must not be permitted by any amount of bungling to be identified with the empiric. The service of Sree Narayana must not be permitted to be identified with the performance that seeks to transform the worshipper into the object of his worship, under the nomenclature of Sanatana (?) Dharma (Eternal Function ?). All this blasphemy has been fully exposed by the logic of Sree Ramanuja.

Sree Chaitanya and His followers do not deprecate the personality of Sankara but regard him, on Scriptural authority, to have been the portion of Siva himself carrying out the Purpose of the Supreme Lord for deluding those persons who are averse to Godhead and preventing them from having any access to the real meaning of the Scriptures. It is this negative service that has been performed by Sree Sankaracharyya by the Will of Sree Krishna Himself. Those who are deluded by the writings of Sree Sankara owe their past misdeeds. They are never disposed to value thet rue advice, which was perfectly well-known to Sankara but which he has never imparted in his writings.

Sree Ramanuja has established the Unity of the Absolute by the Scriptural evidence. It is not the Unity without any content, which is sought to be established by Sree Sankaracharyya as the Ultimate Principle. Sree Ramanuja is in search of a positive function and not the make-believe of one which leaves one free to enjoy the vanities of this world in any way one likes. The prescription of Sree Sankaracharyya seeks to deprive us of all positive function in favour of a vague hope that matters will come right at the long end in some inexplicable way. He gives us no peep into the realm of the reality but destroys the basis of the conventional regulations of organised secular society. This elasticity is no help to the spiritual ordering of the affairs of the world. It keeps everything open by the plea that any settlement would curtail our freedom of action. This is not bad so far as it is really applicable. But it becomes mischievous when it actually opposes the real settlement that is proposed by Sree Ramanuja. It is no doubt necessary to avoid all unreal settlement. But it is no less foolish to desire no real settlement on principle. It is dishonest when one professes to value real settlement but definitely accepts a conclusion that precludes all attempt at any settlement. It is this self-contradiction, which is never properly admitted by the impersonalist school under the professed authority of Sree Sankaracharyya, that has been stigmatized as hypocritical by the followers of both Ramanuja and Mahva.

Sree Ramanuja has exposed the fallacious nature of the conclusions of Sankara in regard to the Subjective Nature of Godhead by postulating the possession of Manifestive Power by the Absolute Person. The Subjective Reality does not undergo any change of substance. Manifestation of the Divine Power provides the Dynamics of the Transcendental Cosmos.

The doctrine of Maya, which is defined by Sankara, as an entity which is neither existent, nor non-existentor and as being both existent and non-existent cannot help him in explaining the relationship of the mundane phenomena to the Absolute. The Doctrine of the transformation of Power postulated by Sree Ramanuja offers a view that is both rational and in perfect agreement with the texts of the Scriptures bearing on the nature of the physical and mental worlds.

The distinctive difference between Sankara and Sree Ramanuja consists of the fact that according to the former the *jiva* or individual soul is identical with the Absolute Integer, whereas Sree Ramanuja affirms the Scriptural finding that the *jiva* is of the nature of spiritual potency of the Absolute Integer. This difference between the two has a most important bearing on the practical life of their respective followers. The followers of Sree Ramanuja consider themselves as the eternal servants of Sree Sree Lakshmi-Narayana, in their natural free spiritual condition. They accordingly place all their hopes on the grace of the Acharyya, the Representative of the Absolute for the deliverance of the fettered souls from the bondage of the Punitive Energy Maya. In the case of the followers of Sankara they ignore all difference between the disciple and the Guru in their real position and undergo a tentative discipleship on no consistent principle, because the so-called "liberated" *jiva*, according to Sankara, can have no function for enlightening others regarding the Absolute, as for him there is no such thing as a second entity in the shape of disciple.

The idealistic position taken up by Sankara is not admitted by his followers to be identical with that of Buddha for the reason that Sankara proved an opponent of Buddhism in his historical activities as a religious reformer and organiser of society. But philosophically speaking there is hardly any difference between the frank Atheism of Buddha and the equally thorough-going masked Atheism of Sree Sankaracharyya. Both are exclusive Monists and determined and consistent in their clear repudiation of spiritual service as the eternal function of the individual soul towards the Personal Godhead the common 'Religion' that is taught by all the revealed Scriptures of the world.

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER III

(*Continued from P. 350, May, 1932*)

119 Rarely he drank milk some days ;
But even so he would drink only if any
one gave him unasked.

120 In this manner Nityananda abode in
Brindaban ;
When Gaurchandra manifested Himself
in Nabadwip.

121 There was unceasing samkirtana, the
supreme bliss ;
The Lord felt the agony of missing the
sight of Nityananda

122 Nityananda became aware of the Self-
Manifestation of the Lord
In expectation of which, indeed, he was
living in Brindaban.

123 Being thus apprised he forthwith came to
the town of Nabadwipa
And arrived there, he put up at the house
of Nandana Acharya.

124 Nandana Acharya saw the best of the
highest devotees ;
He saw a vast assemblage of mighty
energies like unto the Sun,

125 A towering Form in the garb of a great
super-ascetic ;
In whom there was to be found a constant
profundity and high fortitude.

126 His mouth uttered the Name of Hari
night and day,—
Without a second in all the three worlds,
He the, Effulgence of Chaitanya.

127 Ever and anon He was wont to give forth
deep ejaculations, for Self joy.
Most intoxicated, the embodiment as it
were of Balarama.

128 His face was charmingly beautiful
surpassing crores of moons ;
His smile was the life of the world, his
lips most beautiful

129 The sheen of his beautiful teeth scorned
the lustre of pearls ;
His twin reddish expanded eyes shone with
a charming light.

130 His arms reached to the knees, his bosom
swelled high ;
His two most tender feet were highly
skilled in gait.

131 He accosts all with a supreme mercy ;
The hearing of the word of his holy mouth
destroys the fetters of worldly acts.

132 Unto the town of Nadia came
Nityananda-rai ,
All the worlds burst forth into the pæans
of his glory.

133 Who is there so stubborn can tell his
greatness ?—
Of the Lord who broke the staff of
Gaursundar ?—

134 Who delivered the trader, the base-born,
the illiterate ?—
By the utterance of whose Name the
whole world is sanctified ?

135 On finding him Nandanacharya, filled with great joy,
Made him stay in his house after providing the alms of food.

136 The advent of Nityanandachandra to Nabadwip
Who ever listens to, obtains the treasure of love.

137 Biswambhar was aware of the coming of Nityananda,
The Lord was gladdened in His Heart beyond measure.

138 Already on some plea, to all the Vaishnavas
He had thrown out the hint—but no one understood its significance.

139 "Lo, brethren, in course of two or three days
There will come to this place a great personage."

140 Providentially on that very day, after worshipping Vishnu,
Gaurchandra came early to where the Vaishnavas had assembled.

141 The Lord Himself told to all present,—
"I have had today a most marvellous dream

142 "A chariot with the insignia of the palmyra tree, the quintessence of the world,
Came on till it reached the gate of My House ; and there it stopped.

143 "Inside the same I beheld a towering Form
He carried a great column on his shoulder and moved restlessly.

144 "He had in his left hand a *kamandalu* strapped with cane ;
He was clad in blue and wore a blue head-dress.

145 "A most beautiful ornament depended from the base of his left ear ;
I thought his disposition to be like that of the Wielder of the Plough.

146 "Is this Nimai Pandit's House ? Is it His ?"
He repeated these words ten or twenty times ;

147 'Clad in the garb of a great super-ascetic, supremely non chalant ;—
Never have I seen one so boisterous.

148 "On beholding him I experienced a great reverence.
I asked, "What great person art thou ?"

149 "He laughed as he said to me, 'I am Thy brother ;
We will meet and know each other tomorrow'.

150 "My joy waxed strong on hearing his words ;
I felt Myself to be identical with Him."

(To be continued)

Ourselves

Srila Gaurkishoredas Babaji Maharaj's Samadhi :—Editor paid a short visit to the samadhi Shrine of Srila Gaurkishoredas Babaji on May, 17. He was accompanied by a party of the devotees of Sree Chaitanya math. After due performance of the samkirtanam, by the method laid down by the Supreme Lord Sree Krishna Chaitanya, the Editor gave specific instructions to the devotees of Sree Chaitanya Math for makiag adequate arrangements for the regular service of the Shrine.

The Paramarthi :—The latest organ of Sree Viswa Vaishnava Raj Sabha, in the form of an Oriya Fortnightly, bearing the name of "Paramarthi", made her appearance on the 17th of May. The object of the New Spiritual Fortnightly is the propagation of the Absolute Truth by the complete Scriptural method, viz, positive presentation rendered intelligible and insured against gross misunderstanding by the method of criticism of the mal-interpretations and malpractices of ignorant and designing persons. The Jonrnal appears as the organ of Sree Satchidananda Math, the Cuttack Branch of Sree Viswa Vaishnava Raj Sabha. The Oriya people have been devotedly attached to the Teachings of Mahaprabhu ever since His Residence in their midst as World-Teacher under the garb of a Sannyasin. There is thus the greatest chance for the general acceptance of the true Teachings of the Supreme Lord in the sacred Land of Sree Sree Jagannathdeva. The get-up of the paper is excellent. Its size is double crown octavo Pp. 16 for a single issue. The annual subscription, including postage, is Rs. 1/8 only.

Paravidyapeetha, Sridham Mayapur :—The following students of the Paravidyapeetha have come out successful at the Government Sanskrit Examinations held during the current year.

Adya Examination

Harinamamrita Vyakarana :

Class I- Krishnamohan Vishnu B. Sc.

Class II -Rasbehari Das

Kavya :

Class II - Bankimchandra Misra

Jogendranath Bhadra

Upadhi Examination

Harinamamrita Vyakarana.

Class II -Birendra Bhattacharyya ;—

Propaganda

MADRAS PRESIDENCY

Editor with a party of preachers started for the South from the Calcutta Gaudiya Math on May 21 and arrived at Madras on the 23rd. He was welcomed by sympathisers and co-workers at the Railway stations on the route at Howrah, Balasore, Cattuck, Khurda, Ellore and Madras,

Ootacamund ;—Editor and preaching party left Madras on May 28 for Ootacamund. He was received by friends at the Railway stations at Coimbatore and Mettupaliam and arrived at Ooty on the 29th. At Ootacamund His Holiness Tridandiswami Srimad Bhakti Hriday Bon Maharaj delivered a public lecture on "the place of Riches in life" at the Picture Palace on June 5 under the presidency of the Chief Minister of the Government of Madras. Editor and party left for Mysore on June 17 on an invitation from H. H. the Maharaja of Mysore.

Ellore :—His Holiness Tridandiswami Srimad Bhaktirakshak Sridhhar Maharaj with party was preaching at Ellore and its neighbourhood during May-June.

BENGAL

Calcutta :—His Holiness Nemi Maharaj lectured at the Gaudiya Math, on the 31st of May on the Career of Sree Chaitanya with the help of lantern slides and on the 11th of June on Nama bhajan. His Holiness expounded the Bhagavatam on June 14 at the residence of Dr. Panchanan Neogi, Professor of Chemistry at the Presidency College, to a learned gathering. At the earnest request of Prof. Neogi His Holiness was pleased to agree in future to expound the Bhagavatam at his place once every month during his stay in Calcutta.

24 Parganas—Srimad Pandit Siddhaswarup Brahmachari delivered a series of lectures at the

village of Burul during May 20-24 on 'Sanatan Dharma' and the Teachings of Mahaprabhu.

Midnapore—His Holiness Bharati Maharaj and Sripad Aprakrita Bhakti Saranga Goswami Prabhu gave series of discourses with the help of lantern slides at Jamirpalgarh during May 18-21 on the Career of the Supreme Lord. His Holiness Bodhayan Maharaj and Pandit Sripad Nandalal Vidyasagar B, A. also made a tour through the villages preaching the Religion of unalloyed devotion at the places visited, which included Pichhalda sanctified by the Foot-prints of the Supreme Lord.

ORRISA :—

Puri :—His Holiness Srimad Bharati Maharaj gave an exposition from the Geeta at the residence of Srijut Manmathanath Basu S.D.O. on June 5. There was a distinguished gathering who highly appreciated the discourse of the Swamiji.

UNITED PROVINCES :—

Allahadad :—His Holiness Srimad Shrauti Maharaj was here on a tour of preaching.

Benares :—Preachers Nrisimhananda and Sarbeswar Brahmacharis are carrying on an active propaganda in the City.

Hardwar :—His Holiness Srimad Giri Maharaj has obtained the gift of a plot of land, in extension of the area already gifted by him, from Rai Saheb Lala Dwarakaprasadji of Bijnour for site of the permanent propaganda centre of the Mission at Hardwar. The thanks of the Mission are due to Rai Saheb for the gift of valuable property for the service of the Supreme Lord.

New Publications of the Mission :—Sree Chaitanya Bhagabat, Middle part, is just published and is available to subscribers and purchasers. The Concluding Part with an exhaustive index is going through the Press. The Great Work of Thakur Brindavandas has been edited with the same care and thoroughness as the superb edition of Sree Chaitanya Charitamrita published by the Gaudiya Math of Calcutta.

Sree Brahma Samhita—with the Sanskrit Text enriched by the Gloss of Sree Jiva to which have been added an English translation of the Text and a very valuable English Purport based on the Bengali commentary of Thakur Bhaktivinode. The book is in the Press and will be available in a short time.

Sree Krishna Chaitanya—A comprehensive account of the Career of Sree Chaitanya in the English language embodying the interpretation of the Acharyyas, by N. K. Sanyal M.A., Professor of History of Ravenshaw College, Cuttack. The first volume of the work is in the Press and will be published very soon. It contains an introduction of over 200 pages and brings up the Divine Narrative to the Return of the Supreme Lord from Gaya. The size is Royal Octavo and contains about 800 pages. It is priced at Rs. 15/.

Rai Ramananda—By His Divine Grace Srimad Bhakti Siddhanta Saraswati Goswami Maharaj, gives in a short compass in the English language the real idea of the personality and famous conversazione of the Acharyya of amorous devotion as taught and practised by the Supreme Lord. It is just published pp. iv+64, price annas eight only.

श्रीश्रीगुरुगौराङ्गौ जयतः

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Sree Viswa Vaishnava Raj Sabha

President
His Divine Grace
Paramahansa Bhakti Siddhanta Saraswati
Goswami Maharaj

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CALCUTTA.

The 2nd July, 1932.

Sir,

The members of the Sree Viswa Vaishnava Raj Sabha most humbly solicit the favour of your esteemed company at the annual celebrations of the Calcutta Gaudiya Math to be held there from the 12th of August next to the 14th September 1932 as detailed in the enclosed programme.

We beg specially to invite your attention in this connection to a series of erudite and interesting lectures to be delivered on Saturdays and Sundays during the celebrations by self-realised Acharyyas who are undoubtedly the highest authorities in matters religious and the only guides to direct us in the path of religion. The lectures are open to all and the dates and time there of will be duly notified.

We remain,
Yours ever in service,
Atul Chandra Banerjee, Bhaktisaranga, Bhaktishastri.
Nisi Kanta Sanyal M. A., Bhaktisudhakar, Bhaktishastri.
Kunjabehari Vidyabhusan, Bhagabatratna, Bhaktishastri.
Secretaries, Sree Viswa Vaishnava Raj Sabha.

PROGRAMME

13th Aug.	Saturday	1. Jhulan of Sri Sri Krishna 2. Disappearance of Sri Rupa Goswami and Gauridas Pandit
16th ,,	Tuesday	1. Jhulan Purnima of Sri Krishna 2. Advent of Sri Baladev
24th ,,	Wednesday	Janmastami Mahotsab
25th ,,	Thursday	Sri Nandotsab
27th ,,	Saturday	Sri Haribasar
5th Sept.	Monday	Advent of Sri Sitadevi
8th ,,	Thursday	Sri Sri Radhastami
11th ,,	Sunday	1. Parshwa Ekadashi 2. Sri Vaman Dwadashi
12th ,,	Monday	Advent of Sri Srimad Thakur Bhakti Vinode and General Mahotsab
13th ,,	Tuesday	1. Sri Ananta Chaturdashi 2. Disappearance of Srila Thakur Haridas
14th ,,	Wednesday	Sri Viswarup Mahotsab (End)

N. B.—Special function will be notified in due course. The general programme is liable to change due to unforeseen events.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

Vol. XXX | AUGUST 1932, Chaitanya-Era 446 | NO. 2.

The Icon

THE world is so much under the semitic idea of an undefinable Godhead that the term idolatry has come to acquire a connotation which is perhaps more hateful to the world than even open hostility to Divinity. Buddhism has been enabled to capture the imagination of the West by reason of its opposition to all worship in a tangible form. The traditional Muhammadan attitude to idolatry and rituals is well known. There is family resemblance in this respect between Buddhism, Protestantism and Islam. All of them are implacable foes of tangible worship.

Sree Krishna is *Swayamrupa* or the Absolute Personal Form. Godhead has an infinity of Personal and Impersonal Forms. His Own Form is Personal. The Personal Form of Sree Krishna is the embodied concentrated essence of the principles of Absolute Existence, Cognition and Bliss. The Form in Godhead is not an adjunct. The Form is Godhead Himself. The Impersonal Form is an attribute of the Personal and is not the substantive Entity. The Impersonal Form is of the nature of the Halo of the Person of the Divinity. Those, who do not admit the form of Godhead as being Godhead Himself or who suppose His Form to be only a passing manifestation of His Essence, are '*pashandas* i.e., atheists and fit to

be punished by the god of death.' In other words one who denies the Form of the Absolute commits the gravest of all offences against Godhead. The offender is punished by being incarcerated in the twin material bodies viz., the gross physical form and the subtle material body which he is deluded into supposing to be his own body. This is in accordance with the dictum of the Scriptures that an offence against Godhead recoils on the offender. The adventitious material bodies, in which the offending soul is incarcerated, effectively obliterate all consciousness of his own real spiritual form as well as that of the Divine Form Who can be served only by the reciprocal spiritual form of His worship.

Godhead is Form. He is not formless. The formless is a view of the Effulgence radiated by the Form. This effulgence acts as a blinding zone of pure blissful light encircling the form. This radiated Divine Effulgence has the quality of obscuring the vision of spiritual form of the individual soul bound on the quest of the Absolute. Arrived in this zone of light the seeker is apt to receive the overpowering impression that he has no individual form of his own and that he is one with the vast undifferentiated Effulgence. He is so fully satisfied on making this discovery that he has no mind to question the legitimacy of his overwhelming satisfaction.

True, the light emitted by the Divine drives away all worldly ignorance and misery and draws the purified soul unto itself. It is as if a great light draws to itself one of its own rays gone astray. What happens to the individual ray after it is merged in the great light, is left undescribed. No vocabulary, it is urged, can carry us into the mystic depths of existence inside the great light. This is the semitic psychology represented by the idea of the undefinable Personality of Godhead.

Persons under the influence of such mentality are apt to be disinclined to accept any concrete description of the form and doings of Godhead. They prefer to make their obeisances to the Zone of light and do not consider it their duty to be over-curious or to peer into its hidden secrets. But the realm of light, according to both the Koran and the Bible, is inhabited by an infinite host of angels with bodies of light who eternally serve Godhead and have an uninterrupted view of Him in His Divine Realm. But beyond this admission no clue is supplied to the details of the actual Divine Form or of those of His servitors. The very attempt to form any conception of the Divine Form or to describe or represent Him or His angels to mortal ear or mortal eyes is condemned as an idolatrous activity.

It is also considered an offence to describe the Form and Activities of Godhead even analogously in terms of mortal experience.

This caution is salutory only within its proper limits. If it tantamounts to the denial of the Divine Form or to the assertion that Godhead is formless it strikes at the very root of all real spiritual activity. The worship practised by avowed or covert impersonalists and abstractionists is in principle indistinguishable from opposition to worship itself under a hypocritical concern for the preservation of its purity. The fury against idolatry often masks this sentiment of inveterate hostility to the very principle of worship.

An offence that is attempted against Godhead recoils on the offender with ten-fold severity. If Godhead is denied His Form the offender is punished by addiction to the gross conception that the physical body and mind are his own real form and this conception leads its victim to the vicious round of his worldly activities. Every item of such worldly activity is the punishment for the denial of the corresponding activity to the Lord. This is verily the hypocrites' Hell. The prayers of impersonalists offend the Lord more than the denunciations of His avowed enemies.

It should be our only object to act up to the real nature of our own true selves and not to adopt the concerns of the non-self as our own. Self-realisation is the concomitant of our realisation of the true Nature of Godhead. The one is necessarily connected with the other. If we are disposed to stop short of the full realisation of the nature of our own selves we are also denied the sight of Godhead as He really is. Or the point may be better put in the other way. Godhead is to be fully served. Any service short of the real function lands us on the plane of the unreality. The speculations regarding the Nature of the Absolute, of persons who do not serve Him with all their faculties, are no true conceptions of the Divinity as He really is. On the contrary they only represent His deluding faces. These deluding faces must not be confused with the infinity of His Real faces. These two spheres lie completely apart from one another.

We have no business with the impersonalists and idealists who deny the necessity of tangible worship, any more than with the grosser sect of idolators who worship the objects of this world to gratify the cravings of their sensuous natures.

But it is our business to seek to find the Divine Form. There is no other worthy function for the faculty of our vision. It is true that the Divine Form is not open to the view of our mortal eyes. The activity of our

fleshy eyes is, however, the perverted form of the corresponding wholesome activity of our spiritual eyes. It will not do to refuse to see at all. Nor will it improve matters if we choose to imagine that what we see with our fleshy eyes or by our subtle mental eyes is Godhead. If we adopt either worldly realism or worldly idealism as our goal we would be equally liable to the charge of being opposed to the real service of the Divinity. It is necessary to find the real, positive function of the soul. The soul is neither body nor mind. The soul is categorically different from either. The function of the soul can, therefore, be no function of the body and mind.

In this world the function of the mind is superior to but not independent of that of the body in certain respects of scope and quality. But they are essentially one as well as complementary. The one is the subtler continuation of the other. The mental form is nevertheless, comparatively speaking, freer from gross unwholesomeness that is palpable in the bodily function. This grossness of the more tangible entity is reversed in the Absolute. Divine form is superior to any real spiritual conception.

Sree Krishna possesses the fullest initiative. He comes to us across all the barriers of the cosmic arrangements. He is Autocrat. No rules, not even the principles of moral living which we value so much for widening the scope of our worldly activities, can enable our tiny souls to be elevated to His Plane. If we put our faith in any rules that are necessary for the freer working of our bodies and minds, for obtaining the sight of Krishna we would be debarred from His sight by those very reservations. It is necessary to seek for the sight of Krishna. That should be our first and only endeavour. We can have no real function for our souls till we are face to face with the Divinity.

Sree Krishna shows Himself to those who prefer His Service to any other occupation. The Divine Form worshipped by the theists is not any concoction of the human brain. The worship of the Divine Form by the resources of our bodily and mental existence is the only real worship. If we do not worship the Divine Form by all our bodily and mental organs those organs are compelled to perform worldly activities that lead to ignorance and misery by depriving us of the sight of the Divinity, all inclination for His service and the consciousness of our real selves.

The Paravidya-peetha

IT is well known to the reader of these pages that an institution bearing the name of Paravidya-peetha has been established at Sridham Mayapur under the auspices of Sree Viswa Vaishnava Raj Sabha and has been in actual working for a number of years. It has an exoteric aspect which comes before the public occasionally in connection with the Goverment Sanskrit Examinations to which it regularly sends up several batches of pupils.

But the Paravidya-peetha does not really concern itself, except in a secondary and external way, with education as imparted by the institutions set up for the diffusion of Empiric knowledge. Those critics, who confine their observations to the aspect of empiric academics offered by the Institution, appreciate the good work implied by the apparent effort for keeping alive the traditions of a wonderful culture which is a source of legitimate national pride. It is not the purpose of the present article to deal with the Institution as viewed by an empiricist.

The Paravidya-peetha seeks to impart the knowledge of the Absolute, by the Shastric method, to those students who are found to seek for Him. The actual number of such students is not very large. It is of course the object of the Institution to attract all persons to the endeavour for spiritual culture from a tender age when they are yet uncontaminated by the current empiric sophistries of their surroundings.

The guardians of the boys ordinarily send their wards to the Institution for the purpose of picking up empiric knowledge at a cheap price. Sanskrit study is at a low ebb now-a-days as it is not economically a paying concern. It is only the most unpromising cadets of the poorest Brahmana families who are sent for Sanskrit education from an early age. The boys know that they are in high request by the Academies in an Age when nobody is willing to receive such education. They accordingly prove truant and ungovernable. This temperament of the boys is in keeping with the policy of their guardians in this country who oppose the employment of their wards in any way that is not intended for the mere passing of the University Examinations.

This is the nature of the material and the conditions under which the Paravidya-peetha has set itself to build up a system of education upon unconditional submission of the pupil to the *bona fide* spiritual preceptor for

realising the causeless service of the Absolute.

Most students of the Paravidya-peetha are employed in a variety of duties for diffusing spiritual culture all over the world. All of them are not masters of the Sanskrit culture in its worldly sense. The highest degree of any University of this world can only testify to the presumed possession of a measurable knowledge of particular branches of empiric studies. The diplomas of Vedic studies conferred by these Universities are no exception to this rule. An empiric scholar of the Veda does not realise the Nature of the Absolute any more than one who is altogether innocent of such scholarship.

Para Vidya has been carefully distinguished from A-Para Vidya. The Vedic Samhitas have been classed, along with all other branches of the Sanskrit literature, under the category of A-Para Vidya. It is true that the Vedas are the record of revealed transcendental knowledge. This knowledge is not available to scholars who are equipped with information that enables them to pass an empiric examination on the subject. The so-called knowledge of the Vedic scholar is not any knowledge of the Absolute.

Had it been necessary to study the Vedas in the empiric sense for acquisition of the knowledge of the Absolute then such knowledge would be an indispensable condition for the attainment of the service of the Absolute. Such a proposition is, however, in flat contradiction to the teaching of the Vedas themselves.

The Vedas are not dead writings. The Absolute Knowledge is identical with Godhead Himself. The Absolute Knowledge is identical with the Transcendental Sound appearing on the lips of the *bona fide* devotee. The Absolute Knowledge alone can impart Himself. No mundane agency can confer any knowledge of the Absolute. The Absolute reveals Himself to all persons who submit unconditionally to receive Him from the lips of the Guru who is the authorised agent of the Absolute.

These conditions of real Vedic study are complied with in the process of education that is imparted to the Brahmacharins and Vanaprasthas, i.e. to those persons who have surrendered themselves completely at the feet of the Preceptor. The Chaitanya Math with its affiliated branches are seminaries of spiritual culture imparted to their inmates by the really pure devotees of the Absolute. It is not money that can build up the Paravidya-peetha. Souls are wanted to avail themselves of the mercy of the *suddha bhaktas* by the method of unconditional submission for receiving the knowledge of the Absolute. On this condition real

enlightenment is open to all persons irrespective of caste, creed or colour.

The life, that has to be led by the inmates of these Maths, is what is enjoined by the Shastras. The cardinal point is that the student must have no connection with the outside world including his parents, relations and friends. This strict residential condition is not imposed by the provision of any penal regulations. It is voluntary agreement on both sides and terminable without notice. Unless the student is a consenting party the Maths do not permit his residence. The desire of guardians for the admission of their wards is, for the spiritual purpose, only a formality. The guardians may share the spiritual process by adopting the residential regulations of the Maths for their own domestic and social living. The student may pick up the taste for the conditions of residential living by their actual experience of such living and by the force of association with the inmates of the Maths.

These Maths are organised on the plan of an ideal household of which all activities are directed exclusively to the worship of Shree Shree Radha-Govinda and which consists of members who have no other tie in the world except that of subordination to the spiritual Guide. The members are all males. They are to do whatever they are asked. There are no definite duties for any inmate. The Maths have definite aims. They seek to spread the true worship of Godhead by sharing their own worship with all the people of their neighbourhoods. The worship consists of several functions. The Holy Bigrahas are worshipped daily by the method of rituals to the accompaniment of the Chant which is the principal element. There is also exposition of the Career of Shree Chaitanya as the Concrete and Intelligible Embodiment of the highest teaching of the Bhagavátam. There are also discourses and lectures. All these functions are performed to the accompaniment of the Chant which consists of famous songs of devotees sung in chorus with music and dance. The funds are supplied by sympathisers on the voluntary basis and by regular begging by the inmates this last being a most important part of their training. No meat, fish, onion or other food, not conducive to *swatvika* living and not prescribed as fit offering for Vishnu, are allowed. All food is offered to Godhead and the remains of the Lord's Meal are honoured by all as His Mahaprasadam (i. e., the Great Favour). All other arrangements are in accordance with this central plan and a part of it.

No women is allowed to live in the Maths. The plan in regard to the spiritual training of women is that they may attend the exposition-classes in the company of their guardians and also participate in an external way in the

services of the Maths, to an extent, on the special occasions of Festivals when such help is capable of being utilised under proper safeguards. In other words the policy is to keep the sexes segregated from one another as much as possible. It is inculcated that a woman should serve Godhead by trying to introduce the ideal of the Math-life into her own household.

The inmates of the Math are not the only associations for spiritual training. There are organised preaching parties who regularly tour all parts of the country under the lead of the Sannyasi Maharajas of the Mission. The students are put under the Sannyasi Teachers to serve their terms in acquiring experience of outside conditions in such service.

The conditions of life in the Maths and preaching parties do not degenerate into the routine performance of mechanical rituals on the one hand or into sophistical pedantry and hypocritical immorality or nauseating neurotics on the other by these provisions suiting every type of temperament. The life in the Maths is lifted to the higher plane by incorporation into the spiritual service of the Divine Couple by the accepted members of the Mission exercising authority over these Institutions.

The intellectual exterior of these devotional activities is provided for on an adequate scale. The Mission is a most active publishing body of original books and periodicals in different languages, including a Daily Paper in Bengali, all of which are devoted exclusively to the subject of Religion. The superb editions of the older Shastric works, that have been produced by the Gaudiya Mission, show a depth of erudition and grasp of the subject that are unique in every respect.

The Paravidya-peetha is the only Institution in the whole world that can rationally claim to be free from all sectarian and pedantic self-sufficiency. The absence of all rigid conventionalism, observable in the perfectly pure lives of the inmates of these Households of Krishna, has a sanctifying effect on all open-minded persons who come in personal contact with these Maths and is recognisable on closer acquaintance as a Force that is equal to the task of reclaiming all fallen souls from the evils of ignorance and misery.

Sree Pundarik Vidyanidhi

THE externality of an activity, consisting of its exoteric or physical and esoteric or mental faces, is to be carefully distinguished from the function of the soul. Godhead can be approached and served only by the faculties of the soul. The soul has his spiritual body and mind. The pure soul is also capable of disclosing his eternal form and activity to the view of mortals. But as the faculties of the conditioned soul are in a dormant condition he cannot approach the pure soul on the spiritual plane. When he is favoured with the view of Godhead and His angels he is apt to suppose that Godhead and His messengers have bodies and minds resembling his own. This conception is dissipated only by the awakening of his soul when his spiritual faculties come into play and are rewarded by the vision of the devotee as he really is. Thereafter he no longer supposes Godhead or His devotee to have bodies and minds like those of mortals.

It is also an offence to suppose that the angels incarnate in the mortal vestures in order to appear among men as man and share in their sufferings. The angels of Godhead appear among men without putting on the mortal vesture. They appear in their own eternally pure forms notwithstanding the unaminous testimony of all their worldly spectators to the contrary. It is by the appearance of the servitors of Godhead, *as they are,* in the very midst of mortals and apparently within reach of their worldly vision that they reveal the service of Godhead in the form that is capable of being accepted and practised by mortals while they are enveloped in their double physical cases of the material body and mind. But inspite of this almost direct communion between angels and men, made possible by grace, the two really belong to quite distinct categories and it is an offence against the eternal servants of the Lord to suppose that they are subject to the frailties of the human nature and have to undergo the processes of mortal birth and death as the punishment of their previous godless activities as happens to be the case with mortal beings.

Sree Pundarik Vidyanidhi, the subject of this short narrative, was one of the principal associates of Sree Chaitanya. Pundarik belongs to the category of the 'superiors' of Sree Chaitanya. He was the disciple of Sree Madhabendra Puri, the Guru of Sree Iswar Puri from whom Sree

Chaitanya exhibited the pastime of receiving initiation in the *mantra*.

Sree Pundarik Vidyanidhi has been identified with Sree Brishabhanu, father of Sree Radhika, of the Braja Leela. He made his appearance in this world in the village of Mekhala two miles East of Hat-hazari thana which is situated twelve miles to the north of Chittagong. His father's name is Baneswar Brahmachari. The name of his mother is Gangadevi. Baneswar is a descendant of Sibaram Gangopadhyaya. Pundarik's consort's name is Ratnavati. The Supreme Lord addressed Pundarik as 'father' and gave him the title of 'Premanidhi'. Pundarik is the Guru of Srila Gadadhar Pandit Goswami and the intimate friend of Sree Damodar Swarup.

The following particulars regarding Sree Pundarik Vidyanidhi are found in the Chaitanya Bhagabat and Chaitanya Charitamrita. He is called by several alternative names e.g., Vidyanidhi, Acharyyanidhi, Bhakti-Vidyanidhi, Premanidhi. He had a residence in Sree Mayapur quarter of Sree Nabadwip for the purpose of academic activities in the metropolis of learning and for residing in the neighbourhood of the Ganges. Premanidhi had a great regard for the Ganges. Unlike the followers of fruitive work (Smartas) who are indefatigable in bathing in the Ganges for being freed from their sins, Premanidhi abstained altogether from such bathing for the reason that it would be a great offence to touch the holy water with his feet. He paid his homage to the Ganges by visiting the holy stream during night. He never saw the Ganges during day-time in order to avoid the sight of persons who washed their dirty limbs in her stream which issues from the Feet of Krishna.

Vidyanidhi was a scholar and had opened an academy at Sree Mayapur in which he used to teach his pupils. With the exception of two persons, viz., Mukunda and Vasudeb Dutta, no one knew that Vidyanidhi was a devotee of Krishna. The external conduct of Vidyanidhi was the exact opposite of that of the devotees who follow the rules of the Shastras.

Gadadhar Pandit was of the same age with Sree Chaitanya. He was spontaneously averse to all worldly attachments from his very infancy. He had never any taste for anything else except the service of Krishna by all the faculties of his pure soul. Mukunda had a great regard for Gadadhar. Vidyanidhi resided in Chittagong and occasionaly came to Nabadwip. When Vidyanidhi came to Nabadwip on one of his visits Mukunda informed Gadadhar of the arrival of a great devotee and proposed that he would take Gadadhar to him

as Gadadhar was always eager to have a sight of pure devotees.

Gadadhar found Vidyanidhi to be so unlike a devotee in his external conduct that he thought that he could not be a Vaishnava at all. Gadadhar found Vidyanidhi comfortably seated on a beautifully made couch on which was spread a great quantity of the most costly cushions and the best silks. There was a great number of the softest pillows of different sizes draped in silk. The fine bed had a triple canopy with an exquisite curtain. Rich caskets full of carefully prepared betels were placed within his reach and also goodly mirrors. The room was most sumptuously fitted up. There were serval costly *jharis* and a richly decorated *dola* was kept ready as conveyance. Vidyanidhi had a most beautiful person which was attended to with great assiduity. His hair was exquisitely combed. His dress was of the finest quality. He resembled a great prince rolling in luxury. He was constantly chewing the betel and looked into the mirrors and appreciated with a smiling face the redness of his lips.

Gadadhar misunderstood the real nature of Vidyanidhi. Mukunda noticed the thought in the mind of Gadadhar. In order to dispel his doubt Mukunda began to sing the shlokas in the Bhagabatam about Putana. "How can a person be without love for Krishna Who was grateful for the motherly affection of Putana for Himself and rewarded her by conferring the position of a mother although she had made Him suck the poison which had been applied to the nipples of her breasts which she offered to the Divine Infant by feigning the affection of a mother ?"

This went to the heart of Vidyanidhi. He was so struck with the sense of his guilt for having no love for Krishna that he could not avoid giving vent to his remorse which made him forget every other consideration. The coverlets, pillows, canopies, caskets were all kicked away. His costly apparel was torn to shreds. Vidyanidhi lost his senses and rolled disconsolate on the bare ground and was not calmed till full six hours of the day had passed.

Gadadhar expressed to Vidyanidhi his sorrow for doubting his devotion and Mukunda interceded for pardon for his offence. Vidyanidhi clasped Gadadhar in his arms drenching his body with his copious tears. Gadadhar then prayed through Mukunda for the favour of initiation from Vidyanidhi who was pleased to accede to the request. Gadadhar, the most intimate associate of Sree Chaitanya from His Infancy, is identified with Sree Radhika of the pastimes of Sree Krishna.

(To be continued)

Ramblings

HAVING been born in a Kulin Brahmin family I learnt from my very early life to look down upon Vaishnavas and only a short time ago I held the view that the present degenerate condition of Bengal was due in no small measure to the religious Teachings of Sree Chaitanya. Thank God, I have lived to change my ideas, having been fortunate enough to come in contact with true Vaishnavas. A short sketch of the circumstances through which I had to pass before I could submit myself to the Gaudiya Vaishnavas is of the nature of a duty that I owe to myself, to the pure Vaishnavas and to the public at large.

Sometime in July 1928 I saw an ascetic of the Gaudiya Math for the first time at Dhanbad. One evening a meeting was held in the Dhanbad Town Hall where all the gentry of the town were present and Tridandi Swami Srimad Bhakti Padip Tirtha Maharaj was delivering a lecture on 'Duties of souls'. In the midst of his lecture when the Swamiji was saying, "Vaishnavas should be simple and free from hypocrisy etc." I had the audacity to stand up with a view to put certain questions; but I was made to sit down as it was not thought proper to disturb the speaker in the midst of speech. The Swamiji, however, agreed to listen to me at the close of the meeting. As the meeting continued a little late in the night I had not the patience then to wait so long and the Swamiji thus found me absent when the meeting was over.

The next morning, however, a gentleman came to my residence at H— and informed me that the Swamiji who was putting up near the railway station, had sent him for taking me to him. I told the young graduate, a brother of a friend of mine, that I had no time to see any Swamiji then as I was busy in writing up my office report. My attitude towards this young man at the time was anything but friendly for the reason that he was found counting beads with his body marked with *tilaks*. I often passed uncharitable remarks against him to his brother for his Vaishnavism. I got an opportunity of delivering a religious sermon to him by saying that I was following the religion more by earning money and maintaining my family than he by counting beads and marking his body with *tilaks*. I now understand how people may sometimes commit offence by pronouncing opinions on matters about which they

have no specific knowledge. The present system of education is also responsible for this distrust of symbolism in religion. I, however, expressed my desire to see the Swamiji in the afternoon if possible.

In the afternoon I went to the quarters of Babu N—who happened to be a neighbour of mine. Here I met N—Babu and A—Babu. As the Swamiji was absent at Jheria, A—Babu wanted to know my questions which were :—
(1) How can ordinary people like ourselves distinguish between real and false Sadhus ?

(2) What would be the result if a really good man falls into the hands of a psendo-guru and what if the reverse ?

(3) What, if both are good or both are bad.

I had already thought out the reply for myself and when I found that they were corroborated by A—Babu I came to have some regard for him and was just going to leave the place, when the Swamiji came in. I found them all uttering shouts of greeting, singing praise to somebody. I thought the Swamiji was singing his own praise. I now know that they were all singing glory to Sree Guru Deva. From what little I could hear from the lips of the Swamiji, I considered him to be a most haughty and insolent person whose only business was to find fault with other religious sects. Besides when I heard that he was busy in collecting money, I could not take him to be a *Sadhu* at all. While leaving the place I was asked to purchase some of the publications of the Math but I did not think it prudent to waste my money in that way. After this I did not hear anything more about the Gaudiya math for about three years.

Soon after this I went to P—on transfer where the *Kirtan* of a renowned singer (*Kirtanya*) was being held in many places. One morning I went to the Bankipur Hari Sabha where the Bhagabata was being read and explained. The subject matter was the birth of Sree Krishna and I enjoyed it most, shedding profuse tears. The reason for my shedding of tears was that my eyes are naturally effusive. I cannot go through a sentimental portion in a novel without shedding copious tears. One day the *Kirtan* was being held at Gobghar just near my residence and I with my family went to hear it. The subject this day was '*Kunja Bhanga*'. I was sitting beside Professor S—who was a friend of mine. After sometime I was telling him that it was impossible for me to stay on and I must go away. The words uttered by the speaker could not have any but the vilest meaning for me and perhaps also for the majority of the audience although the speaker was trying every time to impress on the mind of his hearers that the words had

a spiritual meaning. I was thinking in my mind that if I had the power I would have stopped the *Kirtan* then and there and inflicted exemplary punishment on the speaker for undermining the morals of the people in that way. Besides what would people, belonging to another religion, think of the Hindu religion after hearing such *Kirtan ?* I then left the place in the midst of the performance.

Shortly after this I met with a bad Railway accident at S—in May 1929 when two Inter class compartments were blown off the line and fell over the high bank and I was a passenger in one of them. My scapula was fractured and it took me three months to recover from the effects of the injury. It was after the accident that I came to have some sort of a real faith in God when I felt that in my helpless condition after the accident my life had been saved in a most miraculous way by the direct interposition of Providence.

I was reciting the Gita from my early life but now I felt that the following of the teachings of the Gita in life and not only reading it, was imperatively necessary. I think I turned over a new leaf from that time.

After my recovery I came to B—. Here I came across a copy of James Allen's "The Life Triumphant". Before this also I had read some of the works of Mr. Allen and now I became his admirer. Then I purchased the following books :—

1. Sri Chaitanya Charitamrita, Basumati Edition.
2. From Poverty to Power By James Allen.
3. Life's Inspiration By Lily Allen. (Mrs. James Allen)
4. वाणी By Rajani Sen
5. कल्याणी Do
6. Gitanjali By Dr. Rabindra Nath Tagore.

These books with the Geeta and some of the Sanskrit slokas which are recited at Sabarmati Ashram of Mahatma M. K. Gandhi, I used to read every morning. I became such an admirer of Mr. Allen that I thought that I had found out a Guru in him and that I was going to share in his "The Life Triumphant". I was now self-sufficient and was anxious to help others.

It was at a time like this that in Feb. 31, I was transferred to C—. I once went to the Satchidananda Math and met Prof. N—who asked me to come to the Math in the evening to hear *Kirtan* but I could not do this as my residence was at some distance from the Math.

In April, 31, I was transferred to P—and remained there till the end of July 1931. A day or two before the Ratha Jatra, while leaving my office, I met Rai Bahadur S—who had come to P— to see the festival. In the course of

our conversation he referred to the Gaudiya Math saying that their main Math was at Mayapur (Navadwip) and that the *Sadhus* of the Math were really good persons having no connection with females etc. I was interested to hear this. He then wanted me to accompany him to the Purushottam Math, a branch of the Gaudiya Math that evening to hear the recitation of the Bhagabata. I readily agreed and in the evening I with the Rai Bahadur went to the Math where the chapter dealing with the stealing of thickend milk (क्षीर) by Gopinath in Sree Charitamrita was read and explained by Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj. We were both very much impressed by hearing the recitation.

Shortly after this I came back to C—and this time it so happened that my residence was just attached to the Satchidananda Math. The annual anniversary ceremony of the Math also commenced at this time and four of the Tridandi Sannyasins of the Gaudiya Math including Bharati Maharaj were present. I had the opportunity to hear *Kirtan* and recital of the Bhagabat from the lips of Bharati Maharaj for a number of days. I also used to see Prof. N—in the Math and discuss religious matters with him at times. I was gradually being attracted towards Vaishnavism as preached by the Gaudiya Math which appeared to me to be so very different from what I had known Vaishnavism to be so long and against which I had all along cherished such a strong prejudice.

After the annual ceremony was over all the Sannyasi Maharajas left C—except Srimad Bhakti Srirup Puri Maharaj. In the beginning I took him to be the juniormost among the Sannyasins, as he appeared to be so simple and unostentatious. I, however, found him easy of approach at all times and used to put to him all sorts of questions about religion. I was gradually attracted towards him by being satisfied to find that his replies could remove my doubts in all cases. What struck me most was that he was never annoyed with me at my repeated questioning. I used to pass the major portion of my time in his company hearing Harikatha from his lips. As a true Vaishnava Swamiji often used to tell me that he was not at all learned and wished me to hear Harikatha from the other more learned Swamijis at Calcutta and from his Guru Maharaj.

At this time the religious exhibition of the Gaudiya Math was being held at Calcutta and it was by the advice of Puri Maharaj that I went to Calcutta to see the exhibition on one day's leave. It was on this occasion that I first saw His Divine Grace Paramahansa Srila Srimad Bhakti Siddhanta Saraswati

Goswami Maharaj and listened to Harikatha from his lips from 4-30 P. M. to 9-30 P. M. on 20. 9. 31. I left the Math with the impression that after all I had found out a real Sadhu. Among those present that day was Lt. Col. Dr. D. P. Goil, I. M. S. Principal of the Calcutta Medical College. Next morning I came to the Gaudiya Math and remained there the whole day.

On my return to C—I missed the company of Srila Puri Maharaj who had in the meantime left for Calcutta. His absence was felt by me most keenly and I wrote a letter to him that very day to which he also very kindly sent a reply.

The Puja holidays came and I had a mind to spend it in good company. I saw N—at his residence who also advised me to go to the Gaudiya Math and then to his Guru Maharaj who was in the up-country at the time. He preceded me by a day or two. On arriving in Calcutta I could not, however, go to the Math but started for my home.

I met some of the Bramacharins of the Gaudiya Math on my way on board the steamer who gave me to understand that Tridandi Swami Aranya Maharaj was also going in the same steamer with them to L—, which was only 2 miles off from my native village. I was very happy to hear this and met Swamiji Maharaj who very kindly recited Harikatha for some time and advised me to see him at L—the next day. I arrived home the next morning and immediately started in a boat for L—. I met Srila Aranya Maharaj there who also expecting me. We then went to the house of Dr. N—where Swamiji explained to us the first few slokas of Sri Chaitanya Charitamrita. He also made a nice distinction between the worship of Durga or Mahamaya and Joga Maya or the Spiritual Power of Godhead. I returned home in the evening and felt that the day was well spent.

It now became necessary for me to go on a month's leave. I thought of spending the leave in the company of *Sadhus*, consulted Prof. N—and was advised by him to see Tirtha Maharaj in Calcutta and to act according to his advice. I was reminded of my hostility towards him at Dhanbad and welcomed the idea of making amends. Arriving in Calcutta I enquired from the Gaudiya Math on the phone if Tirtha Maharaj was there but was informed that he had gone to Sreedham Mayapur. I then went home.

On the expiry of my leave I joined my work at P—in the middle of December, 1931. This time I used to go to the Purushottam Math almost daily and had the opportunity of hearing Harikatha from *Sadhus* there. I now became very anxious to have my *Diksha* (initiation) from Srila Prabhupad.

An opportunity presented itself when I was informed that His Divine Grace was proceeding to Madras. On the 8th January, 1932. I accompanied Nadiananda Brahmachary Prabhu of Purushottam Math to C—by the Puri Express and there at 1 A. M when the Madras Mail arrived from Calcutta we could have a sight of His Divine Grace. On this occasion I was supremely favoured by His Divine Grace who was pleased to impart to me the Sree Nama and was also pleased to explain to me the ten offences against Sri Nama. I now know that His Divine Grace showered His causeless mercy on an unworthy and fallen creature. The next morning I returned to P—from Khurda Road. At P—we were expecting to have a sight of His Divine Grace once again but he did not come. I then left for Ch—on transfer. From here with one week's leave I went to the Gaudiya Math in Calcutta and thence to Sridham Mayapur (Nabadwip). I returned to Calcutta on the Vyas Puja day and witnessed the grand ceremony there. His Divine Grace however, was absent in Madras on the occasion for the first time and so I had to come back disappointed. From Ch—I came to B—on the 17th March, 1932, and on the 19th I started for Sreedham Mayapur where I intended to witness the celebration of the Birth Day Anniversary of Sriman Mahaprabhu on the 22nd and also to see if I could receive the favour of initiation from His Divine Grace. Halting for a day or two in Calcutta I reached Sreedham Mayapur in the evening on the 21st March. The next morning while I was passing by Bhakti Bijoy Bhaban, Acharyyatrika Sripad Kunjabehary Vidyabhushan addressed me and said, "M—Babu, I have spoken to His Divine Grace and He has agreed to give you initiation".

The joy in my mind on hearing these words knew no bounds. For a moment I could hardly believe what I had heard. I at once ran to Sri Chaitanya Math and returned to the Bhakti Bijoy Bhaban. His Divine Grace was pleased to impart to me the holy Mantras and my heart's desire was fulfilled.

I now have no other desire than to hope for advancing in my life of Divine Service through the causeless mercy of His Divine Grace by having unflinching faith to the Lotus Feet of Sri Gurudev and by being able to serve Hari, Guru and the Vaishnavas through the power of Service bestowed on me by His Divine Grace.

The Mystery of Creation

GODHEAD, is inferred by the rationalising faculty of conditioned souls as the final cause of this manifest world. This inference also seeks to incorporate Godhead with mundane phenomena by assigning Him a mundane nature. This objectionable process is sought to be set forth in a plausible form by means of all the poetry and philosophy of our worldly outlook. Persons, who are unduly addicted to the things of this world, require a justification of this worldly course. They accordingly approach problem of creation of this mundane world with this foregone conclusion. The so-callod argument from design illustrates this prejudiced attitude towards the all-important problem. It assumes that this world is ideally good place and, therefore, its maker is also full of all goodness. It also imagines a source of evil that necessarily exists independently of Godhead and supposes that this second entity is responsible for all the miseries that afflict us here. It further infers the nature of Godhead Himself from our experience of the good i.e. enjoyable side of this world and in a fit of causeless gratitude, exempts Him from all responsibility for the evils the prevalence of which can not be denied. The hardened worldlings are inclined to think that the world is an all-round good place and there is no evil and no Satan in it. These persons are the rank worshippers of everything mundane for its own sake and are also not at all disposed to question the propriety of such a course. This is the real materialistic attitude. These unreserved lovers of phenomenal Nature include some of the greatest of our poets, philosophers and thinkers. They are never weary of singing the glories of Mother Nature and hope to receive their all from Her Bountry.

But there are dissentients who hold a differet opinion on the subject. The Hebraic thought is not optimistic. The generality of the old Indian sages are also pessimistic in their estimate of these benevolent gifts of 'Mother' Nature. They, indeed, brand her as a witch and demoness. The conception of a Satan by the semitics is due to the consciousness of the real existence of evil. Hebraic thought does not declare the mundane world to be wholly bad in itself but as corrupted by Satan. They cherish the hope that the world will one day be cleansed of its evil and thereby become identical with Heaven

or Paradise ensuring the uninterrupted felicity of all its residents. This world is really loved. It is also regarded as being on the whole a really lovely place. But its enjoyability is checked and thwarted by the preventible prevalence of evil. This world is an unnatural mixture of both evil and good principles. Its good principles require to be established in their pristine purity by the elemination of all evil. Freed from the barren of evil the innate goodness of this mundane creation will proclaim the glory of its creator in the befitting manner. This much-desired consummation is supposed as being thwarted at present by one of the quondam servants of Godhead Himself, viz., Satan who is doing all this mischief for gratifying his causeless hostility to Godhead and to this perfect world. Satan is allowed by Godhead to practise his villanies against the otherwise innocent but inherently helpless inhabitants of this ideal realm.

The Hebraic conception of the nature of the phenomenal world falls in with the theory of its creation by Godhead at a certain definite period of time. It is held to have been created originally as an ideal place of residence for all His creatures. But this Great Purpose of the Creator was not destined to be fulfilled. The tragedy has been due to the invasion of Satan, the embodiment of all evil. But Godhead will triumph over Satan in the long run and re-establish His Absolute Rule over this world as it actually prevails in Heaven.

The point, that calls for notice in regard to the above theories advocating or denying a so-called creation, is that the world is admitted to contain certain positive principles of goodness. Those, who disbelieve the theory of a creation, assert that the material world is perfect as it is and that there is no incongruity to be got rid of. This perfect nature of the world, according to these thinkers, is gradually unfolding itself to our cultured minds by the triumphant progress of scientific knowledge and the day is not very distant when Science will eliminate all contrary misapprehensions regarding this world and make it the consciously realisable, tangible Paradise that it really is and deserves to be if only we agree to be happy. There is no Godhead apart from this world. Or rather the Principle known as Godhead is no other than the world itself. There is no occasion for pessimism. The evil is subjective, apparent and temporary. The good is real, innate and permanent. Our business is to love this world with the fullest unhesitating ardour and everything will come right through such love.

The Bhagabatam does not endorse the semitic view of creation but for a

very different reason from that of the materialist. It puts before us a very complicated positive proposition. This world is not Godhead, nor is it all a good place in itself. There is a personal Godhead. Godhead is present in this world without being of it. Godhead is comparable to the Sun, this world is like darkness. This world consists of the principles of real apparent good and real apparent evil. None of these principles can furnish any clue to the Transcendental Absolute Nature of Godhead. On the contrary both of them act as obstacles to prevent the sight of Godhead as He really is.

The difference is not one of degree. It is one of categories. Is this world really a good place fit to be our permanent abode ? The Bhagabatam says emphatically, 'No'. Materialists and Anthropomorphists say, 'yes'. The latter who pose as religionists assert that they are able to find out the beneficent purpose of Godhead Who intends this world for our permanent residence, and are convinced that they are fully justified in cherishing such optimism. These religionists propose to prove the validity of their contention with the help of the empiric Sciences on which they also depend for making available the true interpretation of the revealed Scriptures. In other words both the materialists and anthropomorphic religionists want to localise the Absolute to this phenomenal world and within the supposed expanding scope of their limited vision. They put the cart before the horse by insisting that they have a foretaste of the Truth even while their vision actually continues to be angular and shifting, and that they have it by the very means of such defective vision.

The Bhagabatam wants us to discard the guidance of our defective vision for finding the Truth. It is only to the perfect vision that the Absolute Truth reveals Himself. This perfect vision itself is necessarily a corrollary of an absolute position. This phenomenal world and our present defective vision are correlated to one another and both of them subsist together by their very constitution. They are the inseparably conjoined co-effects of a common cause. They can be also only a certain included aspect of the absolute position. But it is a denying aspect. The process of denial contains a tempting and assuring face which is no less deluding than the positively discouraging face. The so called good and the so-called evil of this world are equally devoid of any relevancy to the Absolute Who alone can have any abiding value of His Own.

The activities of the physical body and the mental sheaf now dominate and cause our clouded vision. They are ineffectual for supplying our real want.

That want may be defined as the longing for the sight of the Absolute. The physical body and the mental sheaf together with their inseparable correlative of this phenomenal world are depriving our soul all access to the Absolute plane by dangling the prospects of the limited and transitory. The soul finds himself compelled to avail the suicidal help of these entities for all his activities in this world. But this cannot be his own natural position. He finds himself temporarily out of his element in an uncongenial surrounding by means of the physical body and the quasimaterial mind. If he could find his corresponding body and mind he might, thereby, regain his natural position in the Realm of the Absolute.

The mystery of the phenomenal creation, therefore, appeals to a soul, who is disposed to question the necessity or desirability of prolonging his residence in this world, as being relative to the process of his own incarceration in his physical body and mind. The two things go together. Why has he been deprived of his spiritual body and mind? Who made this phenomenal world for providing apparently infinite scope for the operations of his physical body and mind to which he is condemned to devote himself by his conditioned existence?



Apr 86

Message of Shree Krishna Chaitanya

(Abstract of a speech delivered by Editor in the Town Hall at Mysore on 21-6-32)

SHREE Krishna Chaitanya, though He came four hundred years ago, is Present among us when His Words are explained anywhere in this world. His Message has little connection with our ordinary ideas. It is something supernatural. It refers to the transcendence. There are times to peep into the transcendence by many of us; but most messages have got contaminated ideas of our worldly talk. Shree Krishna Chaitanya had no ambition to speak anything that would facilitate sensuous activites. Ordinary religionists spoke much about things which we grasp by our senses. But Shree

Krishna Chaitanya has told us some, transcendental words which, although they have affinity to ordinary ideas and things, should not be confused with the mundane plane.

It is necessary first of all to know His standpoint. (He spoke on the devotional lines. Devotion is not a mental exploitation when such words are talked of a region which is beyond our sensuous scope.) But we are to see things in that line in as much as we are adaptible to hear things which we often meet in this world. But we must not, therefore, confound the words meant for transcedence by taking them in the same category with those meant for mundane things.

In the first place He has not departed from the ideas and hymns of the Veda, the Sruti, the Upanishads. He had no ambition to talk anything not supported by the revealed Scriptures. He said that the Transcendental Sound is to come and regulate the senses at present working to get some fruit by our actions; but whatever result may come out of our onward acts will be for our individual purpose, our friends are not profitted thereby. So some jealous activities are found among our friends even when we talk of fruitive results. The Transcendental Sound regulates the senses which are always troubling ourselves to secure some riches for our own which is not shared by others and so we expect some hostility from friends and foes as well. But He says that the Transcendental Sound will bring love, an aptitude of love, uniting us with the Absolute. Though we are shaky we should not be disturbed rupturous performances. He says that love is the principal subject to be roused up, now lying in a dormant condition. We have affinity for and are deluded by outside features of things which tempt us more or less and captivate our senses. Such things seem to trouble us in the long run. But we require perfect peace and real severence from painful sensation. So our predilection is found to welcome what is pleasing to our senses. There are deluding aspects which often deprive us from the sight of the inner face. We should be cautious not to accept what is presented by the senses. The senses require regulation. Everything is shifting. We can trace nothing here that is permanent. Time will change everything. The Absolute is never changed.

We should hear everything about the Absolute; otherwise we will confuse Him with ordinary things, with perishable things. Our empiric activities will not allow us a permanent standing ground which will not be changed. Our standpoint of the thirtieth year proves false in our fiftieth year. Our growing experience

adds more knowledge to our stored up conceptions. These are sometimes changed. This convinces us that what we consider as Truth is shaky and meant for the time being and will not serve us all along.

We should be ready to receive the Transcendental Sounds instead of the mundane sounds that are found in the Lexicons. Ordinary sound is examined by the others senses. We reserve the right of examining every mundane sound that enters our ear by the four other senses. If the latter do not admit its validity it is summarily rejected. These senses are not fit to scrutinise the validity of Transcendental Sounds. Our previous experience will show which sounds should be examined. If they target anything of this world we should have every opportunity of examining them by our other senses. Our previous experience will decide whether they are to be welcomed.

But when the Transcendental Sound makes His appearance we must not be troubling with the challenging mood and suppose there is any other face. The two sounds are quite distinct from one another. The mundane sound is meant for entities which have figure, odour, taste, etc. Heat, for example, can be perceived by the targetted sound. But it is the seeming feature which need not tally with the actual substratum. So there is a distinct reference between the two sounds.

All Transcendental Sounds go to show One Object, the Absolute. Wherever there is any deviation that is liable to be perished. Absolute Sound has got His peculiar face and should be welcomed at all costs. We are vitally interested in that thing. The very description of Transcendental Sound will tell us that the Sound is identical with the Object, Qualities, Activities and has got a complete distinction from mundane sounds and that the Transcendental Sound is equipped with all cogent potencies that will regulate all other senses.

Mundane sound is invigorating us to come in contact with the world. When our attempt is for the Absolute we run no risk. When we want the sound to come to us we deprive the Absolute, we do not receive the Transcendental Sound. The Transcendental Sound is strictly restricted to the Thing. So the Absolute is to be determined when we determine our self. Any distorted view will not allow us to approach the Absolute.

First of all we should examine our self. If we think we are mind and the external body the Transcendental Sound would have no effect on us. It would be mundane sound. The sound himself would tell us that the external body is a garment of the inner astral

body and both of them are the two wrappers of the soul who, in his dormant condition, incorporates these two and misses to determine his own real nature. The external body is perishable, the internal body is transformable. Our mind in the morning is different from our mind at noon and so on. It is changed with the rolling of time.

We cannot rely on the mind and our mental speculation. All of us are busy in making our mind control everything relating to ourselves. This does not admit the conception of the Absolute. The mental conceptions are all changed. The property must not be confounded with the proprietor. Our external body is our property. It is perishable and there is no certainty of its retention. In Egypt the body was preserved. The process was thought necessary for the reawaking of the soul. The materialists see the externality of things. They observe that the combination of material particles produces animation. So the external is scrutinised by the materialistic sciences.

But the idea cultured by the intellectual people is that knowledge is eclipsed obscured by interception of ignorance (*vivartavada*) i.e. wrong conception of things which deludes us in regard to the Truth. The back-ground of time and space intercepts our visual range. *Chinmatra* or perfect knowledge is required to know what we are. This view is different from that of the materialists who want to establish all knowledge as identical with the back-ground of our conceptions. One party thinks that the spirit comes out of these things by a process analogous to that of effervescence. The other party holds that knowledge is impeded by the material molecules that form the opaque mass which disturbs and prevents us from examining the entity. This gives rise to the conception of Immanence. There is an inner face in regard to which we are liable to be deluded by the operation of the external face.

In the first place we should undertake to determine the nature of the self. We should know that we are eternal. If we had been for a few days it would be very dark, indeed. It is the idea of the semites that this is the only life we have. According to them the conception of metempsychosis is a hallucination to dissuade us from the immediate necessity of learning the Absolute Truth.

The empiric truth is to be carefully distinguished from the Absolute. It is analogous to the distinction between the glow-worm and fire or between the mirage and water. The outward feature is not to be trusted. Lime-water outwardly resembles milk. The apparent face is not identical with the Immanence, the

soul or the substratum. In determining the self we require to find our real position. Are we products of material things ? Are we the Oversoul ? This problem requires to be solved as we shall leave the external body after a time. These incorporations are likely to deprive us by their associations in time.

When the question of 'Time' is brought forward we find that, we are eternal. When we attend to the problem of 'knowledge' we find that our mixed ignorance cannot give us any relief. The soul should be blissful. We do not require unpleasant things. The external body and astral body do not serve our purpose. If they were so life would be troublesome and we would necessarily be pessimist. There is an optimistic view to oppose pessimism. If both are discarded we would know what we are It would result in our considering that we are part and parcel of the Absolute liable to foreign invasion. Incorporations require to be severed for the realisation of our permanent situation.

Sree Krishna Chaitanya has told us that we are part and parcel of the *Tatastha Shakti* (Marginal Potency) of the Absolute Who has got numerous potencies. These potencies are classifiable into three departments. The human soul is situated in an intermediate position as distinct from the *Bahiranga Shakti* (External Potency) which is perishable and the *Antaranga Shakti* (Internal Potency) Who is eternal. The external potency offers the reflected intercepted view of the Activities of the Absolute. This supplements the system of *Vishistadvaita* (Distinctive Monism) or rather that system is given some additional knowledge by the introduction of the *Tatastha Shakti* (Marginal Potency).

We are not substratum. Had we been part and parcel of Godhead there would be no misery. As we are realists we cannot think that we should turn idealist, that we should suppose every thing to be simply a deluding feature and that observed objects are nothing but delusions and that we should consider ourselves to be the Oversoul. But it is not so. We are not the substance. We are potency. The position of the *jiva* is a part of the *Tatastha Shakti* (Marginal Potency) that can enjoy, cease to enjoy and go back to his original position. In the devotional mood he can offer his services to the Absolute instead of picking up servants from this world which is the plight of the deceptive brain. These are but baits and traps and will not lead us to the Absolute. We are not part and parcel of the substantive Entity Godhead but of His *Tatastha Shakti* to serve the Absolute. The determination of the self will lead us to that very Thing.

Impersonal Sectarianism

ENGLISH philosophical thought from Bacon onwards has been rightly opposed to the contentless speculation of Mædival Scholasticism that led to no useful result except the multiplication of endless controversies. The Monistic philosophy propounded by the ancient sages of India represented by the systems of Buddha and Sankara is the bequest to this country of a suicidal taste for a barren theology which failed to really target the Absolute but was and has since been dishonestly dangled before the perplexed judgment of its victims as offering the substantive termination of the quest of the Absolute.

But although it may sound a little paradoxical it is none the less the fact that the Monistic Theology of Sankara is not the bequest of Scholasticism but of the School of Inductive Science represented by the Baconian system. If one starts with the assumption that the Absolute is to be found by the process of induction from the observation of the phenomena of Nature he can arrive logically only at the alternative of the two solutions that are associated respectively with the names of Buddha and Sankara. Buddhism and Monistic interpretation of the Vedanta have accordingly found universal acceptance in the materialistic West dominated by the Baconian Inductive empiric thought. The observations, on which the Monistic system in India has been built up, are supplied by the Materialistic system of the Samkhya philosophy. The analysis of phenomenal Nature offered by Samkhya has remained unassailable and has been accepted by all philosophical Schools in India. It is much more thoroughgoing than any naturalistic system as yet propounded in the Western countries.

The idealistic Monistic system has consolidated the sectarian opposition of all shades of atheistical thought against the realistic methods and findings of the seekers of the Absolute. To the people of this world the idealistic Monistic opposition to the Truth has necessarily appeared in the light of a defensive operation for the vindication of the freedom and legitimacy of human thought. The point cannot be properly elucidated unless one is taken a little beyond the scope of empiric thinking.

The process of empiric induction may be defined as an effort to increase and co-ordinate our experience of this world for the purpose of knowing how

to behave towards Nature for attaining any desired result. Nature is supposed to be the provider of all our requirements. She is found not to offer her gifts to those who are not prepared to take the trouble of wooing her in the way that is dictated by herself. This loyal and submissive wooing is represented by the Inductive systems.

Applied to the quest of the Absolute the most careful observation of the process of Nature has brought to light the fact that Nature is the negation of the Absolute. The Inductive philosopher cannot go beyond his major and minor premises both of which he receives from his direct observation of Nature. He is, therefore, reduced by his own logic to the necessity of disallowing the very existence of the Absolute. He is, however, confident of attaining the final solution of all worldly difficulties and wants by the process of observing and classifying the phenomena of Nature under the two correlated divisions of physical and mental occurrences.

In regard to the mental phenomena the inductive philosopher has not neglected to acquaint himself with the nature and process of the working of the senses and the mind by the instrumentality of his physical body and limited mind. The mind is found to be differentiated from the inner senses which are externally served by their respective physical organs of sense. The mind is considered to be both observer and observed of itself. The mind is observed to consist of a cognitive principle and thoughts which are the objects of its apprehension. The thoughts are the connecting link between the mind and the physical world. The thoughts do not think. The mind as the cognitive principle is the unity that synthesises and employs the thoughts for obtaining from Nature, by their means, the necessaries and amenities of bodily and mental living. This is observed to be a limited process bounded by the conditions of time and space. The inductive scientist knows nothing that is not so limited. He practically denies, at any rate as far as his mental explorations warrant, the existence of a soul who is independent of the conditions of the mental and bodily processes.

The substance of the mind is not capable of improvement into an entity that is altogether different from itself. It can only be improved within itself. The process has been given the name of "evolution". The qualities and powers of the mind tend to be extended by practice. The mind is nevertheless subject to decay in the same manner as the physical body. It is not, however, considered to be altogether unthinkable to be able to avoid such decay with the progress of scientific knowledge. It has been possible to achieve a measure of apparent success in this respect.

But the mental and physical worlds, which are indissolubly bound together for the observing individual, are not Absolute, but are, by their very constitutions, subject to the conditions of time and space. The Absolute Who reserves to Himself the right of not being exposed to the physico-mental observer of this world, is the eternal substratum transcending all limitations. If this only logical nature of the Absolute is ignored it necessarily condemns such an assertive individual to the hallucinations of impersonal sectarianism.

The Baconian system rightly neglects the validity of all conclusions that are sought to be reached in regard to the operations of physical Nature from the starting-point of insufficient observation. Such defective procedure leads to sterile scholasticism but the inductive scientist has no mis-giving regarding the absolute validity of his own findings verified by the testimony of the senses of a really cautious observer of Nature. He never suspects that the testimony of the senses is itself undependable. It can yield only hypothetical conclusions which necessarily fall short of the Absolute Truth. One who lives in glass houses must not throw stones. The empiricist has no legs to stand upon when he undertakes to indulge in his talks about the Absolute.

But this radical defect of procedure and point of view does not always exercise the expected sobering influence on his otherwise cautious temperament. The Protestant movement in Europe is also not always free from such inconsistency. It is not our purpose to under-estimate in any way the value of individual judgment even in the quest of the Absolute. But the individual judgment that can properly be exercised towards the Absolute must be consistent in itself. If the physico-mental process is relied upon for finding the Absolute the individual judgment is baulked of its legitimate due. Neither does the quest of the Absolute involve the want of any necessity for accurate observation by persons who are alive to the limitations of the senses, all facts and occurrences that have a direct or an indirect bearing on the problem

Revealed Scriptures and the writings and pronouncements and careers of self-realised souls have provided the world with a great assemblage of such spiritual facts and occurrences. The inductive method has to be applied to this great body of accumulated evidence. But this has to be done without any previously formed empiric prepossessions based upon the observation of the phenomena of Nature by our defective senses. The Scriptures assure us that if we perform this task with humility that does not ignore the inadequacy of our present equipments we would be enabled by the process itself to be delivered

from tyranny of our adventitious physico-mental casings.

It is necessary for all of us to be able to realise the Truth. But a bundle of hypotheses that alone can be presented by the Baconian system exclusively directed to physical Nature and which, in the hands of pedants, has been only too willing, both in this country and elsewhere, to ignore the paramount claims of spiritual facts to our best submissive attention, can never be accepted as anything but a delusion if it is claimed to be at all true in the absolute sense. It is necessary to expunge once for all such speculations from the theological literatures of the world in order to relieve humanity from the deliberate offence of confounding the mundane with the spiritual which has been the parent of all disruptive differences on the subject of Religion. It is only when the religious differences are composed that the world can have a real function and a real objective which will unite without suppressing the fullest play of the individual judgment. The mis-application of the Baconian system has been the cause of the colossal failure of Protestant theologians in their task of producing real conviction in their opponents and is responsible for imparting to theological investigations its ugly character of impersonal sectarianism which passes for Religion in the fashionable circles of the modern Philistines.

Impersonal sectarianism has given birth to its concomitance of a pseudo-liberalism The impersonal sectarian affects to possess equal tolerance for all opinions and practices. Is this consistent with the actual findings of the Baconian system in the fields of the Natural sciences ? Does Mathematics, the most liberal of all the empiric sciences, tolerate all opinions ? Impersonal sectarianism seeks to avoid all responsibility for its theological opinions by extending its seemingly uncritical approval to heterogeneous opinions on the subject of Religion. It has been responsible for the prevailing loose thinking on the subject of Religion that is the greatest stumbling-block in the way of obtaining a real hearing for any consistent treatment of the subject.

Shree Shree Chaitanya Bhagabat

MIDDLE PART

CHAPTER III

(*Continued from P. 29, July, 1932*)

151 While thus He spake all externality of the Lord departed
And the Lord stormed greatly in the Mood of the Weilder of the Plough.

152 The Lord loudly demanded "Fetch Me wine, do fetch Me wine";
The ears all but split to hear His thundering sound.

153 Said Sribas Pandit, "Hearken, my Lord,
The wine Thou ask for is with Thyself;

154 "He to whom Thou give'st alone may have it".
The trembling devotees looked on from afar.

155 All that company of the Vaishnavas thought in their minds,
"Verily there is some good reason for this".

156 The Lord, His Eyes red with passion,
spoke in broken improvised verse;
He laughed and swung His Body like Sankarsana.

157 Presently as the Lord became His Own proper Self,
The Friend of Rama explained to all the meaning of the dream;

158 "I understand, indeed, My Mind runs on to this,—
A certain great personage has come to this place.

159 "I have told you all before this,
'I shall have a meeting with some great person'.

160 "Make haste Haridas, hasten Sribas Pandit!
Go ye out and look about you to find if any one comes from any direction".

161 By command of the Lord the two great Bhagabatas
Roamed joyfully over all Nabadwip, watching in all directions.

162 As they did so they spoke to each other,
'May be it is Lord Sankarsana Himself Who has come even now'.

163 Both of them were mad with joy as they went about searching;
But they could never get the least trace of any clue.

164 Having looked into all Nadia for three quarters of the day
They returned to the Lord having found none.

165 Both of them made their submission to the Feet of the Lord,
"There could be found no new-comer by any external evidence.

166 "The abodes of the Vaishnavas, sannyasins house-holders,
The homes of even the pashandis, we have searched all places;

167 "We have looked up all the tract that bears the name of Nabadwip.
We have not been, O Lord, only to those villages that are out-side.

168 Gaurachandra laughed on hearing the words of both;
By this trick He taught that Nityananda is very hard to find;—

169 Some who sing Gaurachandra and accept His Divine Appearance
Take to their heels if they but hear the name of Nityananda.

170 One worships Govinda but does not recognise Sankara!
For this offence many will hie to the abode of the god of death.

171 In this Appearance of the Lord,
Nityananda is very much hidden;
He alone may find who is shown by Chaitanya.

172 Who through ignorance maligns his nature, which is profound beyond measure.
Loses the disposition to serve Vishnu even after receiving the same.

173 Sribas and the other Vaishnavas fully knew his nature ;
They did not find him ; this was only to serve the end of the fun.

174 The Lord after a while said laughing.
'Let all of you come with Me and find him out'.

175 Flushed with joy, all the devotees in the company of the Lord
Set out on the quest, saying, 'Glory be to Krishna'.

176 Taking all the devotees with Him Lord Sree Gaursundar made His way
To the house of Nandana. being aware of everything.

177 The jewel of a great personage was sitting there.
They all saw, equalling the resplendance of crores of Suns.

178 Divine-possession without objective is impossible to describe ;
Full of the bliss of Divine meditation he laughs constantly.

179 On realising the activity of his supreme devotion
Lord Viswambhara bowed to him with all His associates.

180 All the companions of the Lord remained standing in the attitude of reverence ;
No one spoke any word but all of them looked on in silence.

181 The Supreme Lord Viswambhar stood in front of him ;
And Nityananda recognised—the Lord of his life.

Song (In Kedara raga)

182 The Form Biswambhar equals the God of Love,
With His Divine Perfume, Divine Garlands, Divine Apparel

183 What is the sheen of gold by the side of that Form ;
The Moon longs for the sight of that Face ;

Burden

184 Stealers of all minds Sree Gauranga and Lord Nityananda
Roam the city in the company of the devotees.

185 What are stringed pearls to have a look of those Teeth ;
To have a glance of the arrangement of that Hair deprives all faculty of consciousness.

186 Looking upon those twin expanded reddish Eyes
One seems to be aware that there are no other lotuses.

187 Those two Hands extending to the Knee, that Bosom exquisitely high
On which shines the sacrificial thread so delicately fine.

188 His Forehead bears the beautiful upward *tilaka*
And all His Limbs, bare of ornaments, captivate all minds.

189 What are crores of gems to the sight of His Finger-Nail ;
What does the nectar avail to the sight of that Laughter !

190 Sree Krishna-Chaitanya is the Life of Nityanandachand
At Whose Twin Feet sings Briudabandas.

Here ends the third chapter entitled 'Meeting with Nityananda' in the Middle Part of Sree Chaitanya Bhagabat.

(To be continued)

Ourselves

Mysore :—Editor started from Ootacamund on June 17, on an invitation from H. H. the Maharaja Bahadur of Mysore arriving at Mysore town the same afternoon. On the 20th. the Maharaja Bahadur was pleased to listen to the Message of Sree Chaitanya from his lips and made sympathetic enquiries about the activities of Shree Viswa-Vaishnava-Raj Sabha. On the 21st. the Editor lectured in English on the Message of Sree Chaitanya at the Mysore Town Hall. On the 18th he paid a visit to the temple of Chamundeswari. He visited the Mysore Oriental Library where he was shown the famous collection of manus-

cripts by Dr. Shyam Shastri, and also the Maharaja's Sanskrit College where he was most cordially received by all members of the teaching-staff and students. All the leading persons of Mysore met the Editor in an enquiring spirit throughout his short stay there. The magnificent Dam on the Cauvery and the historic ruins of Seringapatam, the Capital of Hydar Ali and Tippu Sultan were also visited by him.

Bangalore ;—Their Holinesses Srimad Bon Maharaj and Srimad Tirtha Maharaj lectured on "The Message of Sree Chaitanya" at the Intermediate College Hall on June 27 and 28. Sir Puttana Chetty, retired Dewan of the Mysore State and Sir C. V. Kumarswami Shastriar, retired Chief Justice of the Madras High Court, presided.

On July 6 Srimad Aprakrita Bhakti Saranga Goswami Prabhu, Secretary Sree Viswa-Vaishnava-Raj Sabha, has an interview with H. H. the Maharaja Bahadur of Jaipur (Rajputana) at the Jaimahal Palace. His Highness was pleased to express his keen interest in the activities of the Gaudiya Mission which has a historic connection with the Jaipur Raj Family.

Kovvur, Madras :—On July 5th the Shree Bigrahas of Shree Shree Mahaprabhu and Gandharbika-Giridhari were solemnly installed by the Editor at Sree Ramananda Gaudiya Math at Kovvur in commemoration of the Anniversary of the Meeting of Rai Ramananda and Shree Chaitanya on the occasion of Godavary Pushkaram in 1512 A. C. The substance of the conversazione between Rai Ramananda and Shree Chaitanya, embodying the highest teaching of the Supreme Lord in a systematic form, was placed before the people of the Presidency, who had assembled for their Pushkaram bath in the Godavary, in an English garb in the brochure 'Rai Ramananda' which was written by the Editor for this special purpose.

Bhubaneswar, Orissa :—The Editor re-organised Shree Tridandi Math at Bhubaneswar on July 14th.

Sree Gaudiya Math, Calcutta :—His Holiness Srimad Nemi Maharaj lectured on "The Geeta and its philosophy" in the Natyamandir of the Gaudiya Math on June 19th.

Swamiji Maharaj gave a very learned lecture, which took three hours in delivery, on "The Principle and Practice of Devotion" at Matrimandal, Sashthitala, Howra-Shibpur, on June 25th on the invitation of the local Pandits.

Nainital, (U. P.) :—His Holiness Srimad Giri Maharaj delivered a series of lectures at Nainital during June 30 to July 12. His Holiness lectured on "The importance of Religion at the present crisis", on June 30 at the Indian Club Hall at Tallital ; on "The distinctive character of the preaching of Sree Gaudiya Math" on July 4 at the 'Rock House' of Lala Rambharas Agarwala ; on "The Devotional Practice in the Geeta" and "The means of attaining Devotion to Godhead", on July 10, 11, 12, to the members of Shree Shree Geeta Satsanga of Mallital. The Raja Sahib of Pilbhit Rai Bahadur Madan Gopal Sardana, Rai Sahib Krishnananda Joshi and other leading persons took a personal interest in the preachings of Swamiji Maharaj.

Thakur Bhaktivinode :—The eighteenth anniversary of the disappearance of Thakur Bhaktivinode was celebrated at all the Maths on July 3. Their Holinesses Sreemad Parbat Maharaj and Sreemad Bharati Maharaj conducted the anniversary celebrations at Shree Purushottam Math, Puri. Their Holinesses spoke on "The career and teachings of Srila Thakur Bhaktivinode to a large gathering of ladies and gentlemen who had assembled for the Car Festival from all parts of the country. The function at Sree Godruma Samadhikunja was performed by the devotees of Shree Chaitanya Math, the teacher and students of Thakur Bhaktivinode Institute and other assembled people

Cuttack, Orissa :—The Annual Celebrations of Shree Sachchidananda Math commenced on July 6 and continued till July 31. His Holiness Srimad Bharati Maharaj arrived at Cuttack on July 6 to conduct the devotional functions.

A New Publication :—"Rai Ramananda" pp. iv+64. This brochure in the English language from the pen of the Editor was noticed in the July issue of this Journal at page 31. The book throws a new light on the subject of amorous love of the milk-maids of Braja for Sree Krishna by placing the function in its true perspective which transcends all current conceptions regarding the nature of Divine service. The Book should be read and re-read by all persons who are interested in the Message of Shree Chaitanya.

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THE HARMONIST

OR

SHREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIVRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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THE HARMONIST

OR

SHREE SAJJANATOSHANI

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The Theistic Exhibition at Dacca

THE Exhibitor's address in Bengali, which was delivered at the opening of the Theistic Exhibition at Dacca on January 6, is available to the public in the form of a nicely printed pamphlet. The address, of which the English version appears as a separate article, deals with several important aspects of this particular mode of service and it is well worth the while of all persons irrespective of caste, creed or colour to ponder over the nature of the congregational worship Divinely ordained for the Present Age.

The worship of Sree Krishna in the visible form is not idolatry or, what is the same thing, a speculative affair of our blundering mind. The visible *Archa* (worshipped) is the actual Descent (*Avatara*) of the Absolute to the plane of mortal vision. The Holy Name in this analogous manner descends to the plane of the recipient aural faculty of the conditioned soul. But the Holy Name is Krishna and not any mundane Sound. The Holy Name, as articulated sound heard by the conditioned soul, is thus the *Archa* or manifestation of the worshipped Himself to the *mundane* aural faculty. The hearing and chanting of the Holy Name are also *archana* or worship

of Descended Divinity, as practised by the novice. But as the Name *alone* is available as *Archa* for worship by the ear and tongue in the conditioned state all other forms of worship necessarily become secondary and auxilliary, specially in the present Age. *Kirtana* or vocalisation is the only substantive and sufficient mode of worship of the *Kali Yuga*. The hearing of the Name is necessary for obtaining eligibility for the performance of the chant.

The *Archa* as Icon cannot be served *independently* of the Name in the present Age. In no Age is the Icon really and fully served by any other faculty independently of the aural. In all Ages the Divine Descent is always the Transcendental Sound or the Name. In the other Ages it is Sound Who is approached by the specific modes of service ordained for each Age. In *Kali Yuga* this subsidiary method is superseded by the goal itself being ordained as method. This is not opposed to the methods prescribed for the other Ages. It is possible in the *Kali Yuga* to directly grasp the truth that there can be no *archana* unless and until the process merges into the significance of the chant of the Holy Name.

Sree Gaursundar has given us His Assurance that He descends in the *Kali Yuga* in *Three Distinct Forms viz.*, (i) in His Human Form, (ii) as the Icon, (iii) as the Divine Sound or the Name. This may seem at first sight to be in apparent contradiction to the declaration of the Scriptures that the chant of the Holy Name is the *only* Dispensation of the *Kali Yuga*.

The service of the Holy Name is available only to the unconditioned or liberated soul. The service of the Holy Name is performed by all the faculties of the soul. The Holy Name is heard, seen, smelt, touched and uttered by the soul in the state of Grace. There is no other function for the faculties of the soul except the service of the Holy Name.

During novitiate this is not possible. The novice cannot see, smell or touch the Name. What is he then to do with these faculties ? The Dispensations of all Ages require that the novice is to serve those who serve the Name with all their faculties. This is true also of the *Kali Yuga*. But it is not possible for the novice to have complete faith in the *sadhu*. He is liable to suppose that the service rendered to the *sadhu* is more or less different from service rendered to Sree Krishna. The *sadhu*, who is capable of serving Krishna independently of any Dispensation, is in a position to prescribe the specific form of *archana* to the novice in accordance with the requirements of each individual case.

The Dispensation of the Age is not

to be interpreted by the resources of empiricism. As a matter of fact Empiricism can offer no interpretation of any Dispensation that would be either real or consistent. The worship of the Icon and vocalisation of the Name becomes alike a part and parcel of the congregational chant only by their employment by the *sadhu* for the purpose of the promulgation of the real tidings of the Scriptures. But lest this self-evident proposition be opposed by the consistent mentality of empiric controversialists, Sree Gaursundar, the Original Promulgator of the congregational chant, has definitely declared that He will appear, subsequent to His Disappearance, in the Two Forms of the Icon and the Name. This also does not mean that the *sadhu* is to confine himself to any mundane form for prescribing the service of Krishna to the novice.

The idolatrous instinct is natural to the conditioned state. There is no wonder, therefore, that attempts should be made to offer the idolatrous interpretation of the Dispensation of the present Age. This is done by persons who are unfit for the due performance of *archana*. Those who are not eligible for novitiate should not presume to take upon themselves the self-imposed task of dictating the duty to the *sadhu*. Those empiricists, who set up as authorities of the interpretation of the Scriptures, are divided into the two groups of Iconographers and Iconoclasts. The *sadhu* is able to bring about the Descent of Krishna in the visible form of the Holy Icon for correcting the aberrations of the mundane aural, ocular and dermal functions of the conditioned state.

The worship of the Icon is known as *archana*. But as a matter of fact *archana* is not available till the worshipper has had some dim realisation of the Nature of Transcendence. It is this realisation that supplies the substantive basis of the real faith of the novice, without which it is not possible to understand at all one's connection with the worshipped. *Archana* cannot be performed by the resources of empiricism. Any attempt to perform *archana* by the mere force of traditional habit or empiric argument would amount to the practice of the very worst form of offence against the Divinity, *viz.*, 'Idolatry'. Says the *Shastra*, 'There cannot be a worse blasphemy against Vishnu than to think that His Form is mundane'. Empiric conceptions regarding Godhead are as much mundane as the forms of clay that are worshipped by the idolatrous worshipper of mundane images. The worshipper of an idea is no less idolatrous than the worshipper of stocks and stones. Neither of them are eligible for the *archana* of the Holy Icon.

The mercy of the *sadhu* can alone

inspire the right faith in the transcendental nature of the worship of the *Archa*. The mercy of the *sadhu* produces such faith by effecting the abrogation of all ideas and principles of conduct that are manufactured by the ignorant mind for the worship of Godhead, but which are really tissues of delusions. The sight of the transcendental personality of the *sadhu* produces intuitive faith in the transcendence of his activities. A person who is favoured by the real sight of the Vaishnava is automatically relieved from the necessity of idolatrous speculations and performances that are practised in the name of worship of Godhead all over the world by persons who are disposed to rely on the resources of their mundane faculties.

But *archana* is not to be confounded with *bhajana*. *Kirtana* that is performed by the *sadhu* is *bhajana*. All the activities of the Paramahansa are on the level of the *kirtana* of the Name. But the conditioned soul has no faculty by which he can realise the nature of the *kirtana* of the Name that is practised by the Paramahansa. Neither is the performer of *archana* in a position to understand the ways of the Paramahansa. But the performer of *archana* understands the necessity of worshipping the Icon under the absolute direction of the Paramahansa. He is in a position to do so because he knows truly that transcendence is located beyond the scope of his faculties. It is not till the performer of *archana* is fully liberated from the domination of the deluding function of the mundane faculties of the conditioned state by the continuing mercy of the *sadhu* that he is enabled by the same agency to obtain access to *bhajana* or transcendental service on the fully cognisable plane of the Absolute.

Sree Gaursundar did not teach nor practise the *archana* of the Name. The performance of the *archana* of the Name is not available till Sree Krishna is pleased to manifest His Descent as the Name in the form that is audible to the mundane faculty. This Descent of the Name as *Archa* has been brought about by the mercy of the Acharyyas and in an elaborate manner by the organisers of the Theistic Exhibition at Dacca in pursuance of those activities of the Acharyyas. Sree Gaursundar by His word and career made the service of the Name available to the aural faculty of all persons without exception. Those who received His mercy were most fortunate and were in a position to pass it on to others.

After His Disappearance the *Archa* and Name appeared on the mundane plane. The Name could now be taken by any and every person. The *Archa* was equally available to the worshipper. This Divine Sanction does not abrogate the function of the *sadhu* as the

unconditional guide of all spiritual activities. It only points to the incomprehensible direction of his transcendental activities. The Exhibition is, therefore, explained and thereby fulfilled by the vocal activity of the *sadhu*. It is calculated to lead up to faith in the transcendental nature of the devotee of Krishna. It is not a hypothetical performance like the exposition of the teaching of the *shastras* by those who are not on the plane of *bhajana*. It is part and parcel of the *bhajana* of the *bona fide sadhu* who is in direct touch with the Divinity through the unbroken line of the Acharyyas.

Kirtana incorporates the process of *archana*. *Archana*, leading up to *kirtana* on its plane of *bhajana*, expands itself into the provisions for the teaching of the novice that are made by the *sadhu*, as his subsidiary function, by the Will of Krishna. The deliverance of conditioned souls is not the only, nor, the primary, significance of the activities of the *sadhu*. It is auxilliary and secondary. The *sadhu* is constantly engaged in performing the *kirtana* of Krishna on the transcendental plane of *bhajana*. Why he chooses to incorporate conditioned souls as ingredients of his *bhajana*, is a proposition that admits of no answer except the assurance of the Scriptures. Its real significance is open only to the view of persons who are placed on the transcendental level of the *sadhu*. The dimmest reflection of the truth reveals itself to the loyal servants of the *sadhu*. This is the reward of those conditioned souls who join in these performances by their innate tendency for the unconditional service of the Absolute.

Kirtana, on the plane of *bhajana*, has been made available by the causeless Mercy of the Supreme Lord Himself to the wrangling atheists of this controversial Age. *Kirtana* should not be supposed to be identical with any limited mundane performance, although it mercifully manifests itself to the aural faculty of the conditioned state. The real nature of the function is to be approached by carefully pondering over the transcendental meaning of the actual utterances of the *sadhu*. It is imperatively necessary to do this as the *kirtana* of Krishna is alone capable of reconciling and explaining the apparent differences of the modes of worship enjoined by the revealed Scriptures of the world. The attainment of the function of *kirtana* on the level of *bhajana* will then be realised as being both the fulfilment as well as the method of all spiritual endeavour laid down in the Scriptures.

The Editor delivered His address on the occasion of the opening of the Theistic Exhibition at Dacca in order to put himself and His audience into the line of succession of the Acharyyas by the invocation of

the Divine Transcendental Sound, in his office of the servant of the Acharyyas. It is necessary to direct the attention of all to the words spoken on that occasion in the hope that by such co-operation the Truth might be induced to reveal His Transcendental Form by clearing up all current misconceptions.

Address by the Exhibitor

(*At the opening of the Dacca Exhibition on Jan. 6, 1933*)

(THE FOLLOWING IS THE ENGLISH RENDERING OF THE SPEECH DELIVERED BY THE EDITOR IN BENGALI ON THE OCCASION OF THE OPENING OF THE THEISTIC EXHIBITION AT DACCA ON JANUARY 6, 1933).

THE Exhibitor is required to carry out a mandate in His office as organiser of the show. This is imperative for representing any and every detail of the activities of those who serve Sree Krishna by employing their days in unlimited activities on Krishna's account. For this purpose we pray for the Mercy of the Lord of the Gaudiyas, Who is the singular Object of meditation of all seekers of the *summum bonum*. Let the language by which His facsimile Srila Swarup Damodar attracted His Mercy do duty in our case as the opening prayer of the function.

'May Thy overflooding non-evil-producing Mercy, Thou Ocean of Mercy Sree Chaitanya, be aroused towards me, by dint of its qualities that easily blow off all the dust particles of sorrow, are completely transparent, in which is manifest the all-encompassing supreme bliss, on whose appearance all wranglings over the Scriptures are concluded, which promote the madness of the heart by showering the tasty quality of mellowness, whose function of promoting the perennial natural flow of devotion ever ensures the balance of temperament and which mark the limit of the most exquisite deliciosness.

We are unable to understand what is beneficial or harmful by our own unaided judgment. This is so because we have a very distorted impression of the knowledge of our duty by the Reality, due to the want of all knowledge of the Entity Himself and because of our uncertainty as regards what we really desire. These defects make us quite helpless in choosing the right course of our activities. At such a

crisis we have no other duty but to follow the adviser who sets by his own ideal conduct the example to be followed, for getting rid of all our wants and dangers.

This world is full of good and evil. In our quest of the desideratum we, therefore, seek to find the best, to discard the worst, to follow the really desirable course, to eschew the undesirable path, to pray for our well-being, to give up what is harmful, etc. The evidence of the existence of such mentality is observable at times even in lower animals who are possessed of judgment of a crude type. As beggars for gifts from their giver we pray for the good, the best, the higher state, or well-being. We cannot regard as miserly or wanting in unstinted liberality and magnanimity the giver of mercy that does not produce our eternal harm. Realising him to be endowed with the nature of the veritable 'ocean of mercy' we abstain from praying to him for any gift that is productive of undesirable consequences. We know that by our success in obtaining the gift of our prayer from any pseudo-preceptor we are inevitably liable to be overtaken by dangers due to the ignorance of the giver of such gift. It is this conviction that leads us to pray for the primary gift of the Cognisant Autocratic Entity, the Form of the Truth, instead of His secondary alms overlaid with delusion.

Anything obtained as alms by begging is termed *'bhaikshya'*. We may procure *'bhaikshya'* in one of five different ways. The *'bhaikshya'* of the nature of honey gathered by the bee *madhukara* is the highest of all forms of alms, (*madhukara bhaikshya*). In the order of precedence, in immediate succession to *madhukarabhaikshya*, we have to consider the forms of *'asamklipta'*, *'prakpranita'*, *'ayachita'*, and *tatkalikopapanna' bhaikshyas* respectively.

'Asamklipta' bhaikshya may be defined as alms that is altogether uncertain. *Prapkranita* is alms obtained in fulfilment of precedent definite hopes. *Ayachita* alms is obtained without begging and *tatkalikopapanna bhaikshya* is alms which is forthcoming at the moment when its want is actually experienced. Although all these five modes of procuring alms by begging are open to us, may our begging function have only the supreme excellence of *madhukara bhaikshya*.

At present our position is enriched by the process of obtaining supplies of three kinds of alms. We stand in need of enrichment of our mental faculty, for supplying our want of knowledge and experience. But we are also in a position to understand the necessity of procuring bodily and vocal alms.

In our present state of existence the aggregate of the begging endeavours of the five cognitive sense-organs procures

the supply of our mental alms. The gross and subtle forms of both bodily and vocal alms require to be approved by the mental supply. Our supply of mental alms in exercise of the office of such controller takes into its consideration the respective claims of good and pleasant. For this end it becomes the one thing needful to pray for the non-evil-producing Mercy from the Ocean of Mercy. The heart of man subject to the triple misery is weighed down with sorrow. This sorrow is like the accumulated heap of dust. The Grace of that Ocean of Mercy Whose non-evil-producing kindness dissipates with ease the accumulated refuse heap of the triple misery, like the wind blowing away the dust heap, should be the only object of our prayers. After the dust heap is blown away the sky of the heart becomes perfectly clear. Thereafter the breeze, carrying on its wings the choicest odours, accomplishes the primary purpose of our activities. Although we can but pray for the abrogation of the absence of joy, the self-delight of the soul promotes the state of positive supreme bliss.

Even when our uncultured stock is augmented by the agency of knowledge born of the senses, mutually antagonistic modes of culture tend to increase our troubles. We are compelled to consider what propositions of our opponents are to be accepted and which are to be rejected. But the very attempt to solve this difficulty adds to our distraction. May the Ocean of Mercy bless us by His dispensation of that non-evil-producing Mercy which promotes loving relationship among the contending principles of the differing modes of teaching of the diverse schools of our teachers.

There is no element of hostile contentiousness in the Unitary Knowledge. It gives us constant attachment to Godhead and brings about the manifestation of the Real Truth. By this means it does not merely ensure the peace of our troubled heart but floods it with the supreme bliss. We are apt to adopt as wholesome and perfect certain principles in lieu of real existence, cognition and bliss, due to the prevalence of the element of mutual hostile rivalry among the triple qualities of *rajas* (mundane active principle), *sattva* (mundane manifestive principle) and *tamas* (mundane nihilistic principle). The principles thus adopted give rise to the desire for what is not proper in the act of combating the operation of the other principles born of the senses. This results in the state of greater restlessness of the heart by our activities being given different directions by our unbridled wishes. Some times inertia, making its appearance as the opposing principle of sensuous activity, offers itself under the deceptive garb of the peace that is sought.

It is impatience that is detected in such temporary oscillating mood. It is the unbridled passion of the ineligible for the usurpation of a superior status. The line of thought that seeks to consolidate one's foot-hold in such position or to utilize it in any other way, degenerates into the endeavour for effecting the merging into one of the specifications of knowledge, knowable and knower. It is under the lead of such impression that we welcome the line of undifferential thought in order by its means to get rid of the pressure of the sensuous urge, for good. As soon as we are liable to welcome failure in the shape of the proposal to eliminate all specification as between the subjective nature of the entity and its relation of affinity to or alienation from other entities, being tempted by the ambition of the attainment of an imaginary superior status, the judgment that seeks to serve the real Truth is engulfed in the strong current of the aptitude for the worship of one's own false ego. At times the irrespressible, violent, sensuous desire builds magnificent edifices in the mental realms of fancy and runs at headlong speed after the will-o-wisps. Some times infatuated by the tempting odours of the 'sky-flowers' in the shape of *Hatha-Yoga* and *Raja Yoga*, etc., that pertain to the adulterated condition, we learn to neglect devotion to Godhead which is the eternal aptitude of the soul.

In order to be enabled to get rid of these three kinds of misjudgment it is necessary to walk in the path of the perfect good by seeking a real footing in the eternal aptitude of the soul. The very moment that our intelligence is rendered inert by considerations of desirability we place ourselves more or less in the hands of our false self by getting dissociated from the eternal aptitude of the soul i. e. from the real knowledge of the self, as the result of improperly mixing up the eternal aptitude of the soul with non-eternal considerations. It is true that we necessarily discard the fruits of our labours when we happen to be relieved of the aptitude of enjoyment of the fruits of our activities. But the same abnegation of the fruits of our works in its turn hurls us once more to the bottom from the high summit. Left without support we welcome self-conceit by cherishing the desire for mastery. This deprives us of the Mercy of the Real Truth and causes the mentality that fancies the mundane entities of this perishable world as our saviours.

When we discover that these entities are powerless to fulfil our eternal desires we are at once attracted by the chance of adopting some other courses. As soon as the different eclipsing factors, viz., thirst for evil, good works and empiric knowledge and permutations and combinations

of these, breed in us despair by the operation of the faculty that distinguishes between the eternal and the temporary, we make the attempt in right earnest for obtaining the help of the supporting entity (*Ashraya*). As soon as our desire for the attainment of the desideratum is able to find the satisfactory solution of our innate sense of rational and non-rational, eternal and non-eternal, bliss and non-bliss, it reaches the unitary position by joining hands with the desire for well-being. This is the state of unadultered devotion (*bhakti*), or serving aptitude. When this aptitude of the soul, free from all evil desire and uneclipsed by empiric knowledge, utilitarian work, etc, engages itself in the submissive service of the Substantive Entity Who is the Prime Attractor, replete with the eternal full knowledge and continuous bliss, the triple mundane quality of this world, characterised by the relationship of mutual repulsion, is rendered incapable of lording it over us. It is only then that the eternal serving aptitude of our souls, or our worship, is properly offered so as to be fit for the acceptance of the worshipped. We are then in a position to be disinterested spectators of the performances of differing mentalities. We no longer feel attracted towards the worship of Brahma, the tutelary deity of the realm of mundane initiative, by those who are employed in the utilitarian activities of this work-a-day world for earning the profits of their labours. Neither do we experience any identity of interest with the worship of Rudradeva, the object of adoration of those desirous of relief from the sensuous urge, calculated to bring about the cessation of the state of misery by inertia generated by the eternal indifferential materialistic mood that manifests itself after the demolition of the twin gross and subtle material constructions by the abolition of all passing desires effected by such worship. The careful consideration of the extent of success in the attainment of the desideratum by those modes of worship, which now becomes possible, makes us change the course of our expedition from these directions and also dissipates the conditional aptitude on which they rely for their continuance, which makes its appearance along with the proposal of uprooting the triple eternal function embodying the principles of existence, cognition and bliss, based upon the groundless assumption that an entity devoid of power is the substantive Reality.

(*To be continued*)

Gandhiji's Ten Questions

Questions :—

1. Define untouchability according to the Shastras.

2. Can the definition of the untouchables given in the Shastras be applied to the so-called untouchables of the present day ?

3. What are the restrictions imposed by the Shastras on the untouchables ?

4. Can an individual be free from untouchability in his own life time ?

5. What are the injunctions of the Shastras regarding the behaviour of the touchables towards the untouchables ?

6. Under what circumstances will the Shastras permit temple entry by untouchables ?

7. What are the Shastras ?

8. How is the authoritativeness of the Shastras to be proved ?

9. How are the differences arising over the definitions or interpretations of the Shastras to be decided ?.

10. What are your conclusions ?

The answer :—

(1) In various texts of the spiritual *Smritis*, which contain the regulations that apply to the external conduct of persons desirous of attaining the life of service of Godhead, all intimate association with persons, who are openly hostile to the Scriptures or who neglect to obey the injunctions of the Shastras commanding all persons to lead the pure (*svattika*) life prescribed for the *Brahmanas* and their dependants, is categorically forbidden. This prohibition does not include association that is strictly necessary for secular purposes in conformity with the spiritual end. Nor does it imply that any person is to be looked down upon or disrespected. Intimate association is defined as consisting of giving and taking presents, eating and feeding, hearing and telling secrets. Gandhiji has consciously or unconsciously borrowed the idea of non-violent non-co-operation from these very texts of the *Shastras* but with this all-important difference that the *Shastras* reserve its application solely to the spiritual purpose. There are also *Smritis* for the regulation of purely secular affairs which also contain taboos and restrictions which are the outcome of racial, cultural or historical causes. But the spiritual *Smritis* subordinate all such interests to the spiritual purpose.

In regard to the performance of *archana* or ritualistic worship the spiritual *Smritis* also prescribe sundry restrictions. The *Archa* (Icon) must

not be worshipped by a non-Brahmana i.e., by any one who has no real knowledge of Godhead. Such knowledge is available to all persons who are prepared to submit to the necessary training enjoined by the spiritual *Smritis* upon the novice under the unconditional direction of the *bonafide* spiritual guide (*sat guru*). For the same reason those who have no real faith in the spiritual nature of the worshippers or the *Archa* are forbidden to have a sight of the Icon. The worshipper may permit any one to have a sight of the *Archa* who has any real faith or, at any rate, who is not deliberately opposed to the *Archa*, the authority of the Scriptures and of the Brahmanas. This has its bearing on the issue of temple entry by untouchables and touchables alike, although not in the sense in which the question now-a-days presents itself to the mercenary priests on the one hand and the demos, empiricists and social and political reformers on the other. But the reform of the present abnormal state of affairs in the temples is not likely to be expedited by the practical abolition of the Shastric institution by the acceptance of any proposal in the form in which it is likely to emanate from the leaders of the demos. The saner course would be to allow sufficient time for the people to ponder over the real meaning of the mode of worship of Godhead by the method of *archana* revealed by the *Shastras* by trying to enlist for the cause all the resources of dispassionate judgment of the best minds. The Harmonist has been trying to place the issue before the whole world through the medium of the English language in a rationalistic form within the narrow limits that the method is at all applicable to the Absolute.

(2) The so-called untouchables of the present day are groups of people who lie on the fringe of the orthodox Hindu society as the result of cultural and historical causes. It is a matter for the consideration of the nation whether it is time to admit them on a footing of social equality on the ground that the causes of keeping aloof from them have ceased to exist. It is a mistake to confound the regulations of the secular *smiritis* for religious sanction. The so-called Hindu religion that is current at the present day is a purely secular affair with a plausible spiritual background improvised by the unscrupulous ingenuity of the propounders of the main philosophical systems of this country which were primarily intended for bringing the secular arrangement under the sanction of the shastric regulations. But the gulf between secular and spiritual is never bridged over by overlooking or explaining away its existence as has been attempted by the empiric philosophers in this country

and elsewhere. The point of view of the Indian Philosophers is so far admissible that no secular arrangement should be acceptable to the race that is opposed to its spiritual requirements. The theistic interpreters of the Vedanta from Sree Ramanuja onwards have provided the real philosophical background of the ritualistic worship enjoined by the spiritual Shastras. The Career and Teaching of Lord Chaitanya complete the arch of transcendental philosophy that spans the otherwise impassable gulf separating this world from the realm of the Absolute.

(3) The nature of the restrictions, which are imposed by the Shastras on one's intercourse with the opponents of the *Shastras*, may be described as non-violent spiritual non-co-operation in every affair. All intimate mixing with such people for any purpose whatever must be avoided on principle. But this is to be done in such a way as not to hurt the worldly susceptibilities of any person or group. All worldly honour is to be paid where it is due by the standard of conduct established by general usage and legislation or is approved by the political guardians of secular society, unless it is found to be actually opposed to practices enjoined by the *Shastras*. In case there is actual Shastric ground for non-compliance the method of strictly non-violent non-co-operation should be followed by those who desire to obey the spirit of the *Shastras*. It may not be superfluous to add that spiritual living is impossible unless one is prepared to conduct oneself as the inferior of all other entities. Those alone who are exclusive servants of the Absolute Truth, are really in a position to pay full honour to all entities. Non-co-operation with the vagaries of the mind and body is due to the most profound respect for and faith in the superiority of every entity to oneself. The mind and body are the external casings and the cause of all disruptive differences. It is their nature to lead the soul away from the path of service to that of unnatural domination. It is necessary to steer clear of the dangers of imperialism on the one hand as well as of neutrality or equality on the other, the last term denoting approximately the modern democratic ideal. The real principle to be adopted is one of unconditional reverence for all entities by the realisation and exclusive practice of the whole-time service of the Absolute Truth. All entities are properly and fully served by the exclusive service of the Absolute. Any secular institution that is opposed to the realisation of this true end must be non-co-operated with in the spirit of perfect loyalty to the eternal interests of all entities. These genuine attitude of unreserved service of all entities is implied in the whole-time spiritual

service of the Absolute in the form of *archana*. There can be no 'untouchables' in this method.

(4) Every one is free to serve the Absolute. The body and mind counsel the soul, who is inclined to be disloyal, to try to be master in his own right. The Absolute is the only Master and all souls are His eternal servants. The servants of one's Master are also one's masters in as much as they represent and carry out the wishes of the Master. It is possible for every person to attain to the eligibility of the Transcendental Service of the Absolute by candid and unreserved submissive listening to the words of the *bona fide* teacher of the Truth. Insincerity of disposition can alone prevent a person from recognising the *bona fide* agent of the Absolute who is the only proper teacher of the Truth.

(5) The injunctions of the spiritual *smritis* regarding proper conduct towards the opponents of the *Shastras* have been codified in Sree Haribhaktivilas by Sree Gopalbhatta Goswami by command of Lord Sree Chaitanya. But they cannot be properly understood or practised except by submitting to be enlightened regarding the nature of one's own self by a course of spiritual pupilage under the *bona fide* teacher of the Absolute. The ordinary restrictions to be observed towards atheists are in regard to the six kinds of intimate relationship viz., giving and taking presents, eating with and feeding another person and hearing and telling the secrets to one another. These together with the specific restrictions that relate to performance of the ritualistic worship of the *Archa* (Icon) are observed by the Vaishnavas in their behaviour towards all declared atheists.

(6) Entry into the Temple of Vishnu is allowable only to the worshippers of Vishnu. Vishnu is not a name concocted by the imagination of men. The Transcendental Name of Vishnu is identical with Himself. Vishnu is the only Godhead, the Absolute Person. The worshippers of the Name, Form, Quality, Activity and Servitors of Vishnu are the only worshippers of Godhead. The spontaneous service of Vishnu is eternally open to all souls by the Grace of the Absolute. Those who do not wish to worship Vishnu are automatically expelled from the transcendental plane of His worship and find their congenial occupations on this mundane plane. They are able to practise these occupations by means of their physical bodies and minds which are given them for this purpose by the Deluding Potency of Vishnu. The worldly occupations consist of the endeavour for supplying the wants of the body and mind by the method of open and concealed hostility to the similar bodies and minds of other entities. It is this pre-occupation with

the malicious activities of the mundane plane that prevents the conditioned soul from entertaining any effective desire for attaining to the knowledge of the real state of things. The Temple of Vishnu is no entity of the mundane plane and is inaccessible to the conditioned soul whether touchable or untouchable. The *Archa* of Vishnu, the Temple of Vishnu, the worshipper of Vishnu, the worship of Vishnu are all transcendental entities. Vishnu alone can admit the soul to the presence of these entities. The method by which the service of Vishnu is attainable by conditioned souls is made known to the people of this world by the transcendental agents of Vishnu who are the only real teachers of the eternal function of all souls revealed by the spiritual Scriptures. Those who are disposed to listen to the words of the *bona fide* teachers of the Absolute with faith and submission may be led thereby to submit to be enlightened by actually undergoing the necessary course of spiritual pupilage under the unconditional direction of the *bonafide* spiritual guide (*Sat Guru*). Only those persons, who are imparted *diksha* i. e., spiritual enlightenment by the *bona fide* spiritual guide, become thereby eligible under his continuing direction to entry into the Temple of Vishnu for the purpose of worship. His worship is open to all persons on the above conditions. The Scriptures forbid the separate worship of the other gods, who are servants of Vishnu, as being derogatory to the dignity of the worship of Vishnu, the sole Object of all worship. The other gods should be honoured as servants of Vishnu, but must not be worshipped as Godhead.

(7) The *Shastras* are of various kinds. The spiritual *Shastras* are the only revealed Scriptures. They are-Rig, Yajur, Sama and Atharva Vedas, the Mahabharata, the original Ramayana, the Pancharatra and all works that follow them. All other books are not only not *Shastras* but constitute the positive wrong track. The *Shastra* is so-called because He cannot be challenged, being the revealed Word of Godhead. He can be understood only by the method of obeying the real meaning of the injunctions to be learnt from the *bona fide* teacher by the method that is laid down in the *Shastra*. The empiric study and teaching of the spiritual *Shastras* by those who suppose them to be on a par with books written by empiricists, are strictly forbidden by the *Shastras*.

(8) The authoritativeness of the *Shastras* cannot be proved by the empiric method in which the consensus of the testimony of the senses is assumed to establish the truth of a proposition regarding any mundane occurrence. The Absolute is located beyond the

scope of the human senses and so the testimony of the senses, on which the empiricists rely, is not available for finding the Absolute. The Absolute reveals Himself to the senses of the soul by counteracting the opposition of the superimposed preventing apparatus of the physical senses. The Transcendental Sound appearing on the lips of His devotee has power of making Himself heard by the ear of the soul. Those persons who are privileged to hear the Transcendental Sound alone possess the knowledge of the Reality which is the only true knowledge. These persons are able to convey the Truth to conditioned souls by the process of oral communication. The *Shastras*, which are symbolised records of the Transcendental Sound, are not intelligible till the contents are heard in the form of articulated sound from the lips of self-realised souls. This is the one process of the Descent of the Absolute to this mundane plane. This process is part of the Vedic Revelation. There is no other method for approaching the Absolute. This negative testimony to the authoritative character of the Scriptural Records is in keeping with the requirements of empiric judgment. To this is to be added the positive testimony of a long series of self-realised souls who have attained spiritual enlightenment by following the Scriptural method. The more one devotes his unbiased attention to the arguments and recorded experience of this large number of pure souls the balance of probability is discovered to lie towards convinced faith in the authoritative character of the Scriptures and their being identical with the Word Who is God. It is only by submissive enquiry for the purpose of offering one's unconditional and exclusive service to the Absolute and to nothing else that the Mercy of the Absolute requires to be solicited. Empiric arrogance is akin to the ridiculous, immoral, ungrateful, irrational attitude of the grain of sand on the sea-shore aspiring to carry in its pores the great ocean whose tiny constituent it is. It is lack of humility before the Absolute that is responsible for our being saddled with the paraphernalia of the conditioned state for the elaborate display of our self-elected folly. The *Shastras* are identical with the Master and reserve the right of being not exposed to the limited mentality of man if He is approached by the challenging empiric mood. Godhead is Autocrat and His Authority is above all challenge. His Own Word is His sole testimony. Spiritual enlightenment is a matter of Grace, not of right. To realise that this must be so is the only proof of the possession of real sincerity of disposition. But such disposition towards the Absolute is also the gift of the causeless Mercy of the Absolute Himself.

(9) There are no disruptive differences on the spiritual plane where the Absolute is eternally self-manifest to the uneclipsed cognition of the infinity of His servitors. Those interpretations that deviate from the line of vision of the Absolute produce discord and multiply differences only among those who are wanting in real sincerity of the unconditional serving disposition. The only way in which the doubts and difficulties of a conditioned soul may be removed is patient and loyal solicitation of the causeless Mercy of the Absolute for removing one's duplicity and irrational arrogance. The Word of the teacher of the Absolute Truth is truer than the Earth and the Heavens and has to be received as such if His true meaning is to be realised. This is the teaching of all the revealed Scriptures. Worldly knowledge is not a help but is often a positive hindrance in the quest of the Absolute. Neither is the Absolute to be found by discarding the right use of one's cognitive faculty. No referendum to any number of unenlightened souls can help a person or community to obtain the sight of Godhead.

(10) The Absolute cannot be known by any methods of aspiring endeavour that are familiar to philosophers and scientists who meddle with physical Nature. The only method is to wait for the Agent of the Absolute to take the initiative and to pray to be able to recognise him when he actually does appear on this mundane plane. The Agent of the Absolute can alone remove our ignorance of the Truth Who is eternally revealed to this world by the spiritual *Shastras* in the Form of the Transcendental Word. The Agent of the Absolute will announce himself to whom-so-ever the Absolute is pleased causelessly to manifest Himself. Those who do not obtain His Mercy are the only unfortunate persons. But those who are prepared to hope and wait for the Pleasure of the Absolute are well-advised and will one day obtain His causeless Mercy as promised by the *Shastras*. External appearances are always deceptive and the Agent of the Absolute is likely to appear in the form that is least likely to appeal to the judgment of conditioned souls. It is necessary to keep the mind fully open to be enabled to recognise the Agent of the Absolute under whatever external form he may choose to manifest his appearance to our erring vision. Till one has been actually favoured by the Mercy of the Absolute one must abstain from setting up as a preacher of the Truth.

Sree Prataparudradeva

(KING PRATAPARUDRADEVA ACC.1497—d.1540. INHERITED FROM HIS FATHER SREE PURUSOTTAMDEVA, AN EMPIRE EXTENDING FROM THE HUGHLY AND MIDNAPUR DISTRICTS OF BENGAL TO THE GUNTUR DISTRICT IN MADRAS PRESIDENCY. HE WAS THE CONTEMPORARY OF KRISHNADEVARAI, THE GREATEST KING OF VIJAYANAGAR, AND OF SULTAN ALAUDDIN HUSSEN SHAH, THE GREATEST OF THE INDEPENDENT SULTANS OF BENGAL, AGAINST THE FIERCE ASSAULTS OF BOTH OF WHOM HE WAS ABLE TO PRESERVE HIS EXTENSIVE EMPIRE IN TACT)

SREE Prataparudradeva was reigning in Orissa at the time when, in 1510 A.D., Sree Krishna Chaitanya, then in His twenty-fifth year came to Puri immediately after His acceptance of *Sannyas* (renunciation). On His arrival at Puri Sree Chaitanya met Vasudeva Sarbabhauma, the greatest Vedantic scholar of that time, to whom He was pleased to reveal His Divine Personality. Sree Chaitanya then set out on His pilgrimage to South India.

These wonderful tidings soon reached the ears of King Prataparudra who thereupon summoned Vasudeva Sarbabhauma to the royal presence at Cuttack in order to receive from him definite and authentic information regarding Sree Chaitanya.

The meeting of King Prataparudra with Vasudeva Sarbabhauma is thus described in Sree Chaitanya-charitamrita. "The King after making his obesience to Sarbabhauma offered him a seat as his respected guest. He then questioned him about Mahaprabhu. "I hear that a great person has come to your house from Gauda, who is very merciful. All persons say that he has been very merciful to you. Be so kind as to enable me to have a sight of him". Bhatta said, "All that you have heard is true. But it is not possible for you to see him. He is a *sannyasin* living in seclusion. He never sees a king even in his dream. Yet I might have made you see him by some means or other. But He has recently gone to the South". The King said, "Why did he go away from Jagannath" ? Bhatta replied, "This is one kind of the transcendental activity practised by the saints. They journey to the *tirthas* in order to sanctify them and to deliver worldly persons under such pretext. So says *Sreemad Bhagavatam*, "The highest devotees

like yourself are themselves the real *tirthas*. They sanctify the *tirthas* polluted by the sins of worldly people, by the purifying power of Godhead Who ever dwells in their hearts". Such is the invariable nature of the Vaishnavas. But Sree Chaitanya is not a *jiva* (individual soul), but Absolute Godhead Himself" The King said, "How could you then agree to let him go ? Why did you not try to make him stay by falling at His Feet ?" Bhattacharyya said, "He is Godhead Himself and His Own Master, the Same as Sree Krishna. He is not to be controlled by any other person. But yet I tried my best to make Him stay. I did not succeed, as Godhead is His own Master". The King said, "Bhatta, you are the greatest among the learned. I believe it to be true that He is Krishna, as you say so. If He happens to come to this side again I would like to see Him once to bless my eyes". Bhattacharyya said, "He will come back before long. We shall have to provide a place for His residence which must be a secluded one. Could you let me have for this purpose a suitable place close to Jagannath and yet solitary ?" The King said, "Exactly such is the house of Kashi Misra. It is close to Jagannath and is extremely secluded"

After this conversation King Prataparudra waited for the return of Sree Chaitanya from the South in a state of great suspense. Sree Chaitanya met Rai Ramananda on the bank of the Godavari. Rai Ramananda was the Governor of King Prataparudra in charge of the Godavari Province. Rai Ramananda received the Mercy of the Lord and was very anxious to accompany Him. But Sree Chaitanya bade him wait for His return from the South. On His return journey the Lord again met Rai Ramananda and commanded him to join Him at Puri, giving up the service of the King. Rai Ramananda accordingly came up to Cuttack for obtaining the necessary permission of the King for laying down his office.

Meanwhile the Lord returned to Puri by way of Alalnath. At the very first opportunity Sarbabhauma laid the case of the King before the Lord. Let me quote again the words of Sree Chaitanya-charitamrita. "One day Sarbabhauma said to the Lord, I wish to make submission touching a certain matter, if the Lord says that I may do so without fear". The Lord said, "Speak on and have no fear. I shall do as you say if it is proper, but not if it is otherwise". Sarbabhauma said, "King Prataparudra is in a state of great anxiety. He wishes to meet Yourself". The Lord puts His hand to His ears and recited the Name of Narayan, "How, indeed, could Sarbabhauma make such an improper proposal ? I am a recluse *Sannyasin*. For Me to see the King is like seeing a

woman, that is like swallowing poison. *'For a person, who has set his face towards the service of Godhead being desirous of having nothing on his own account and hoping to get across the Ocean of this mundane world, to meet a worldly person or a woman is far, far worse alas! than even the swallowing of poison"*. Sarbabhauma said, "What You say is true. But the King is servant of Jagannath and a devotee of the highest order". The lord said, yet the King has the form of the deadly serpent. One's mind is polluted by the touch of a female form made of wood. *'Just at the sight of the serpent or its form causes mental perturbation the very sight of the form of the female or of the worldly person is a cause for alarm.'* Let not such a proposal come out of your lips again. If you say so again you will see Me no more at this place". Sarbabhauma was struck with a great fear and returned home in a state of great anxiety."

Meanwhile Rai Ramanauda had returned to Cuttack and from there he now came to Puri in the train of King Prataparudra. Rai at once made his way to the Lord. The meeting is thus described in Sree Chaitanya charitamrita. "The Rai made his obeisance and the Lord at once clasped him in His Embrace. Both began to cry under the influence of love. On beholding such affectionate conduct of the Lord towards Rai the minds of all the devotees were filled with exquisite wonder. Rai said, "I told the King of Your Command. By reason of Your Command the King at once freed me from the concerns of this world. I said, I am unable to perform any worldly work. If you are pleased to order I would like to stay at the Feet of Chaitanya. On hearing Your Name the King was very much pleased. He at once rose from his seat and embraced me. At the very Sound of Your Name he was overpowered with great love and, taking me by the hand, gave expression to his extra-ordinary affection. "The salary that you receive remains yours. Serve the Feet of Chaitanya, being free from all anxiety. I indeed, am most vile, unfit to have the Sight of Him. He who serves Him attains the only object of life. He is Supremely Merciful. He is the Son of the Chief of Braja. He will surely show Himself to me in some other birth". Indeed, I have not a particle of the intense longing of love for You that I found in the King". The Lord said, "You are the premier devotee of Krishna. He, indeed, is most fortunate who loves you. Krishna will accept the King for his goodness in loving you. *'O Partha, those are not My devotees who are devoted to Me. Those are My best devotees who are attached to My devotees'. Esteeming My service, prostrations to Me with all limbs, to*

worship My devotee with greater honour than Myself, to realise the quality of My devotee in every entity, to employ all limbs for Myself, to speak My Praise with the voice, to surrender the mind to Me and to give up all lust, these are the characteristics of My devotee'. 'Devi the worship of Vishnu is superior to that of all entities. The worship of His devotees is superior to His worship'. 'The service of those servants of Krishna walking in the path of the Absolute on which the God of gods Janardana is sung eternally is not attainable to persons who have not practised sufficient self-denying activities".

On his arrival at Puri the King immediately sent for Sarbabhauma. After making his obeisance to Sarbabhauma he put the question, 'Did you make the submission on my behalf at the Feet of the Lord ?' Sarbabhauma replied, I tried my best. Yet He refused to see the King. He will leave Puri if I make the request again. On hearing this the mind of the King was filled with the deepest dejection as he spoke to this effect. "He has appeared in this world for the purpose of delivering the vile sinner. He has saved Jagai and Madhai. He has come to save the whole world, with the exception of Prataparudra. *'He will cast His Glance of Mercy on those belonging to the lowest castes who are unseeable and yet, alas ! will not see me. Did He then appear with the resolve of showing His Mercy by leaving out only myself ?'* It is His Resolve that He will never see me. It is my determination to give up life deprived of His Mercy. What is the worth of kingdom and body if I do not obtain the treasure of the Mercy of the Supreme Lord ? These are all in vain".

On hearing the words of the King Sarbabhauma reflected within himself. He was astonished to find the vehement attachment of the King for the Lord. Bhattacharyya said, "Honoured one, cherish no sorrow. The Lord will certainly be merciful to you. He submits to love. Your love is profound. He will certainly have mercy on you. I suggest this method. This will enable you to obtain the sight of the Lord. On the Car-festival day the Lord in the Company of all His devotees will dance in front of the Car, all absorbed in love for Jagannath. He will then proceed to the flower garden, being still under the influence of love. At the moment the Lord enters the garden divesting yourself of the royal dress, unattended by any one, you should go there alone, and reciting aloud the section of the five chapters of the Bhagabatam treating of the circular amorous dance of Krishna in the company of the milk-maids, and going forward in that manner, take hold of the Feet of the Supreme Lord. Being without

external consciousness at the time, on hearing the Name of Krishna, He will embrace you, supposing you to be a Vaishnava. The Lord's attitude to you has undergone a change today due to Ramananda Rai who related to the Lord your loving quality".

On hearing these words, 'the Lord of elephants' experienced great happiness in his mind and made up his mind to meet the Lord in the manner suggested by Sarbabhauma. He asked Bhatta when the festival of the *Snanayatra* was to take place. Bhatta replied that the festival would come off after three days. Bhatta then consoled the King bidding him to have no anxiety and left the royal presence after the King had been a little composed.

Then the festival of *Snanayatra* duly arrived. The Lord evinced great delight on witnessing the function. He was very much saddened on missing the sight of Jagannath during the period of Anabasar. Feeling the weight of His sorrow in the mood of the milk-maids of Braja the Lord betook himself to the seclusion of Alalnath, giving up for the nonce the society of all His companions. The devotees subsequently followed the Lord to Alalnath and communicated to Him the information that the devotees from Gauda were on their way to Puri to meet Him. Sarbabhauma accompanied the Lord on His return journey to Puri from Alalnath.

Sarbabhauma at once hurried to the King to inform him of the return of the Lord. While he was still in the royal presence Gopinathacharyya came to him and after blessing in the customary form, said, "I have come to you Bhattacharyya, to inform you that two hundred Vaishnavas are coming to Puri from Gauda. They are all of them devotees of the Supreme Lord and great *Bhagavatas*. They have already arrived at the Narendra Tank. We have to arrange for their residence and *prasadam*." Gopinathacharyya was the brother-in-law of Sarbabhauma Bhattacharyya.

The King said, "I will order the *Padichha* (the officer in charge). He will provide residence and all other necessaries. Bhattacharyya, do me the favour of showing me one by one all the devotees of Mahaprabhu, who are coming from Gauda". Bhattacharyya proposed that the King might for the purpose ascend the terrace of the Palace. 'Gopinath knows them all. He will point them out. I do not myself know any of them. I have a great mind to know them. Gopinathacharyya will acquaint us with all of them'.

After the above conversation all three mounted the terrace of the King's Palace. Just then the party of the Vaishnavas came within sight. Damodar Swarup and Govinda were carrying the *prasadi* garlands towards the party which was now coming towards

the palace. Mahaprabhu had sent forward these two for meeting the Vaishnavas. The King asked, "Tell me, who are these two ?" Bhattacharyya said, "This one is Swarup Damodar. He is the second body of Mahaprabhu. The second person is Mahaprabhu's attendant Govinda. The Lord has sent the garlands in token of His regard for the Vaishnavas, by the hands of these two".

Swarup was the first to place the garlands round the neck of Advaita. Govinda then offered him his garlands also. Then Govinda made prostrated obeisance to Acharyya. Acharyya did not know him and enquired of Swarup. Damodar said, "His name is Govinda. He is the servant of Iswara Puri and full of every good quality. Puri commanded him to serve the Lord. For that reason the Lord keeps him with Himself". The King asked, "Who is the person to whom the two offerd the garlands ? He is a person possessing extraordinary force of commanding energy, a great saint". Acharyya replied, "His name is Advaita Acharyya. He is a person who is respected by Mahaprabhu and by all. That other person is Sribas Pandit. That is Pandit Bakreswar. Vidyanidhi Acharyya. Pandit Gadadhar. Chandrasekhar Acharyya. Pandit Purandar. Gangadas Pandit. Pandit Sankar. Murari Gupta. Pandit Narayan. Thakur Haridas, saviour of the world. Hari Bhatta. Sree Nrisimhananda. Vasudeb Datta. Sivananda Sen. Govinda Ghosh, Madhab Ghosh, Basu Ghosh, three brothers whose *Kirtana* pleases the Lord. Raghab Pandit. Nandan Acharyya. Sriman Pandit. Srikanta. Narayana. Suklambar. Sridhar. Bijya. Ballabha Sen. Purusottam. Sanjaya. This is Satyaraj Khan of Kulingram. Kamananda. Mukunda Das. Narahari, Sree Raghunandan. Chiranjib of Khanda. Sulochan. It is not practicable to point out every one. All whom you behold are the associates of Chaitanya. Their Life is Chaitanya'.

The King said, "I am filled with a sense of inexpressible wonder by the sight of them. I have never before beheld such an exhibition of the power and glory of Vaishnavas. All of them are of a hue as bright as that of *crores* of Suns. I have never before seen this exquisitely mellow *Kirtana*, such love, such dance, such sound of the Name of Hari. Nothing at all like this I have ever seen before; nor have ever heard of it from anybody". Said Bhattacharya, "This sweet vocal performance is the creation of Chaitanya,—this loving congregational chant of Hari. Manifest-His Appearance in this world Chaitanya has promulgated this universal function of all souls. The Religion of *Kali* Age is the congregational chant of the Name of Krishna. He who worships

Him by the sacrifice of the Name is alone possessed of goodness of judgment, all others are the misguided victims of *Kali.*" (In the Kali Age) *all persons possessed of good judgment worship by the method of sacrifice of the congregational chant the Great One in whose mouth they dwerel constantly the two letters 'Kri and Shna', Whose hue is non-Krishna (or yellow) and who is encompassed with His Limbs, Ornaments, Weapons and Associates'.*

The King observed, "Chaitanya is Krishna by the testimony of the Shastras. But why are the Pandits averse to Him ?" Said Bhatta, "One who receives the least particle of His Mercy, can alone accept Him as Krishna. One who does not recive His Mercy, though he is well-versed in the Shastras, does not recognise Him as Godhead even by actually seeing and hearing Him. *'Yet, O Bhagavan, one who is graced by the least particle of the Mercy of Thy twin Lotus Feet becomes cognisant of the truth of the Glory of Godhead, and none other can know even if he is engaged on the quest for eternity"*

(To be continued)

The Theistic Exhibition

(at Dacca, January, 1933)

THE Theistic Exhibition is identical with the method of ritualistic worship of the Holy Icon. It is possible in the *Kali Yuga* to perform the *archana* only as the auxiliary of *Kirtana.* The pompous rituals are meaningless in this Age if they are not enlivened by the method of the vocal exposition. That which we see, hear, smell, taste, touch with our physical senses, is not Vishnu nor the worship of Vishnu. Vishnu is never worshipped by the physical senses nor by the mind that is dependent for all its store of offerings on our sensuous experience. The real worship of Vishnu is neither the concrete nor the abstract mundane performances of the phyiscal body or the materialised mind. Those, therefore, who suppose that they have been able to get rid of idolatry by the substitution of mental in place of phyiscal worship, are also under the spell of the Deluding Energy of Vishnu. The Holy Icon is to be recogised. The idol is to be got rid of. It is only on the appearance

of the Holy Icon to the unobscured spiritual vision of the emancipated soul that the sight of the idol can really be got rid of. Darkness is dispelled by Sun-rise. It is not necessary to make any separate attempt for getting rid of darkness.

The iconoclast and the iconographer are alike deluded if they imagine that the Appearance of Krishna or the disappearance of non-Krishna is capable of being brought about by the making or breaking of idols by any mundane process. The mundane breaking of idol is the monistic form of idolatry. God-head is not the creature of our imaginations. It is necessary to seek to be acquainted with the Real Divine Personality instead of employing ourselves in the making and breaking of the mundane idols.

The Theistic Exhibition which has been organised by Sree Viswa-Vaishnava Raj Sabha at Dacca seeks to offer the true method of escape from the dilemma of the misguided idolaters of the gross and subtle camps. The reader will be in a position to gather the general idea of the function from the brief exposition of the subject-matter of each stall that is given below.

The Exhibition is not to be understood as a rough method of presenting the Truth, suited to the requirements of the unlettered masses. On the contrary it should be regarded as being analogous to the application of the principles of the Mathematical Science for the solution of the actual needs of man. The Mathematician does not suppose that it is the goal of Mathematics to remain a subject of abstract speculation inaccessible to the unlettered masses.

Ritualistic worship offers the only chance of the real escape from the necessity of mental and physical performances. But it is not necessary to practise idolatry in the name of ritualistic worship. It is the purpose of the Exhibition to demonstrate the real method of *archana* in order to discourage abstract speculations in the name of *Kirtana*.

A synopsis of the Theistic Exhibition at Dacca, January, 1933.

(1)

The 'Descents' or Appearances of Vishnu (All pervading Divinity) to this world correspond to the stages of gradual progress of the Theistic disposition among His eternally associated servants. They discourage all attempts of describing in terms of the stages and their corresponding physical forms of evolution, on the mundane plane, of the physical organism.

They represent the Appearances of Vishnu with Forms and Functions corresponding to the graduated stages of evolution of the devotional dispositions of the animated kingdom.

The Ten Avataras are in the

following chronological order of their Appearances.—

(1) The Divine Fish (*Sree Matsya*), (2) the Divine Tortoise (*Sree Koorma*) (3) the Divine Boar (*Sree Varaha*), (4) the Divine Man-Lion (*Sree Narasimha*), (5) the Divine Dwarf (*Sree Vamana*), (6) Rama with the Axe (*Sree Parashurama*), (7) Rama, the son of Dasaratha (*Sree Dasarathi Rama*), (8) Rama, the son of Rohini (*Sree Balarama*), (9) *Sree Buddha*, (10) *Sree Kalki*.

These "Descents" of Vishnu to the mundane plane were manifested for discouraging Anthropomorphism, Zoomorphism and all other "isms". The Absolute reserves the right of manifesting His Divine Forms according to the degree of unalloyed serving aptitude and admits of no challenge.

(2)

Attempt is being made here in the night to see the Sun with the help of lantern lights. It is impossible to see the Sun in the dark night with as many millions of lights however powerful, as we can avail ourselves of; but it is easy to see the Sun through our retina when the latter, self-effulgent as he is, emanates his rays.

Similarly, the empiric methods of the worldly Scientists, Idealists, or Henotheists are all vain attempts to reach, by means of their empiric attainments and predilections, the Absolute Truth Who eternally manifests Himself out of Grace to His submissive and unalloyed devotees.

(3)

Stairs built by Ravana, the type of the aggressive empiricist, for reaching the Absolute.

Ravana (King of Lanka) was building stairs to reach the realms of the Absolute, but they collapsed in the mid air for want of any kind of support. The empiric attainments of the ten-headed Ravana could not proceed further.

This shows the plight and worthlessness of the ascending empiric or inductive method.

(4)

In a sacrificial ceremony King Bali (the grand-son of Prahlad Maharaj) made a vow to make a gift to every one of whatever he desires. The Godhead Vishnu in the form of Dwarf Brahmin came to him and begged of him as much space as could be covered by Three of His Footsteps.

Sukracharyya, the pseudo-preceptor of the King, with his shrewd intelligence could see through the prayer of the Dwarf Brahmin, intervened and told the King that the Brahmin was no other than Vishnu in Person and that He would take away everything he possessed. But the King ignored his Guru's advice and surrendered his all to the Dwarf Absolute.

A Sat-Guru (Spiritual Preceptor)

is he who wishes for the eternal good of his disciple, without being actuated by any personal selfish motive. The King surrendered his all, knowing Vishnu to be his only Protector and Maintainer.

Family spiritual (?) guides (gurus) opposed to unalloyed service of the Absolute should be discarded.

(5)

Opponents of the aural reception of the Transcendental Message are classed by the Srimat Bhagabatam into 4 heads and are compared to 4 classes of animals viz., (1) dogs, (2) asses, (3) pigs, and (4) camels.

Like the dogs which make unnecessary noises, follow bitches for gratification of senses, although neglected by them, there are people who make blasphemies of the devotees without cause and take pleasure in unwholesome talks and activities.

Like the pigs which wallow in filth, there are people who enjoy in the mire of worldly fame and ambition.

Like camels which relish prickly thorns, there are people who cling to mundane things inspite of their constant sufferings from association thereof.

Asses carry loads of sugar on their back, without having had a taste thereof. Likewise, there are people who read volumes of Scriptures, without getting any clue to the spirit thereof—viz., knowledge of the Absolute.

(6)

Churning of the Ocean by the gods and the demons. Ambrosia—the *summum bonum* of human existence—the Transcendental Love, obtained therefrom was distributed to the gods alone by Vishnu in the form of Mohini, depriving the demons of the same.

(7)

Predilection and temperaments of the people on the eve of the Advent of the Supreme Lord Sree Krishna Chaitanya have been shown.

Being in affluent circumstances, the people busied themselves in the marriage of their sons, daughters, put animals in the worship of gods and goddesses, spending lots of money thereon ; but they totally ignored the Highest Service of Sree Krishna. These facts give the lie direct to the supposition of those who think that the service of the Godhead is possible only under affluent circumstances, when one is not to struggle for his daily bread.

In order to be a true house-holder one should, under all circumstances, devote his all to the Service of the Absolute.

(8)

The pandits of the day delighted in mere controversial disputes, arising from the misinterpretation of Scriptures, their greatest ambition being to defeat their rival in open controversy ; but none cared seriously for the Absolute

Truth, the supreme excellence of the Transcendental Service of Whom is the aim and object of all theistic Scriptures.

Pedantic wranglings of empiric scholars obstruct all enquiry about the Absolute. Empiric study of the Scriptures is specially harmful.

(9)

An abstract meditationist seated on the bank of a river, practising his yoga (meditation); but the appearance of a young beautiful lady on the bank makes him stare at her with lustful eyes.

Artificial concentration of mind practised by pseudo-yogins or abstract meditationists is fruitless and ineffective.

(10)

People resorting to many bodily and mental austerities for future happiness before the Advent of Sree Chaitanya Deva, e.g., an ascetic practising austerities by standing on one leg for years together, men of that ilk are shown here. These bodily manœuvres, like those in a circus, may invite public applause, but are of no benefit to the doers, and are mere waste of time.

(11)

Sreedhar, a poor devotee of Sree Krishna Chaitanya, lived on the sale of plantain, plantain-barks, radishes etc., having no thatches on his hut, with rugged wearing clothes on his person. But by chanting the Name of Hari day and night, he surrendered his all at the feet of the Lord. The Lord was moved by his service and oftentimes forcibly snatched away his plantains etc.

A non-devotee may view His conduct as if interfering with the life-bread of Sreedhar. But Sreedhar most gladly submitted to His apparent violence.

Worldly prosperities are not the results of the Service of Godhead. By His service, Sreedhar obtained what the multi-millionaires cannot expect to get in the infinite space of time.

(To be continued)

Ourselves

Srila Gourkishore Das Goswami Maharaj—Special service was held at Sridham Mayapur in celebration of the anniversary of the disappearance of Srila Gourkishore Das Goswami Maharaj on Nov. 8. The anniversary was observed at all the Maths. The celebration at Sree Madhva Gaudiya Math, Dacca, was on a grand scale.

Benares—Editor arrived at Benares Cantonment

station from Allahabad on Nov. 23. Installed Sree Bigrahas of Sree Sree Radha-Govindaji at Sree Sanatan Gaudiya Math on Nov. 24. A Large number of residents were treated to a rich variety of *Mahaprasadam*, the cost of which was provided by Srijukta Lakshmimani Ghose of Bagnan (Howrah).

Srestharyya Jagabandhu Dasadhikary Bhaktiranjan. The festival of the second anniversary of the disappearance of Bhaktiranjan Prabhu was performed on Nov. 27 at Sree Gaudiya Math of Calcutta on a big scale, all expenses of which were provided by his widows. Editor was present. In the evening there was a very large gathering of the citizens of Calcutta, which overflowed the spacious Lecture Hall. The Hon'ble Sir Manmatha Nath Roy. Choudhuri, Raja of Santosh, President of the Bengal Legislative Council, presided over the memorial meeting. He was proposed to the chair by Srijukta Kiran Chandra Datt M.R.S. of Baghbazar, seconded by Mr. J. N. Sarkar, Secretary of the Revenue Branch of the Government of Bangal Sreepad Haripada Vidyaratna M. A., B. L., sang the opening *Kirtan*. His Holiness Srimad Bon Maharaj welcomed the President in a nice speech in English in course of which Swamiji explained the object and activities of the Gaudiya Math. The Editor of the Gaudiya Sripad Sundaranada Vidyavinode B.A., then read an appreciation of Bhaktiranjan Prabhu in Bengali which had been printed in the form of a pamphlet for the occasion. The President delivered his speech in English. Srimad Bon Maharaj spoke in English in thanking the President. Sripad Ananta Vasudeb Paravidyabhusan B. A., sang the concluding *Kirtan* song. All persons present were treated to a rich variety of *Mahaprasadam*.

Sridham Mayapur.—Editor arrived on Dec. 3. Srijukta Bisweswar Das B.A., late Head Master of Santipur H. E School, mooted the question whether there is any basis for the contention of *prakrita sahajiya* that Srila Jiva Goswami is not a follower of Sree Rupa. The Editor explained the grounds of such corrupt misunderstanding regarding the very person who is the sole authoritative exponent of the principles of amorous devotion enunciated by Sree Rupa. Those who pretend to be followers of Sree Rupa in opposition to the teaching of Sree Rupa, in opposition to the teaching of Sree Jiva commit the offence of opposing the Guru.

December 4. Dr. Sudhindra Kumar Das M. A., Ph. D. (Lond), Professor of Sanskrit, Krishnagar College listened attentively to the exposition by the Editor of the system of *achintya bhedabheda* and expressed the view that the subject his been miss-explained by Western scholars by following the expositions of those Indian savants who have no realisation of the living entity. The Editor also pointed out that the writings of Srimad Madhvacharyya contain the germs of the system.

Sree Viswambhar Vyakarantirtha, Vedantabhusan Vedantatirtha ; the would be Mahanta of Radhakanta Math, Puri, questioned about the meaning of the term *'adhokshaja'* (transcendental) and *'vidvatrudi'* (enlightening potency of sound) and other cognate subjects.

Sree Madhva-Gaudiya Math, Dacca. Annual Celebrations of the Math begin from Dec. 16. Their Holinesses Tridandiswamis Srimad Bon, Parbat, Aranya, Bodhayan, Puri and Nemi Maharajas with their respective parties of Brahmacharis have arrived for conducting the propaganda in connection with the function.

Theistic Exhibition at Dacca. 'Grand preparations are being made by the members of the Madhva Gaudiya Math, the Dacca Branch of the Gaudiya Math, under the guidance of H. H. Bon Maharaj to hold a pictorial demonstration of the principles and methods of religion by means of models and figures with up-to-date electric and other improved devices for a life-like representation. This sort of Theistic Exhibition was very successful in Calcutta under the auspices of the Gaudiya Math where over 80 thousand persons visited the same daily to their great advantage'.

(Daily Amrita Bazar Patrika, 16th Dec., 32]

New Publication. The third Edition of Srimad Bhagabat Geeta with the commentaries of Srimad Baladev Vidyabhusan and Srila Thakur Bhaktivinode with an account of Srimad Baladev Vidyabhusan by Editor has just been published by the Mission.

Circumambulation of Sree Brajamandal.

(continued from previous issue).

Oct. 17 Bichhua Kunda (½ mile from Sree Gobardhan), Gantholi (4 miles) was reached at dusk. In the evening Srimad Tirtha Maharaj read the *Leela* of the circumambulation of Sree Brindaban by Sriman Mahaprabhu from Sree Chaitanya Charitamrita. Editor also spoke to the pilgrims. Srijut Tikam Singhji

with a big elephant and family and other pilgrims arrived. The elephant was for Sriman Mahaprabhu.

Oct. 18 Danghat (1½ miles), Govinda Kunda (3 miles), this portion of the road is covered with sand 4 inches deep. *Prasadam* at Sree Govinda Kunda which is located just at the feet of Sree Gobardhana—famous as the site where Srila Madhabendra Puri obtained the sight of Gopala. The spot was circumambulated. Sree Gopalji's Temple. Sree Mukharabinda of Sree Gobardhanji was circumambulated. This is the furthest end of Sree Gobardhan. During the return journey of the circumambulation of Sree Gobardhan (altogether 12 miles) the pilgrims visited Apsara Kunda, Surabhi Kunda, Hariji Kunda, Yatipur (Puchhuri) seat of Sree Raghab Pandit and returned to Gantholi Camp and bathed at Golala Kunda on the bank of which the tents were pitched. White ants abounded. Editor spoke in Hindi to prominent gentlemen of the locality who had come to pay their respects. In the evening Srimad Tirtha Maharaj read and expounded the episode of Srila Madhabendra Puri from Sree Chaitanya Charitamrita.

Oct. 19 Boundary of Bharatpur State (2 mlies) Bchej. Temple of Sree Madan Gopal—Fort—Raj-office, Most of the pilgrims were accommodated in a vacant military barrack which was placed at the disposal of the Editor by the Raja of Bharatpur. Editor talked to some of the Pandits of the locality in the evening. Giri Maharaj spoke in Hindi.

Oct. 20 Alak Ganga and Adi-Badrinarayan (6 miles), halt (2 miles). *Prasadam-chira*, curd, sugar, *mohanbhog*. Bimala Kunda in Kamyaban (6 miles) was reached at 2 in the afternoon. Editor spoke to the little children in very easy language. Editor spoke to the pilgrims and Brajabasi Pandits in the evening. The Pandits came from a long distance. The Pandits thought Sridharaswami to be an *Advaitin*. Editor said he belongs to the Vishnuswami Sampradaya and explained the cause of the erroneous impression which was very general. Sree Kamyaban is the *bhajansthali* of Srila Prabodhananda Saraswati. Bon Maharaj spoke in Hindi.

Oct. 21 *Yasodamata* (½ mile), Rameswar Setubandha (1 mile), Gaya Kunda (1½ miles). Lukoluki Kunda (2 miles), Charan Pahari (½ mile) is a hill crowned by the shrine of the foot-prints of Sree Krishna which is reached by a flight of 101 steps each one foot high. Return to Bimala Kunda at 11. 30. The pilgrims again went out in procession at 5 p.m. Temple of Govindaji, Temple of Sree Madanmohan, Hall of 84 columns, Temple of Sree Gopinathji. (Total length of route in the afternoon was about 3½ miles). In the evening Giri Maharaj and Nemi Maharaj lectured to a large gathering of Brajabasis in Hindi till 9. 30.

Oct. 22 Suryya Kunda (1 mile) abounds in deer freely roaming about. Tirtha Maharaj narrated to the pilgrims the tradition of the place. Seetala Kunda (½ mile). Sree Kunda or Surabhi Kunda (½ mile). Sundaranauda Prabhu lectured on the sanctity of the Kunda. Srila Prabodhananda Saraswati practised *bhajan* on the bank of Sree Kunda and he wrote here his work *Radharasasudhanidhi*. Nemi Maharaj also spoke in Hindi. Pichhal Pahari (½ mile) 2000 ft. The side of the hill is very smooth and precipitous. The cave of Bhumasur on the other side of Pichhal Pahari. Danji. Bhojansthali of Sree Krishna (½ mile). *Prasadam*. Back to Bimala Kunda (3½ miles) The pilgrims went out a second time in the afternoon and visited the neighbouring shrines. Editor addressed a gathering of over a hundred inquisitive learned Pandits of the locality in the evening.

Oct. 23 The route from Kamyaban to Barsan (9 miles) is mostly covered with deep sand. Karnabhusan Kunda (2 miles). Krisbna Kunda (1½ miles) called also Kadamba Khandi. *Prasadam*—Curds (*matha*) in sufficient quantity were given to the pilgrims by the Brajabasis at a village two miles from Krishna Kunda. Bhanu Kunda at Barsan (3 miles). 12 a m. White ants. In the afternoon Editor spoke about the need for the practice of the *kirtan* of the Name of Hari both before and after *diksha*. Nemi Maharaj spoke in Hindi on the text *'anabrittih shabdat'*

Oct. 24 Sakri Gali (1 mile) a narrow lane between two hills one white (Sreemati's hill), the other black (Krishna's hill), Biharban, Krishna Kunda, Lalita Kunda and Bishakha Kunda (the leaves of the Kadamba trees have the shape of cups, *donas*), Dohin Kunda, Gocharanban, Mayur-Kuthali (on the top of the hill), village of Samuli, Temple of Sree Radharani on elevated part of the hill, (1500 ft), Temple of Ashta Sakhis, Temples of Mayibhan (grandfather of Sreemati) and Sukhada (grandmother of Sreemati), Palace of Brishabhanu Raj. Uchagaon (1½ mile), Temple of Baladev, Dcha Kunda or Svarnadana Kunda (Lalita Devi's father-in-law's house), Alta Pahar. Return to camp at 1 P. M. In the afternoon the pilgrims visited Piri Kunda and Sree Premsarovar (1½ mile), Temple of Sree Radharaman (1 mile), Sree

Sanketban (½ mile), the *bhajansthan* of Srila Gopalbhatta Goswami, etc. Expenses of *utsab* were provided by Srijut Gopal Chandra Bhaktiratna Prabhu.

Oct. 25 Parikrama started from Bhanukunda (Barshan) at 6 A. M. Karelaban, Lalita Sakhi's Kunda (4 miles) reputed to be birth-site of Lalita Sakhi. Peshawa-Seat of Ashwathama (2½ miles). Khadirban (½m). Danji Kunda and *bhajansthali* of Sree Lokenath Goswami Thakur (1½m) which was photographed by Editor of the Gaudiya. *Prasadam-chira*, curd, sugar, *bundia*, etc ; the *brajabasis* supplied as much *matha* as the pilgrims needed. The Sree Bigrahas of Nitai and Gaur are worshipped at this place which is reputed to be the spot where demon Baka was slain by Krishna. Yabat (4 miles) at 1 P. M. Editor discoursed on the spirit of renunciation of Srila Raghunath Das Goswami and expounded a number of texts of Sreela Narottam Thakur's Premabhaktichandrika. He also spoke on the English edition of Sree Brahmasamhita recently published by the Mission regretting the prevailing monistic tendency of the people of South India despite their active interest in the study of Srimad Bhagavatam.

Oct. 26. From Yabat. Kadambater (1 mile), *bhajansthali* of Srila Rupa Goswami on the bank of the Kunda. Seat of Aseswar Mahadeb. Nandagram (2 miles), Dantasodhan Kunda at the foot of a hill 4 to 5 hundred feet high crowned by the Home of Nanda Maharaj. Big and beautiful Temple and Natyamandir. Mahaprabhu was convulsed with *prema* on touching Sri Murti of Krishna at this place. Pavan Sarovar, *bhajansthali* of Srila Sanatan Goswami-Lalita Kunda (1 mile). Uddhab Keyari where Uddhab delivered the letter of Krishna to the Gopis. Dumon Kunda or Milan Kunda. Return to camp at Kishori Kunda (Yabat), total distance traversed being 10 or 11 miles.

Oct. 27. From Kishori Kunda camp. Kishori Bat. Milan Kunda or Radha Kunda at Kokilban (1½ miles) Temple of Banbehariji. *Prasadam-chira*, curds, sugar and *mathy*. From here Krishna attracted Radha by imitating the voice of the cuckoo. Pandav Ganga (2½ miles). Bara Baithan, Sree Murti of Srila Sanatan Goswami and pictures of six Goswamis. Sree Krishna and Balaram used to rest here while pasturing the cows, coming here from Nandagram. Srila Sanatana Goswami Prabhu performed *bhajan* at this place for one year. Charan Pahadi (⅜m) a low hill bearing the Foot-prints of Sree Krishna. It was now 12 noon and the heat was excessive. Kotban (6m), Suryyakunda was reached at 2. 30 P. M. About 14 miles at a stretch were traversed on this day by the *parikrama*. Editor discoursed to Brajabasis who flocked from the neighbourhood to listen to his words.

Oct. 28. From Kotbon. Six camels were purchased to accompany the party. Kosi (4 miles) was reached at 11 A. M. Shesha Shayi and Khirsagar (8 miles) were not visited but instead the afternoon and evening were spent by the pilgrims in listening to discourses delivered by Editor.

Oct. 29. From Kosi-Payagram-Shergarh or Khelanban, Balaram Kunda (12 A. M.) In the afternoon. Balaram Kunda, Temple of Rebati Balaram, Sree Murtis of Sree Gopinath, Sree Madanmohan and Sakshi Gopal. Srimad Bon Maharaj related the *Leela* of the slaying of Pralambasur by Baladeva at this place. The distance of Shergarh from Kosi is 14 miles.

Oct. 30 From Balaram Kunda. Ramghat (4 miles) Srimad Ashram Maharaj narrated the *Leela* of the *Rasa Pastime* of Sree Balaram which was enacted at this place on which occasion He drew the Yamuna to this spot by His Plough. Chirghat. Camp (5½ miles) was reached at 12. 30 p. m. The site of the *Leela* of the stealing of the clothes of the bathing milkmaids by Sree Krishna. At this place the milkmaids worshipped *Katyayani* (*Yogamaya*) for obtaining Sree Krishna as their Husband. Temple of *Katyayani*. There is a Kadamba tree close the steps of masonry at Chirghat on which clothes of various colours are hung by the *pandas* for displaying the *Leela* of the stealing of the clothes *Annakut* festival. Srijukta Ganesh Babu of Allahabad provided the cost of the festival,

Oct. 31 From Chirghat (10 a. m.). Nandaghat (12 a. m.) Crossing of the Yamuna. Bhadraban was reached at 4 p. m.

Nov. 1 Rest at Bhadraban. In the morning Srimad Sagar Maharaj, Srimad Nemi Maharaj and Srimad Bon Maharaj recapitulated the events of the circumambulation of the last twenty-three days and explained the necessity and right method of recollection.

Nov. 2 From Bhadraban. Paphimochan Kunda (1 mile) where Sree Krishna slew Batsasur. Bhandirban (1½ mile); Srimad Parbat Maharaj addressed the pilgrims on *Vaishnava* and *Smarta* dharma. Matban and Belban were circumambulated in the afternoon. The alms for the festival on this day were provided by the pious widow of late Babu Indranarayan Chandra of Nirshachati.

Nov. 3 From Matbon. Mansarovar (6 miles) was reached at 11 a. m. The road was almost impracticable for vehicles. Bath in Mansarovar and *prasadam*. There is Srimurti of only Sree Radhika in the Temple. Srimad Bon Maharaj explained the transcendental nature of the love of Sree Radhika for Sree Krishna. Raya [5½ miles] was reached at 1. 30 p m. In the afternoon Srimad Nemi Maharaj explained in Hindi to the local Pandits and Brajabasis the object and activities of the Gaudiya Math.

Nov. 4. Rest at Raya The discourses and expositions were delivered in the morning by Srimad Nemi Maharaj. The alms for the day's festival were provided by Srimati Ushabala Debi and Srimati Charubala Debi of Champahati. *Nagar Sankirtan* at 5 p. m. The Brajabasis sprinkled the road with water and showered fried rice, flowers etc., on the chanters of *kirtan* all along the route. The evening exposition by Srimad Ashram Maharaj was attended by about three hundred Brajabasis. His Holiness expounded the circumambulation of the twelve *Banas* by Sree Chaitanya from Sree Chaitanya Charitamrita. His Holiness Srimad Srauti Maharaj spoke to the Brajabasis in Hindi about the object of the Gaudiya Math in reply to their enquiries.

Nov. 5. From Raya. Lauhaban (6 miles), *Prasadam*. Discourse by Bon Maharaj. Gokul Mahabon (8 miles) was reached at 2 P. M. The camp was pitched on the bank of the Yamuna. Srimed Sagar Maharaj gave the discourse in the evening.

Nov. 6 Gokul Mahaban (second day). Sites visited were Brahmanda Ghat, Yamalarjun, lying-in-chamber of Mother Yasoda on the top of a hill. Palace of Nanda Maharaj.

Nov. 7. From Gokul Mahabon. Start at 10 A.M. Rawal (5 miles] on the Yamuna the place of advent of Sree Barshabhanavi was reached at 2 P.M. Temple of the Daughter of Sree Brishabhanu. Discourse by Srimad Sagar Maharaj, Srimad Tirtha Maharaj and Srimad Bon Maharaj. The Parikrama procession passed along the Yamuna Bridge and entered Mathura at even-tide. When the procession arrived at Kamsatila the slaying of Kamsa by Sree Krishna was being enacted there by the citizens of Mathura. Thousands of spectators who lined the streets to witness the festival prostrated themselves to the Sree Bigraha of Mahaprabhu as the *sankirtan* procession passed along the streets. The Parikrama reached Baldeobilas Bhaban shortly after night-fall and was welcomed there by the Editor. The total distance from Gokul to Mathura is 10 miles.

Nov. 8 At Mathura [second day]. The alms for the festival of the morning was provided by Paramabhagabat Srijukta Rajendranath Pal of Lauhajang. The Parikrama started for Sree Brindaban at 3 p.m. Akrur Ghat (6 miles). Discourse by Srimad Bon Maharaj. *Bhajansthali*. Sridham Brindabon was reached shortly after night-fall. The Parikrama Camp consisting of 100 tents was most artistically disposed on the spacious maidan opposite the Post Office close to the Temple of Sree Govindaji.

Nov. 9 At Sree Brindaban (*Mahadwadasi* Fast]. The Parikrama starting at 8 a.m. visited Sree Madanmohan and Sree Gopinath circumambulating the Temples. Return to Camp at noon. It was the anniversary of the disappearance of Srila Gaurkishore Das Goswami Maharaj. In the evening a large gathering of the citizens including several European ladies and gentlemen was addressed by Srimad Bon Maharaj in Bengali and subsequently in English, by Srimad Bharati Maharaj and by Editor.

Nov. 10 At Sree Brindaban (last day of Parikrama). The Parikrama set out in procession from camp at 7-30 A. M. and visited the following. Samadhi Mandir of Sree Gopalbhatta Goswami, Sree Gokulanandaji, Samadhi Mandir of Sree Lokenath Goswami, Samadhi Mandir of Srila Narottam Thakur, Temple of Sree Radharaman, Sree Shyamsundarji, Samadhis of Srila Jiva and Kaviraj Goswamis, Samadhi and seat of devotion of Srila Rupa Goswami, Temple of Sree Radha-Damodarji. Srimad Bon Maharaj delivered a discourse in the Temple of Damodarji. Kaliya Lake. Keshi Ghat. Bansibat. Return to Camp at 1 P. M. Srimati Lakshmimani Dasi of Bagnan bore all expenses of the festival of the disappearance of Srila Gaurkishore Das Goswami Maharaj which was celebrated on this day. In the evening Editor spoke to a gathering of the citizens.

Although the *Parikrama* formally concluded on the 10th, the pilgrims visited in procession the Temple of Sriranganathji, on the following day 11 Nov. at the cordial invitation of the Mahantaji of the Temple.

Most of the pilgrims left for their homes by midday on Nov. 11.

Publications of the Gaudiya Math

BOOKS IN ENGLISH.

1. Life and Precepts of Sri Chaitanya Mahaprabhu By Thakur Bhaktivinode 3rd Ed. 0-4-0
2. Namabhajan—By Bonmaharaj 0-4-0
3. Vaishnavism : Real & Apparent 0-1-0
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OR

SHREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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THE HARMONIST
OR
SHREE SAJJANATOSHANI

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Sree Vyasa Puja

AN immemorial tradition connects the name of Sree Vyasa with the classification of the four Vedic Samhitas, the authorship of the Brahmasutra and of the Puranas including the Mahabharata. Sree Vyasa is the authorised transmitter of the Vedic revelation by the methods of classification and exposition.

It is, however, necessary to get rid of the empiric idea that aphorism is subsequent to detailed exposition. Empiric aphorisms undoubtedly are of the nature of compressed statements of topics that have already been fully presented in the elaborate form. The empiric aphorism is, therefore, of the nature of a hint. Empiric generalisation is necessitated for the convenience of presenting the growing body of worldly experience in a connected and handy form.

The Vedic *mantra* does not belong to the class of aphorisms in the empiric sense. The Vedic *mantra* does not convey any sense whatever to the uninitiated nor to those who are not prepared to attain to the realisation of its meaning by the unconditional service of the spiritual guide. It is never

possible, by the very nature of the subject, to master the contents of the Veda either in their aphoristic or elaborate form by the exercise of one's memory and intelligence. The subject is located beyond the scope of all such endeavour.

That is the real problem. Transcendentalism is not mysticism. The *mantra* is not a mystic formula which is to be blindly recited for obtaining some conceivable result. It is not a mundane performance at all. Those who offer only mundane argument in explanation of the meaning of the process only recommend an irrational course which is utterly suicidal in every sense. There is no reason why by mechanically repeating a string of set formulae the plane of transcendence is to be reached. Why should we make a distinction between the *mantra* and any other ordinary combination of words? The Scriptures themselves supply the convincing argument. It is everybody's business to be fully acquainted with the same before taking to a habit which should be otherwise both harmful and ridiculous.

All aphorisms are not *mantras*. The *mantra* has a definite and particular form. This disposes of the supposition that the *mantra* is the general statement of a number of particulars intended for helping the memory at a time when writing was unknown. The aphorisms of the Brahmasutra are not *mantra* although they gather up and present in a severely condensed and systematic form the teaching of the revealed Scriptures. The *mantra* is, therefore, not a symbol for recalling something else.

The whole of the *Veda* was originally *revealed* by Sree Narayana to the *heart* of Brahma in the form of the four *metrical stanzas* that have been preserved in the Bhagabatam. By meditating on the same Brahma attained the power of creation of all mundane entities. No scientific man of this Age or of any Age has ever presumed to be able to create any entity.

The *Veda* means Knowledge. The *Veda* does not mean empiric knowledge. The *Veda* is the real knowledge. The attainment of the real knowledge of creation is identical with the acquisition of the power to create and with actual creation. On the transcendental plane these processes are identical without losing their distinctive natures.

The four *slokas* revealed to Brahma are available to all of us. But not every reader of the Bhagabatam prone to empiricism is enabled to attain the vision of Brahma even with the help of the most elaborate presentation of the subject by Sree Vyasa in the Bhagabatam. There are elaborate commentaries of the Bhagabatam and of all the important Puranas.

There are huge commentaries and commentaries of commentaries of the Brahmasutra. The *Vedic Samhitas* have each of them a huge auxiliary literature of its own. But with all this help no sane man has been able to attain the knowledge of the Absolute. No commentator has opined that it is possible to understand the *Veda* by scholastic exertions on the one hand or by mechanical recital of the *mantra* on the other.

The dazzling empiric achievements of modern times have filled mankind with the confidence, that once prompted Ravana, to undertake the building of empiric steps for scaling the Heavens. Modern empiric scholars are not quite as ambitious as Ravana in every case. But very few empiric scholars would be prepared to admit that it is worth anybody's while to try to understand the meaning of the *Veda* by following the method laid down in a clear manner in the *Vedic* literature, viz., by reciting the *mantra* after submitting to the unconditional guidance of the teacher of the Absolute Truth.

The books are not the revelation. The exponents of the books are part and parcel of the revelation. In other words the articulated Sound is the Absolute. The books preserve the spoken words but cannot *tell* Him to us. He is *Sound* and requires to be *heard*. This is the meaning of the term '*Sruti*' which is accordingly applied to the *Vedic* literature. The *heard sound* is not the sound as *written* and read in the books but as *spoken* by self-realised souls to the attending ear of the soul disposed to offer his unconditional service to the speaker.

The personal factor supplies the essential connecting link between the eclipsed cognition and the Absolute. The Absolute takes the initiative by means of persons to dispel the gloom of ne-science that enshrouds the soul in the conditioned state. The Absolute appears on the serving lips of His devotee and reserves the right of not being exposed to the mundane senses to which He presents His deluding face. Those, who are prepared not to confound the words spoken by the devotee with words vainly uttered by worldly people who put their trust in empiric wisdom and human contrivance, are alone eligible to hear the Transcendental Sound. Personal submission to the pure devotee is the key to the situation. This is not admitted by those empiricists who desire to know before they submit.

Why are empiricists so unreasonably afraid of submitting to the pure devotee of Godhead? Pure devotees are not quite as plentiful as they seem to think. Even after one has made up his mind to offer his unconditional submission to the self-realised soul he may have

to wait for years and for generations before his chance actually arrives. But such waiting is not useless. 'In this case alone they also serve who stand and wait.' It is not necessary nor advisable to make one's hasty submission to the first passer-by in the garb of a *sadhu* and afterwards blame the Scriptures for the resulting misfortune. There is also a stage of knowledge that precedes the recognition of the devotee. It is absolutely necessary, nay the only duty of all conditioned souls, to wait with a perfectly open mind for the real chance. It is necessary to strive to reform one's ways of living for this purpose. This should be the preliminary goal of all human endeavour. This is the underlying principle of the *varnashrama* organisation. It was not the Purpose of Sree Chaitanya, nor of any of the self-realised preachers of the Truth, to belittle or abolish the teaching of the whole body of the *Vedic* literature. There is no empiric road to Heaven. By the manipulation of worldly living and worldly prospects the plane of spiritual service of the Divinity can never be attained. No Ravana has access to the plane of Vibhishana whose nature is categorically different from that of his brother.

The worship of Sree Vyasadeva is not the worship of any empiric *guru*. No empiric teacher *must* be worshipped. The empiric teacher is the unconscious enemy of our souls. He teaches us to use everything for our own gratification. He has no purpose of supplying the all important connection between our wordly needs and the service of Godhead. This constitutes the bane of all empiric teaching which is directed either to Elevationism or Liberationism, materialistic Optimism or materialistic Pessimism, or to both. It is never directed to the Absolute. Such a teacher is also apt to be regarded as his servant by his pupil. He is paid a remuneration by his pupil in accordance with his usefulness to himself. If the pupil is enabled to gain his wolrdly purpose with the help of his teacher the latter is considered to be a good servant and worthy of being honoured by a crumb from the piled heap on the table of his pupil master. This is the real nature of the honour that is shown to the empiric teacher by his hypocritical pupil. The latter pays back the former in his own coin. The empiric teacher is not an advocate of activity directed solely to the service of the One Master. As the fitting reward of such teaching he is provided with a countless host of masters in the shape of his atheistical pupils.

The transcendental teacher is categorically different from the purveyor of empiric wisdom. The transcendental teacher wields the delegated power of Sree Vyasadeva. Sree Vyasadava is

no other than Narayana Himself. This was revealed to the world by Sree Chaitanya on the occasion of the worship of Sree Vyasa by Sree Nityananda at the house of Sribas Pandit. On that famous occasion Sree Gaursundar accepted the worship of Sree Nityananda in the Form of Narayana-Baladeva identical with Sree Nityananda Himself.

There is no doubt that Sree Nityananda is the same Entity as Sree Gaursundar. But Sree Nityananda is Manifesting Godhead and Sree Gaursundar is the Manifesting Manifested. Sree Nityananda is Worshipping Godhead and Sree Gaursundar is Worshipped Godhead. This eternal distinction must not be overlooked. Sree Gaursundar accordingly did not accept the worship of Sree Vyasa as Sree Krishna. By His Conduct the Supreme Lord revealed to the world the necessity of worshipping the Guru's own distinctive Personality not by the method of reference to Sree Krishna. Unless Sree Baladeva is worshipped on His Own account Sree Krishna refuses to accept any service offered to Himself by such hypocritical offender. In other words if any one thinks that he can attain to the service of Sree Krishna without the full and abiding help of His Manifesting Personality such a person does not admit the Autocracy of Godhead and is not really prepared to offer his unconditional service. Unconditional service of the Absolute implies as preliminary the unconditional service of the Agent of the Absolute. The Agent is no other but the Absolute Himself in His specifically Manifesting Role.

Any worship offered to the spiritual Guru is worship offered to Krishna. Any worship offered to the empiric guru is worship withheld from Krishna. The Scriptures, therefore, command us to offer our unconditional service to the pure devotees of Godhead and *forbid us to learn anything from atheistical teachers or to show such teachers any respect.* All honour is due only to Krishna and His devotees. The honour that is pretended to be shown to the empiric teacher by his pupils is only the arrogant condescension that is exhibited towards a useful servant by his conceited worldly master. The external form of respect is a conventional device for softening the keen edge of patronising condescension that is nevertheless only too apparent. It is the geatest offence to carry this hypocritical aptitude to the teacher of the Absolute.

The Theistic Exhibition

(at Dacca, January, 1933.)

(Continued from P. 220, January, 1933.)

(12)

The Supreme Lord Sree Krishna Chaitanya in the Role of the Gardener by His Own Example and Teachings, practises tending the Tree of Love of Sree Krishna by protecting it from all damaging influences, and when the Fruit of Love ripens, makes a free gift of the Blissful Fruit to all persons without distinction, in order to induce them to plant and grow the Tree of Love of Sree Krishna on their own account after learning the art from Him. He poses Himself as the Tree of Love as well as the Gardener Himself.

(13)

Prakashananda, a Vedantist Sannyasin, blasphemed the Supreme Lord in his teachings at Benares, by denying the distinctive Form of Godhead. Punishment with leprosy on his person did not bring him to his senses. For this conduct of Prakashananda, Sree Krishna Chaitanya Deva expressed His great anger before His devotee Murari Gupta.

Impersonality of Godhead should be discarded and His distinctive Transcendental Form should be accepted.

(14)

The thought-currents of Idealists and Pantheists, are shown here. All objects of this world are mixed up with the Deluding Potency of Godhead and everything of this world is non-eternal. Erring in that line they think the Name, Form, Attribute, Pastimes etc., of Godhead to be non-eternal and destructible. In doing so they try to cut into pieces the Transcendental Body of Godhead.

Prakashananda assailing the person of the Absolute attempts to refute Theism by misinterpretation of the Scriptures.

(15)

Jharikhanda is a forest-place often called *Garjat*. The Supreme Lord, during His travel from Puri to Brindaban, by chanting loudly the Name of Hari, made the infuriated tigers, lions, alarmed deers and elephants of the forest dance together.

Transcendental Sound appearing on the lips of His pure devotees accepts the harmonious service of the soul of every entity.

(16)

Before Sultan Hossain Shah became the King of Gauda, he served under one Subuddhi Roy, who once whipped him for negligence of duty. But when the

Sultan became King the table turned and Subuddhi Roy came under his service. The Sultan retaliated by making Subuddhi Roy drink the desecrated water. To expiate his condition, Subuddhi Roy went to Pandits at Benares for advice who advised him to commit suicide by drinking boiled *ghee*. Not satisfied with the advice, he came before the Supreme Lord Sree Krishna Chaitanya Who happened to be there at the time. The Lord advised him to go to Brindaban and constantly chant the Name of Hari, the mere dawning of Whom expiates all sins. A mere Dawning of the Name of Hari drives away all sins.

An elephant may be cleansed any number of times, but immediately he makes himself dirty and filthy. So the expiation of sins by the elevationists is fruitless and ineffective. Appearance or the Dawning of the Name is like the rays of the rising Sun dispelling all darkness.

(17)

Kala Krishnadas, an attendant of Sree Krishna Chaitanya during His tour in the Deccan, was seduced by the Bhattatharins, a class of "tantric" sannyasins of Malabar, who used to capture people with the help of immoral women kept in their custody. The Supreme Lord, however, rescued him from their clutch, but on His return to Puri He dismissed him for his immoral association with women.

Even direct personal service apparently accepted by the Lord did not cure the carnality of His attendant who abused his own free will.

(18)

Junior Haridas, a *vairagi* who used to sing *kirtan* to the Supreme Lord, once had an occasion to beg fine rice from one Madhavi Devi, an aged saintly lady of Puri, who might have had, in her house, a beautiful young lady. As a *vairagi* Haridas talked illicitly with the young lady with a mala-fide motive. Hence he was found guilty by the Supreme Lord of indulging his carnal appetites under the garb of a *vairagi* (ascetic). Artificial show of service to the Lord is easily detected and positively anti-service.

(19)

For this solemn offence, the junior Haridas was renounced by the Supreme Lord, notwithstanding the importunities of all His dearest associates.

No *vairagi* must associate illicitly with women, is the severe Injuction of the Supreme Lord.

(20)

Junior Haridas was not pardoned by the Lord and he drowned himself in the Tribeni (confluence of the Ganges and the Jamuna). This course was approved by Sree Krishna Chaitanya as the only fitting expiation of his gravest offence.

(21)

Like a husband with six co-wives each of whom vies with the other to

dominate and pull their lord, a non-devotee empiricist is pulled and guided by the six sensuous impulses and appetites viz., (1) lust, (2) ire, (3) avarice or gluttony, (4) inebriation, (5) pride, (6) malice.

The six sensuous impulses mercilessly assail their victim, this is the plight of all worldly persons.

(22)

By his total surrender to and the causeless Mercy of the Absolute all the six sensuous impulses are automatically overcome and brought under control, although they have revolted so much formerly.

A Goswamin is not confined to any lineage or heridity; but he, who can engage all his senses in the service of the Absolute, is a 'Goswamin'. Goswamins are masters of their senses.

(23)

Once Vishnu bewitched the *asuras* (demons) in the form of Mohini the most fascinating female. Rudra was so fascinated by Her charms that he ran mad and wild after Her, wooing Her to be his consort, utterly forgetful of his proper consort Parbatee who failed to dissuade him from such astounding behaviour.

The apparent plight of Rudra, the destroyer of the phenomenal world, not to talk of any other conditioned souls, shows that anybody desiring to look upon the Godhead as an enjoyer in a predominating mood is sure to be deluded by His deluding energy *Maya*.

(24)

Thakur Haridas though of Mahommedan parentage, used to live in a solitary cell at Benapole and daily recited 3 lacs of Transcendental Names of Hari. As a devotee his fame spread far and wide, which exasperated the patience of Ramchandra Khan, the landlord of the place, and led him to engage a most exquisitely beautiful courtesan to bring about the ruin of Haridas. The courtesan came at night-fall, made to Thakur Haridas illicit proposals and displayed "the works of the flesh", by continuing to show her bodily gestures and postures in order to bewitch him. Thakur Haridas told her to wait and hear his chanting and promised to fulfil her prayer when his own vow of counting ten millions of Transcendental Names of Krishna in the course of a month would be complete. At day-break she left the place disheartened.

(25)

On the second night the courtesan appeared again to Thakur Haridas with the same proposal and received the same reply. She, therefore, waited at the door expecting the completion of his vow of counting the full number of the Names of Krishna. Night passed, and she went away baffled.

(26)

The harlot came before Thakur Haridas for the third time, waited at the door and listened with rapt attention to the genuine and sincere chanting of the Transcendental Names of Krishna. This time, however, in the early hours of the morning the chanting of the Transcendental Names had His effect. "The fruits of the Spirit" operated upon her mind which, cleansed of all sinful propensities, brought about a complete change in her life. She at once fell at the feet of Thakur, confessed to him the machinations of Ramchandra Khan which brought her there and implored his causeless mercy.

The harlot was saved and delivered and was blessed with the initiation of the Transcendental Name by Thakur Haridas.

(27)

The Thakur, finding her sincerely repentant, bade her give away all her properties, immorally earned, to the Brahmins (desirious of fruitive actions), live in his own cottage and utter the Name incessantly. Thus instructing her he left the place.

The harlot, thereafter, led a most saintly life and became "the cynosure of the neighbouring eyes." "The works of the flesh" were undone by "the fruits of the Spirit," viz., by an initiation into spiritual life.

(28)

There lived in the town of Avanti (Ujjain) a Brahmin who amassed a great fortune, but was extremely miserly and did not spend a farthing on any account.

Those who do not serve Vishnu the Absolute with all their properties are alone misers in the true sense of the term and those who serve the world, the flesh and the devil are worse than a miser.

(29)

But as ill luck would have it, the prosperity of this miser had a sudden and catastrophic end. All his properties were robbed by brigands and he was thrown into a state of utter poverty.

This incident in the case of the Avanti Brahmin was, however, a favour of the All-merciful Vishnu, in disguise.

(30)

His worldly misfortunes made the miser a gainer. He realised the utter worthlessness and transitoriness of all earthly possessions, as well as, the necessity of the whole-time service of Vishnu. Accordingly, he renounced the world and became a *Tridandi Sannyasin* (a holder of the Triple-staff) as enjoined by the Vedas on the spontaneous cessation of all attachments for the world.

(31)

The miser was mocked at and insulted by the mob for his belated attempt to save himself spiritually.

(32)

Tortures and persecutions on his body knew no bounds ; his food was desecrated, his Triple-staff was snatched away ; he was spat at and what not ; but he now learnt how to control his passions.

(33)

As a Tridandi Bhikshu, he now performed the whole-time unalloyed service of Vishnu, totally oblivious of all thirsts after both enjoying and avoiding the worldly things with a dominating mood.

(34)

Embracing of *Sannyasa* of the Triple-staff order is recommended and sanctioned by the Vedas, Srimat Bhagabatam, as well as, by Sree Chaitanya Mahaprabhu, the Supreme Lord.

(35)

Holding of the Triple-staff of renunciation is sanctioned and approved by the six famous Goswamins, the great Apostolic followers of Sree Chaitanya viz.,—(1) Srila Rupa, (2) Srila Sanatana, (3) Srila Raghunath Das, (4) Srila Raghunath Bhatta, (5) Srila Gopala Bhatta and (6) Srila Jiva.

Tridandi Goswamins are those who with their body, mind and words, engage themselves 100 p. c. fully in the unalloyed service of Vishnu. The one-staff *Sannyasa* was a later innovation by Sree Sankaracharyya in imitation of the former Vedic institution.

(36)

'*Diksha*' or initation meaus the process which frees the conditioned soul from sinfulness and at the same time confer on him the Knowledge of the Transcendental Truth. The three processes of '*diksha*' are (1) Vedic, (2) Pauranic, (3) Pancharatrik.

(1) In the Vedic process, the purity of blood or seminal birth from twice-born lineage was insisted upon ; but in the case of Satyakama Javala of doubtful lineage as mentioned in the Chhandogya Upanishad, the sincerity of disposition was considered sufficient to make Satyakama eligible for initiation.

(2) The Pauranic process was slightly deviated from the Vedic one ; in this case, the Acharyya Narada initiated Dhruva (born of Kshatriya parents) whom he considered to be eligible for the same.

(3) In the Pancharatrik process, any candidate, irrespective of high or pure birth with an actual possession of Theistic propensities, may be considered fit for initiation (spiritual enlightenment) by the Acharyya who invests him with sacred thread after-wards. This Pancharatrik *diksha* alone and no other is recommended for this Kali-yuga.

(37)

The Vedas and the Srimat Bhagabatam and the Mahabharatam declare

that Vishnu is the Absolute Personal Godhead. By worshipping the Transcendental Integer Vishnu, all entities forming His fractional potencies are automatically worshipped, just as by watering at the root of a tree, all the branches, twigs and leaves are fed and nourished.

(38)

It is positively foolish to apply water to the branches and the leaves of a tree avoiding the root. So separate *Archana* or worship of gods other than Vishnu i. e.. Polytheism is strictly forbidden.

(39)

The Sun, Ganesha, Shakti, Rudra, and others are the gods who are the objects of worship of henotheists. According to Holy Scriptures all these gods are delegated energies of and do their respective functions under the direction of the Absolute Vishnu.

Here the Sun's revolving course is shown as being guided by Vishnu.

(40)

Enlightening and Deluding Potencies of Vishnu help and obscure respectively the vision of the *jeevas*. The Enlightening Potency is inseparable from Vishnu and is the original one and the Deluding Potency *Maya* is the perverted reflection thereof.

(41)

The god Ganapati is the bestower of all earthly successes and is worshipped by henotheists. But Sree Narasimhadeva (Vishnu) is the Master of Ganapati to whom the Former delegates His partial power of awarding success to business.

(42)

Shiva is the transformed and perverted Aspect of the Absolute Vishnu adulterated with the mundane quality of inertia (*tamas*). Analogy may be drawn from the curd which is the transformed aspect of milk with acid added.

(43)

Brahma is the Reflected Aspect of the Absolute Vishnu adulterated with the mundane quality of material activity (*rajas*). By itself, a glass lens can not burn a straw ; but when the sun's rays are reflected through it, it aquires the power of burning a straw. So Brahma, the Progenitor, has no independent power of his own, but when his power is so delegated and he is empowered by Vishnu, he gets the power of creation.

(44)

The Absolute Lord Sree Krishna, instructed Arjuna, as his Charioteer in the field of Kurukshetra. Abandonment of all predominating physical and mental speculations and complete unconditional surrender at the Feet of the Absolute Person Krishna is the cream of the Teachings of the Geeta.

(45)

A boat in a rough Ocean is sure to be tossed and to sink ultimately unless it is propelled by an expert helmsman. Similarly the rough Ocean of this mundane world can be easily and safely crossed only under the sure guidance of the *Sat Guru* (*bona fide* spiritual guide or the transcendental Messiah of the Absolute.)

(46)

Panoramic view of the circumambulation of the Circle of Braja, that was performed under the direction of the Editor the Acharyya of the Gaudiya Vaishnavas during last October and November (1932), is shown here. Different functions held, places circumambulated and shrines visited are demonstrated in the relief-map.

(47)

The service of the Absolute Truth n the Highest Form was taught to Sree Rupa Goswami by the Supreme Lord Sree Krishna Chaitanya at Prayaga (Allahabad.)

The globes present, in a visible form, the different successive phases and spheres through which the conditioned soul passes in his progressive march from this world towards the Transcendence till he reaches Goloka or the Highest Plane of the purest and most intimate service of the Transcendental Absolute Person Sree Krishna. The seed of the creeper of unalloyed devotion first appears in the heart of a 'jiva' (soul) after his full surrender at the feet of the Sat-Guru. She then passes in her progressive march through the different planes till she reaches the Final Goal or Highest Transcendental Plane Goloka where the Supreme Predominating Absolute Sree Krishna with His eternal Associates in five *rasas* (moods of service) reigns and sports eternally supreme as the One Autrocrat or Despot without a second.

(48)

The locations of the 'Nine Islands' of Nabadwipa Dhama are the spheres of the nine kinds of unalloyed devotion narrated in the Bhagabatam. These nine modes of unalloyed devotion are represented by the careers of nine great devotees and have their specific location in Sree Nabadwipa Dhama.

(a) *Antardwipa* (Sreedham Maya pur)—the seat of surrendering one's all to Him—represented by King Bali's surrender to the Absolute Vamana.

(b) *Simantadwipa*—the seat of submissive listening to the Transcendental words from the lips of the *bona fide Guru* or unconditioned Devotee—represented by King Parikshit and Sree Shukadeva.

(c) *Godrumadwipa*—the seat of the continuous exposition of the Transcendental words represented by Shree Shukadeva and King Parikshit.

(d) *Madhyadwipa*—the seat of medi-

tation of the Supreme Lord—represented by Sree Prahlada recollecting Sree Nrisimha.

(e) *Koladwipa*—the seat of tending the Lotus Feet of the Absolute Vishnu—represented by Lakshmi Devi His Divine Spouse.

(f) *Ritudwipa*—the seat of worshipping Sree Narayana by rituals—represented by the Emperer Prithu.

(g) *Jahnudwipa*—the seat of making obeisances to the Supreme Lord—represented by Sree Akrura bowing low to Sree Krishna.

(h) *Modadrumadwipa*—the seat of doing all menial services of the Supreme Lord—represented by the great monkey-dovotee Hanuman serving Sree Rama.

(i) *Rudradwipa*—the seat of friendly service—represented by Arjuna serving Sree Krishna.

(49)

The publications of the Gaudiya Math on the subject of the Eternal Religion of the Transcendental Love as taught and practised by the Supreme Lord, Sree Krishna Chaitanya-Deva.

(50)

The appearance and the disappearance of the Supreme Absolute Sree Krishna and His Associated Counter-Whole with Their Paraphernalia to and from the view of unconditioned souls, are eternal and not temporary mundane phenomena, although They may appear otherwise to conditioned and empiric souls.

(51)

Sacred water and dusts of different *tirthas* (holy places of pilgrimage.)

(52)

Pootana, the demoness sent by king Kansa who out-heroded even Herod, appeared roaming under the garb of a loving mother and wanted to kill the Absolute Baby-Krishna with the poisoned milk of her breast; but she was slain by the Latter.

Pootana was duplicity personified. False teachers of Religion cannot deceive a sincere devotee by their duplicity on the Appearance of the Absolute Krishna to his uneclipsed cognition in the earliest stage of his enlightenment.

(53)

The demon Shakata, sent by Kansa, appeared in the form of a laden cart to Krishna with a view to crush him. Baby Krishna, however, kicked him to pieces. The crushing load of empiric learning is overturned by the Absolute Might of Baby-Krishna, at the earliest stage of the devotee's enlightenment.

(54)

Baby-Krishna pulled down the Arjuna-trees that were no other than the two sons of Kuvera, the god of wealth. They had been puffed up with vanity and arrogance due to their sinful habit of intoxication and illicit dalliance, born of abuses of wealth. They once

disregarded and insulted the great devotee of Godhead, Sree Narada, for which offence they were cursed by the great sage and turned into Arjuna-trees, the curse being, however, tempered with this assurance that their deliverance lay only in a slight touch of the Lotus-Feet of the Supreme Absolute Krishna in the Dwapara Yuga.

(55)

The demon Baka the crane (hypocrisy incarnate), sent by King Kansa to kill the Absolute Boy-Krishna, was slain by the Latter.

(56)

The demon Agha (sin and vice incarnate) too, like the above, was slain by the Absolute Boy-Krishna.

(57)

The serpent Kaliya (ferocity and cruelty incarnate) poisoned the water of the lake Kaliyadaha which was his resort, to the imminent peril of Krishna's cows and play-mates, the cow-herd boys ; but was quelled by the Absolute Boy-Krishna. Ferocity and cruelty of disposition are completely eliminated at an early stage of unalloyed devotion by the causeless Grace of the Absolute.

(58)

Boy-Krishna having stopped the worship of Indra, the king of gods, and having advised His father Nanda and denizens of Braja to worship, instead, the Gobardhana Hill, His most favourite Resort, the people of Braja incurred the displeasure of Indra who sent down copious rains with thunder and lightning in order to destroy Braja. But Boy-Krishna gave shelter to the denizens of Braja, by holding aloft on His Little Finger the Gobardhana Hill, and thus protected them from the wrath of Indra, who was the type of high power and pedigree with an aggrandising imperialistic ambitious mood, was curbed and humbled by the Absolute Boy-Krishna Who eliminates all such mood at an early stage of unalloyed devotion.

(59)

Brahma, the progenitor of mundane entities, taking the Boy-Krishna to be a mere mundane cow-herd, had stolen His play-mates cowherd-boys, cow-calves, and concealed them in a cave near by. But Krishna brought forth a second and separate set of cowherd-boys and calves and went on with His Transcendental Pastimes as usual. When Brahma came to know this after a year, his pride was humbled and he was brought to his senses.

(60)

Once upon a time Nanda Maharaj went to bathe in the Yamuna, and was seized by an agent of Varuna, the god of the water. On his appeal and prayer to Boy-Krishna, the Latter ordered Varuna to release His father. Boy-Krishna delivers His intimate

servitor from the clutches of Varuni (intoxicating habits).

(61)

When Sree Krishna and Balarama were just crossing the street of Muttra, on their way to Kansa's royal palace, a washerman of king Kansa was carrying washed cloths to the palace. Krishna asked for some washed cloths from the fellow who, in reply, insulted Him for His arrogance in demanding the king's cloth. But Krishna, the One Unrivalled Proprietor of all entities, killed him on the spot with a slap on his face.

Krishna is the Sole Undisputed Owner of every entity. His Supreme Right should not be challenged. His Autocratic and Despotic Action here exploded the irreligious atheistic ethics.

(62)

Boy Prahlada was a devotee and his father Hiranya-kashipu was the most tyrannical empiricist. As such, the Arch-fiend, disgusted with his son, asked the latter to give up worshipping Vishnu, his only Enemy. Prahlada, having turned a deaf ear to his father's advice, was first hurled down to the earth from the peak of a hill. But he came out unhurt through the Grace of Vishnu, the All-mercifull Protector of sincere devotees.

(63)

Boy Prahlada was then thrown into the fire-pit, but was saved by Vishnu as before. It was his second trial.

(64)

Boy Prahlada was hurled headlong into the rough Ocean but was saved. This was his third ordeal.

(65)

Boy Prahlada was thrown under the feet of a wild elephant to be trampled to death, but was saved as before. This was his fourth trial.

(66)

Boy Prahlada was cast into a dark dungeon and administered poison. But Lo ! Vishnu appeared, touched the poisoned food, and it was turned into veritable ambrosia ! Prahlad's life was saved. This was his fifth ordeal.

(67)

The Arch-Empiricist Hiranyakashipu challenged Prahlada to know whether his Protector Vishnu was within the yonder marble column of his palace. Prahlad replying in the affirmative, Hiranyakashipu defied Vishnu, and smashed the marble column with his fist, when behold ! the Absolute All-pervading appeared forthwith in His Eternal Divine Man-Lion Form (Sree Nrisimhadeva).

(68)

Hiranyakashipu was slain by Sree Nrisimhadeva. Though the Supreme Absolute Vishnu upholds the pure essence of all entities, yet He kills and destroys all dominating moods of

challenge, viz, all phases of anti-theism or empiricism.

(69)

Just as all animals, except the cub, are afraid of coming before a terrible roaring lion, so no god except Prahlada dared approach the Terrible Sree Nrisimhadeva. The Absolute Truth is the Terror of terrors in empiricists' eyes. But Prahlada, His dearest servant, was not in the least afraid of coming before Him. Sree Nrisimhadeva displayed His Benign and Loving Aspect to Prahlada.

(70)

Portraits of the Acharyyas are shown in the line of unalloyed devotion to the Predominating All-Love Sree Krishna coupled with His Predominated Counter-Whole, as preached and practised by the Supreme Lord Sree Chaitanya in the role of the World-Teacher.

(71)

A bride-groom's party, in their trip in a boat to reach the destination fails in spite of their utmost strenuous efforts to tow it, because the boatmen have forgotten to raise the anchor. So, no real progress towards the Transcendental Realm of unalloyed devotion is possible by persistence in and addiction to non-devotional habits, associations or activites.

(72)

A boatman, while towing the boat in a river and tugging at the rope, suffers pains and hardships; his feet being pinched by the prickly thorns on the track along the bank of the river. But he is dreaming of prosperous days when he would spread cotton cushions and quilts on the bank of the river and then tow the boat and proceed on the bank merrily and easily, tugging at the rope unhurt.

Such is the ideal of empiric speculationists. This show exposes hollowness and the sheer stupidity and offence of Anthropomorphists i. e., of those who persist in sensuous mental speculations in spite of their unprecedented fortune of having association with the Supreme Lord or His Beloved Associates.

(73)

The pseudo-yogin or vain meditationist, like a wood-cutter slain by the tiger in his attempt to arm himself with a log of wood for his defence against the mauling of the brute, is overwhelmed by his own sensuous impulses, before he can control them. But the tiger (here sensuous impulse or mental speculation) is automatically subdued when the man follows the path of unalloyed devotion to the Supreme Absolute Sree Krishna.

There is no qualitative difference between means and end in all endeavours in the devotional line.

(74)

Two opium-smokers (one compared to an elevationist and the other to a liberationist), standing on one bank of

a river, are trying to ignite a piece of wood with the fire burning on the opposite bank, fully ignoring the existence of the intervening river.

The foolish plight of elevationists and liberationists in their attempts to reach the Transcendental Absolute is shown here.

(75)

Once Indra in his sensuous enjoyments with the *apsaras* (celestial nymph) invited the curse of his *guru*, Brihaspati who happened to come to his palace ; but he was utterly neglected by Indra. For this grave offence he was converted into a pig.

(76)

Indra, born as a pig, forgot his real self, fondled the sow whom he supposed to be his dear spouse. This is the sad plight of self-forgotten fallen mankind.

(77)

Indra, in the form of the pig, refused to listen to Brahma, his real guide and well-wisher who tried to remind him that he was Indra really, and not a pig.

A conditioned soul does not wish to listen to the words of a Vaishnava, his true preceptor and real well-wisher.

(78)

Brahma killed the sow and his little ones for curing Indra's infatuation, but he (still in the form of the pig) began bemoaning the loss of his spouse and offsprings.

(79)

Forlorn of all worldly attachments, Indra at last recollected his own proper self, and by Brahma's constant sermons and mercy retired to his own real kingdom of heaven.

A conditioned 'jiva', constantly hearing the Transcendental sermons from the lips of a real Vaishnava, determines his proper self and recognises that individual souls both conditioned and unconditioned, are essentially eternal servants of the Supreme Absolute Sree Krishna.

(80)

The bees are fruitlessly trying to get at the honey inside a stoppered phial.

Empiricists or pseudo-devotees attempt to get at the Truth by dint of their mental speculative experience (observation and experiment) i. e., by the inductive process and pretend to know or reach the Absolute vainly and apparently, and not substantially.

(81)

The surgeon going to operate upon a boy suffering from a gangrenous sore is awfully mistaken by the boy as his dire enemy ; but after his successful operation and the patient's full recovery, the boy becomes apprised of his former mistake and injustice to the surgeon, his real benefactor.

Sree Gaudiya Math's mode of treatment of the diseases i. e., non-devotional or anti-devotional dispositions of fallen

and conditioned souls, appears revolting and hostile just like that of the surgeon to a stupid patient at the first sight, while really beneficial and efficacious to a scrutinising eye in the long run.

(82)

The real Vaishnavas are always for rendering eternal good to fallen and conditioned souls, though their sermons may seem distasteful at the outset.

(83)

Hanuman, the great monkey devotee of Sree Rama, burnt down Lanka, the capital of Ravana, the arch-fiend or anti-theist of the Treta-Yuga. A sincere devotee of Godhead always opposes and fights, by every means possible within his power, the activities of anti-theists (the enemies of Vishnu). The apparent violence of Hanuman, in burning down the capital of Ravana, the arch-enemy of Godhead and His devotees, was fully justified by and quite in accordance with the spirit of the Scriptures and of real humility inculcated therein.

(84)

Satee, the constant devotee of Siva sacrificed herself in expiation of her sin of having had to listen, most unwillingly and under the greatest protest, to the blasphemies uttered by Daksha, her worldly father aginst Siva, her Eternal Guide and Master, Vishnu's greatest favourite devotee. As she could not actively oppose her father, she had no other alternative but to sacrifice her own life, by divesting herself of the corporal body she received from her father.

Amongst the alternate actions or procedures enjoined by the Scriptures which a sincere devotee of the Absolute Vishnu should resort to, in order to save himself from the most solemn and gravest sin accrued from hearing and seeing activities of blaspheming Vishnu, the Supreme Absolute and Vaishnavas, Satee had recourse to one of these by sacrificing her own life on the spot.

All Glory to the Divine Master
and
The Supreme Lord Sree Gauranga.

Sree Vyasa-Puja Humble Homage

Our most affectionate Divine Master,

WE hail with great delight the Govinda-Panchami, the pupil of the Falgooni-Purnima, the Sanctum Sanctorum of the Purushottam Kshetra, where the Lord of the universe reigns supreme with all His Majesty, and above all, Thakur Bhakti Vinode of hallowed memory. the Pioneer of the gennine Vaishnavism at the present age—the Transcendental Trinity Who witnessed, six decades ago, the Advent of the most faithful and best beloved Devotee of the Supreme Lord Sree Krishna Chaitanya, the Living Manifestation of Sree Chaitanya-Vani Who is no other than our Divine Master Om Vishnupad Sree Srimad Bhakti Siddhanta Saraswati Goswami Maharaj.

Most merciful Divine Master Who is Sree Vyasa appearing to us in the apostolic order,

Let us make our prostrated obeisances at Your Divine Lotus Feet and solicit Your kind permission to offer this humble homage of our loyal hearts on this auspicious moment of Your Advent when all things animate and inanimate are united in the universal pæan of Your Divine Love and Praise in this Abidyaharan Natyamandir, the Chief-Emporium of expounding unalloyed devotion.

Divine Courier of the Absolute Truth,

Steeped in the gloom of *'Aneesha'* or non-devotion, we are oscillating between optimism and pessimism sometimes leaning towards *Dharma*, *Artha*, and *Kama*, the fruitive ultimata of Elevationists or sometimes seeking after *Moksha*, the final goal of Salvationists. But these are *"Preyah Panthas"* (specious means) beset with grief, inebriety and fear. Optimism and pessimism, good and evil, on the mundane plane are our mental concoctions and are, therefore, wholly erroneous. So long as we cherish a desire for *Bhukti* (elevation) or *Mukti* (salvation) the twin sirens of Octopus Maya, we are enslaved by our afferent and efferent senses and are, therefore, debarred from the beneficial influence of unalloyed devotion (Suddha Bhakti) which is the only *"Shreyah Pantha"* (eternal path of well-being) consisting in the eternal loving service of the Supreme Lord under the Divine guidance of the true Preceptor. Devotion is not a

mental exploitation. Unlike *Karma, Jnana, Yoga* and other mental speculations, devotion is the eternal function of our unalloyed soul which consists in the confidential service of the Son of the Lord of Braja in its five-fold aspects.

Mind is the prince of all senses and is always wont to meddle with worldly affairs. It thinks it is the enjoyer the sole proprietor and the senses are its properties, its instruments to enjoy the pleasures of the world. Like an unbridled horse it runs amuck in pursuit of pleasures and pains. Restless it finds no peace in its enjoying mood. In order to lord it over phenomena, it becomes the slave of passions nolens volens. Entangled in the thraldom of bogy delusion it finds it very difficult for it to extricate itself. Mind thus fettered in mundane relativity is redeemed only by *Mantras* or Vedic Hymns in praise of the Supreme Lord. These *Mantras* Who alone can liberate the mind from its bondage are not mere sounds of the mundane plane found in the lexicons of mortals but are Transcendental Words identical with the Name, Form, Attributes and Pastimes of the Absolute. These Transcendental Words emanating from the Holy Lips of the Absolute-realising souls regulate our four other senses as well as mind which are always troubling ourselves by their aptitudes to enjoy wealth, woman, worldly name and fame for their own gratification at the cost of others giving every opportunity of some hostility from worldly friends and foes. But the Transcendental Words emanating from Your Divine Lips awaken our aptitude of love for the Transcendence progressively augmenting our innate serving temperament towards the Absolute. Although we are placed in a shaky treacherous soil we need not be disturbed by the ruptures of this world.

Our soul is the principal thing to be roused up now lying in a dormant state. The Transcendental Words identical with Godhead entering into our ears awaken the soul from his mundane stupor and torpor.

We have affinity for and are deluded by the outside features of things which tempt us more or less and captivate our senses. Such things lead us to the vortex of endless sufferings.

Our predilections are found to welcome what are pleasing to our senses. These are deluding aspects which often prevent us from positive sight of the Immanence as well as Transcendence. We should always be on our guard not to be deluded by these treacherous allurements. Our senses require sound regulation and it is Transcendental Sounds that can regulate our senses through our aural reception. In this material world everything is shifting. We can trace here nothing that is

permanent. Time will change everything. But the Absolute is never changed nor can be challenged. First of all, we should hear everything about the Absolute from an Absolute-realising soul ; otherwise we are sure to confuse Transcendence with ordinary mundane things which are always perishable. Our empiric activities will not allow us a permanent stand on this dubious soil Our thirty years' experience proves false in the fiftieth year and so forth. Experience adds knowledge to our empiric thesaurus which is ever changing. This convinces us that what we consider to be true in this mundane plane is shaky, mutable and ephemeral and cannot serve us all along. We should, therefore, be ready to receive the Transcendental Sounds with submissive spirit, sincere enquiry after the Truth and with serving disposition. Temporal sounds are always open to be examined by the other four senses. If they do not allow the validity of sounds they are summarily rejected. But as the Transcendental Sounds are identical with the Name, Form, Attributes and Actions of the Supreme Lord, we must not be troubling ourselves with challenging mood and suppose there is another phase of the Absolute.

But the pessimists take a cynical view of things. They abhor nibbling at the bait like the optimists. They accept the negation of the Absolute by their inductive reasoning and reject by presupposing the want of His Omnipotence, the Personality of Godhead. This is like carrying burnt coal to New castle. They invite the Impersonal phase of the Absolute by eliminating all the Divine Attributes of the Absolute-Person. This is *Nirbishesha-vada* as opposed to *Chidbilash-vada*, the Truth realised by the devotees of the Absolute Whose Name, Form, Attributes and Pastimes are identical with Himself. Thus the Impersonalists fall back to Anthropomorphism, Apotheosis, Zoo-morphism, Scepticism, Agonsticism, Pantheism, Monism, Henotheism and such sorts of "isms" which are the offspring of Impersonal Empiricism or Atheism.

So long as we cherish no apathy towards fruitive action or egotistic salvation, we have no sympathy for and reliance upon *Harikatha*. The true devotees of the Supreme Lord are neither elevationists, nor salvationists, neither archæologists nor allegorists, neither icon-clasts nor iconographers, neither empiricists nor mental speculationists. They are pure theists and believe in the Eternal Personality of Godhead Who is All-being, All-intelligence and All-bliss. He is the Sole Enjoyer of things animate and inanimate. He is the Sole Proprietor and we are His properties. He is the Absolute Infinitive and we are Absolute

infinitesimals and hence liable to be enthralled by His Delusive Energy. He is endowed with His three Potencies, viz., (i) Chit-Potency or Internal All-Intelligent Energy from whom emanates the Spiritual world of the fourth dimension and upwards with its Name, Form, Attribute and Paraphernalia, all identical with Godhead. (ii) His Achit-Potency or External Nescient Energy, the perverted reflection of His Chit-Potency, from which emanates the fourteen worlds on the mundane plane of three dimensions. (iii) the Jiva-Potency or Bordering energy lying midway between Chit and Achit-Potency from which emanates the *Jiva* world. Like rays of the Sun these potencies are simultaneously distinct and non-distinct from the Absolute. All *Jivas* being the atomic part and parcel of the Supreme Lord Vishnu, the All-pervading Oversoul, are, therefore, Vaishnavas in essence. They are therefore, endowed with free-will. Placed on the marginal point, when they abuse this free will and wish to lord it over Maya, they are at once hurled down to this region of limitation, conflict and dissolution. Such is the condition of the fallen souls doubly tabernacled in this prison house of three fold *Gunas* to undergo penal servitude. But when they come in contact with a *Sadhu* or Absolute-realising soul they regain their former position and are engaged in the constant service of the Supreme Lord through His Divine Transcendental Agent Who is always in touch with Him.

Most Formidab'e Champion of the Absolute Truth,

Your Divine Grace has swept clean the cobwebs of Impersonal metaphysics and Psilanthropic Pedagogies spin out of the clash and din of empty words of this mundane ether.

Great Apostle of Nama Sankirtan,

You are the accredited Namacharyya of the Modern Age. You have denounced the efficacy of conventional rites and ceremonies as mere mummery of words. You have also denounced *Prakrita Sahajiya Vada* such as Khlystism etc., and established the super-excellent Autocracy of the Nama, the Absolute Person and have distinguished the fully unalloyed chanting of the Divine Name from the dawning of the Name (Namavasa) and the ten offences that obscure the Nama (Namaparadha) which the Khlysts (pseudo-devotees) cannot distinguish by their empiric knowledge just as the bees fruitlessly toil hard to get at the honey inside a stoppered phial. The obscurity vanishes as soon as the Aurora appears in the eastern horizon and the Aurora disappears as soon as the Sun of the Holy Name reveals Himself and becomes visible to our unobstructing enlightened serving retina. The Nama is *Adhokshaja*

i. e., He reserves the absolute right of not being exposed to human senses. But He manifests Himself in the pure unalloyed serving soul. Such *Adhokshaja* realisation can be achieved by aural reception of the Nama Whom only the unfettered souls can chant.

Your Divine Grace is the Greatest Advocate of *Yukta Vairagya* which consists in the strict adherence to the proper and Godly use of everything mundane, viz., *rupa, rasha, sabda, sparsa* and *gandha* in the spirit of artless but non-addicted temperament, and is at the same time the Greatest Denouncer of *Falgu Vairagya* (Pseudo-asceticism) and of altruism of the modern age seeking after physical amelioration. Your Divine Grace is one of the Greatest Exponents of Sreemad Bhagabatam, the only Divine *Satwata* Sanhita for which Your Dinive Grace will ever remain enshrined with all Your Glory and Melodious Sweetness in the hearts of all unfettered souls even when all the works of the speculative mortals are destroyed. The mental speculations of the Benares School have sustained a crushing blow at the Hands of Your Divine Grace by Your establishment of the true principles of Naimisharanya or Bhagabat School.

Awakener of Sree Krishna in the hearts of men.

Sree Krishna Chaitanya is the Absolute Person i. e., *Swayam Rupa* Bhagawan. Your Divine Grace is non-distinct from the *Swayam* Aspect of the Same and hence is *Swayam Prakash* i. e., His Eternal Manifestation in the habit of His servitor. Your Transcendental Words awaken devotional aptitude in our hearts through our submissive aural reception. You are the Embodiment of Sree Chaitanya-Vani or Gospel of the Absolute Truth. Sree Chaitanya-Vani is identical with the Supreme Lord Sree Chaitanya Himself. Your Vani, therefore, awakens Sree Chaitanya in the heart of sleeping souls. Mundane words or sounds are not identical with the things conveyed by them. Therefore, when they enter into our ears they require the four other senses, viz., eye, nose, tongue, touch as examiners to prove the validity of the idea expressed by them, whereas the Transcendental Sound does not require any such corroboration because the Sound Himself is the Absolute. To attain to the Absolute the first thing necessary is the sincere aural reception of the Transcendental Sound emanating from the Lips of the Absolute-realising Saints, Who are always in touch with the Absolute. Constant chanting of the Transcendental Name after aural reception is, therefore, not only the only means for the liberation of the conditioned soul from the bondage of Maya but also the only goal as well of all Jiva-souls. The soull is at present

tabernacled in human body and mind which are now meddling with Nature. The conditioned souls must go back to their original and natural position the ever-Blissful Abode and must transcend, i. e., go beyond the four walls of three dimensions. The only means is constant *Sravana and Kirtana*, i. e., hearing and chanting of the Name in the company of *Satsanga* of Absolute-realising souls.

Your Divine Grace has, by Your ennobling and edifying influences of ambrosial Sree Krishna Kirtan, denounced the Monistic teachings of the Impersonalists which form the background of the current popular Hinduism in all its forms.

The material stairs built by the Arch-Empiricist Ravana for scaling the Absolute collapsed in the empty air showing thereby the sad plight of the ascending empiric method. The Light of Love that beams through Your eyes, the unalloyed devotion that burns in Your heart and the spontaneous welling out of Inspired Truths from Your Holy Lips have dispelled the agelong doubts and prejudices from the minds of many a critic and brought them to Your Holy Feet in humiliation and contrition and they have meekly submitted to the tie of Transcendental Love. Thousands are attracted by the Divine wisdom that falls from Your Divine Lips and are immersed in the profound ocean of Transcendental Love accruing from the constant chanting of the Holy Name. Even the most obdurate, captious, unsympathetic and aggressive pedant was seen to be transformed into a tender-hearted, loving, sympathetic, humble and serving devotee of the Supreme Lord Sree Krishna Chaitanya. Your Divine Grace has, therefore, stood the acid-test of being the living Encyclopædia of Transcendental Learning, and to compare great things with small Your Divine Grace is the uncrowned King of true Vedantists not only in the whole of Bengal but also in the whole world. Your all-embracing doctrines of unalloyed love as preached and promulgated by Lord Chaitanya have opened the gateway of Spiritual Heaven, Abiding Peace, Harmony and Love. Your religious discourses have evoked instantaneous *Bhakti* in the hearts of Your audience and inqui-itive hearers and what no books could do in a score of years the worderful, soul-stirring influence of Your Gospel of Truth was able to effect in the flash of a moment. The publication of scriptural texts and periodicals in different languages, the establishment of preaching-centres and Divine Foot-Prints of Lord Chaitanya and *Archa Vigrahas* in various Shrines of the country, the founding of a Para-Vidya-Peetha and a High English school at the Birth site of the Supreme Lord Sree Krishna Chaitanya on ethical and theistic basis, the Installation of

Theistic Exhibitions to popularise the theistic principles in different places, the propagation of the principle of Bhakti through Your numerous preachers and disciples, the holding of periodical *Mahotsabs* or celebrations of the Supreme Lord and His Associates at different sanctified places, the establishment of Printing Works (living Mridangas) in different centres for the cheap publication of *Satwata Shastras*, the Circumambulations of Nabadwip, Gauda Mandal and Braja Mandal, the practical application of *Daiva-Varnashrama Dharma*, long in a moribund state on the basis of pure theistic principles as depicted in the Geeta and the Bhagabatam—all these are proofs positive and conclusive that Your Divine Grace is not only the Greatest accredited Acharyya but also the Greatest Benefactor of mankind in the modern age.

In the words of the *Satwata* Samhita may we say that the ambrosia of Your Transcendental Words give life and spirit to Your listeners, destroy all sorts of evils, concomitants of births and rebirths, produce instantaneous good and vouchsafe the greatest gift—the love of God—the *summum bonum* of human life to Your submissive hearers and hence those who chant Them ever and anon are the greatest benefactors of mankind. Who but the soul-killing offenders or slaughterers of animation desist from chanting the Name of the Supreme Lord Who is the only Panacea of all worldly diseases, is a source of perennial entheasm to our hearts and ears and is sung only by the souls free from all mundane desires. Let our tongue be constantly engaged in singing the glory of Your super-sensuous deeds, our ears patiently hear Your Transcendental Attributes, hands be engaged in doing deeds of Your heart's desire, mind be purified in recollecting incessantly the Transcendental Activities of Your Divine Grace, head be bent low in making prostrated obeisances to those places sanctified by the dust of Your Holy Feet and eyes be engaged in visualising the Holy Spiritual forms of Your associated counterparts who live, move and have their being in Your Divine Grace.

The sands on the sea-beach, the stars on the galaxy, and ripples of the Ocean can even be counted but the Divine Attribute of Your Divine Nature can hardly be estimated by the limited knowledge of poor souls like ourselves. Nobody can know Your Divinity unless Your Divinity reveals and manifests Himself to Him. Nobody can chant anything in praise of Your Divinity unless Your Divinity gives him power to do so. Like dwarfs aspiring after the moon we are trying to give vent to our feelings of artless love and reverence for Your Divine Grace and know not

whether they are eligible to touch Your Holy Lotus Feet. May Your Divine Grace be graciously pleased to accept this humble homage of Your unworthy servants. Bless us that we may serve Your Divine Grace and Your loving devotees with all humility, sincerity and selflessness. Again we make prostrated obeisances to Your Holy Feet Who have been graciously pleased to open our eyes, long sealed in the gloom of Nescience, by the spike of the eyesalve of Transcendental Knowledge.

Sreedham Mayapur,
Sree Chaitanya Math.
The 15th February, 1933.

In loyal obedience and submissiveness
Your Divine Grace's most humble servants.,
THE UNWORTHY DEVOTEES OF
SREE CHAITANYA MATH

All Glory to Sree Guru and Gauranga

Sree Vyasa-Puja

WITH humility, respect and charity to all really religious and devout souls of every creed I, on behalf of Sree Viswa Vaishnava Raj Sabha hail this opportunity to accord our cordial welcome to you all present here on this happy auspicious occasion in this chief centre of pilgrimage the Sanctum Sanctorium of Old Nabadwip Dham.

We greatly appreciate your kindness for favour of your coming over to this place with so much trouble to encourage us by your presence and I feel strongly impelled to thank you for your goodness and generosity.

Who is Vyasa and What is he—will necessarily be the two questions of my respected audience at the outset.

Shrutee reveals Herself through Vyasa, the Divine Transparent Agent to purified souls, and Vyasa is the most beloved Divine Mediator between the Absolute Transcendental Personality and the fallen souls.

Vyasa is the channel of the Transcendental Word *"Shrauta-Vanee or Gaura-Vanee"*. The Divine Saraswati flowing through sacred souls and in disciplic order is our Mahanta Guru His Divine Grace Paramahansa Sree Srimad Bhakti-Siddhanta Saraswati Goswami Thakur.

The sacred function you witness today is, therefore, of great importance and will be of immense benefit towards the advancement of the cause of Theism and I humbly pray that you will kindly give me a patient hearing for some time.

My affectionate Divine Master, my

Supreme Lord, my revered Vaishnavas, Ladies and Gentlemen,

My heart leaps with joy to be in this Holy Place, Sree-Mayapur, on this happy auspicious occasion before you, and I consider it a proud privilege to open my lips at the advent ceremony of my Divine Master Who first saw the light at the chief centre of pilgrimage (Purusottam Dham) on Govinda Panchami day 59 years ago in front of the North Gate of Jagannath Temple, Puri, to lustrate the world suffering from the utter dearth of the chant of the Divine Name, to find out the fallen souls like me and to pick them up along with His Eternal comrades in accordance with Krishna's Desire.

Blessed is the day that dawned with my infant Baby Master in her lap, the Sun who first saw the Divine Lustre of the self-effulgent Holy Feet of my Divine Master, the air my Master first inhaled, the earth which first took the tender Holy Feet in her arms to rest and the mother who fed from her gentle breast.

Blessed are the fire, water, ether and nature and 33 crores of deities who have since got the chance of serving my Divine Master and blessed are the creepers, plants and trees which have since supplied fruits and vegetables for my Master's use.

Blessed are the cows, bullocks, buffallows, horses and elephants which have had the least opportunity of serving my Divine Master and blessed are the cobblers, carpenters, potters, engineers and doctors who have made, repaired and prescribed things for the use of my Divine Master.

Especially blessed are they who have come within the range of His Divine Vision, have heard of Him or thought of Him and more especially blessed are they who have sat by His Divine Holy Feet and listened to the Transcendental Word from His Divine Holy lips, I mean His Sermons, and the most blessed are they who are acting up to His Mandates.

The most fortunate is this insignificant person who is standing before you with his head erect, putting on the crown set with the gems of the most precious particles of His Divine Feet-Dust, and who is attempting by His causeless mercy to talk of that Transcendental Being like the dwarf stretching out his hand to catch the moon but not like Ravana who wanted to build a masonry stair to scale that Transcendental Realm, which collapsed in mid-air for want of sheer support on the other side. So I must pray for support from the other side.

Ravana might think that he caught hold of "Seeta Devi"; but he actually got only the deluding reflection of Seeta. A fly sitting on the surface of a phial of honey might think that it

has polluted the honey, but there is the glass between its sting and the honey. I claim as His accepted disciple to have touched His Holy Feet. There is no longer a great dividing gulf between His Divine Holy Feet and my humble self. Will my Divine Master be graciously pleased out of His compassion for this poor soul to give me power to sing the glory of His Divine Holy Feet in keeping with the dignity of the servant of the Transcendent (Aprakritadas), the holy name so graciously and kindly conferred upon me.

Some of my audience will now put a question to me "Why are you speaking so highly of your Divine Master ?" What is He ? Why are you exalting Him to the rank of a Deity ? Is He proud of His Birth like Brahma or, of His Majesty Like Vishnu or, of His wisdom or abnegation like Mahadeva ? I must at the outset honestly reply in the negative for the benefit of empiricists or ordinary run of men. Let Indra, Kuvera, Brihaspati and the fairies of Heaven hanker after, aspire for or pant after lineage, majesty, erudition and beauty, of the great Divine Beings; let Raghunandan Bhattacharyya boast in vain of his high lineage ; let Sankaracharyya boast in vain of his conceited and pedantic wranglings ; let the King boast of his Majesty and let the tender sex boast in vain of their beauty ; My Divine Master is not prepared to stoop so low as to brag of these insignificant mundane attributions. I say He is not merely possessed of these earthly fames but also transcends them. His person and personal attachments are all spiritual and have no relation to the material world.

1. He is possessed of only One Thing, that Transcendental Truth, that One without a second.

11. My Divine Master is possessed of only One Thing "Bhagaban" with all His Majesty, Might, Glory, Beauty, Wisdom and Supremacy. There is none to vie with Him.

III. He is possessed of That Sri Krishna Chaitanya of Whom it is justly said by Srila Probodhananda Saraswati Thakur, "Merging with the Absolute is realised as Hell ; celestial enjoyments appear as 'will-o-the-wisps' ; the array of the most deadly vipers in the shape of the most formidable senses are extracted of their poisonous fangs ; the dignities of Brahma, Indra and other gods appear as insignificant as the condition of worms ; the world appears the abode of the fullest bliss, by the power of the Glory of the Merciful Glance of Sree Gaursundar to Whom I offer my song of Praise."

But some of my audience must now pass a remark that I am trying to warble and wriggle the point at issue. My Master must be lacking in respect

of lineage, majesty, erudition and beauty. If you poke me like that I must speak out more honest truth for the intelligent few who can feel it in their soul as an intuitive truth.

Brahma came out of the Naval Pit of Vishnu but my Master came from the Mouth Pit, Holy Lips, the Higher Part of Vishnu.

Vishnu again with all His Majesty is overpowered by the Beauty of my Gurupadpadma, the Lotus Feet of my Sree Gurudeva, at the very sight of Whom the Conch, Disc, Club and Lotus the Transcendental Weapons of Narayana must drop down and take shelter under the cool shade of the Divine Holy Feet of Nandanandana, the Beautiful Personage to Whom Vishnu must turn concealing His Majestic Two Hands within Him, being the Ocean of the liquid of unhampered mellowness (Akhilarasa-mritasindhu).

Please do not talk of Mahadeva who did not hear of true abnegation (Yukta-Vairagya) and the developed effulgent tasteful principle (unnata-ujjala-rasa) till he took his birth as Rudradeva and heard from Sree Gaursundar and my Divine Master eternally associated with Him.

And I pity Lakshmidevi who dares not enter into Brindabana where my Divine Master is living eternally in company with His Beautiful Lord Sree Krishna of Whom He is the Counter-whole (manifest in this world for me).

Reason, not spiritualized dares not meddle with this matter.

In fine I must do myself justice and say that the only wretched persons to be found in this world are those who pride themselves to be formidable warriors and regard my Divine Master as having declared a pitiless war against them although he is mercifully trying to cleanse their demoniac desires and affinity, like Brahma who undertook a somewhat similar task for Indra when the latter was born as a hog on the bank of Manas-sarobar as recorded in our Puranas.

This incessant civil war has left very little time for those wretches to enjoy, but I must add that just as Ravana used to wipe off the sweat of his brows by the string of his bow fitted with arrows showering incessantly against Rama, they also, with equal tactics, look back from time to time even after they are vanquished to enjoy even when they are being drawn to the jaws of death.

Will my Divine Master be graciously pleased to cut off the ten heads of those persons facing the ten different directions for enjoyment and lay them flat, straight, prostrated on the ground, removing all their angular vision and sit tight on their breast? Theism is there when we will lay prostrate, sub-

mitting fully to His Divine Feet for our much-needed relief from which platform the Supreme position of Transcendental Vishnu can be seen.

Gentlemen, you are aware that when one straight line stands upon another line, like Kali upon Siva, it creates angles, either an acute angle, right angle or obtuse angle; but when the conceited line, standing with its head erect, is made to lay flat on the base or foundation line, there is no angularity at 180°. Straightness is there, simplicity and sincerity are there. I am defeated here with my predominating Lord in my breast. The Supreme Position of Vishnu can then be seen through the enlightened power of vision which is available on this platform. Hiranyakhsa was thus made straight by Sree Varaha Deva.

But my revered Vaishnavas, I am very much afraid of any destiny similar to theirs and I humbly pray to you all that they also may be enabled to make an honourable retreat from this disastrous war and go back to Godhead and to home in your company in compliance with the message of my Divine Master.

With this I beg to conclude my babbles today.

APRAKRITA DAS.

Ourselves

Dec. 18—Srimad Bon Maharaj lectured in English at the Bar Library of Narayanganj on "Is Religion dynamic?"

Dec. 21—Editor *en route* from Calcutta to Dacca was received at the Steamer Ghat of Goalunda by a deputation of the inhabitants of the neighbouring parts of the Districts of Faridpur and Pabna. Received address of welcome at Munshiganj, the chief place of Bikrampur. Was welcomed at Narayanganj on behalf of the Bar Association and the public. Motored from Narayanganj to Dacca.

Editor stayed at Dacca from Dec. 21—Jan 30 at Tikatuli.

Dec. 29—Srimad Tirtha Maharaj lectured on 'the good form of *bhakti*' (Bhakti Sadachar) at the Dacca Intermediate College Hostel on Dec. 29.

Srimad Aranya Maharaj and party preached in Narayanganj and the adjoining places.

Srimad Bodhayan Maharaj preached in Gafargaon and neighbouring villages.

Opening of the Theistic Exhibition—Jan 6—Editor formally opened the Theistic Exhibition erected on the grounds formerly occupied by the military (*Purana paltaner math*) on Jan. 6. A great circular pandal was erected for the purpose at the centre of the grounds occupied by the stalls. Mr. Langly Vice Chancellor of the Dacca University and other members of the University, Chairman, Vice-Chairman of the Dacca Municipality, Heads of the local High Schools, Munsifs and Deputy Magistrates, notabilities and Zemindars, ladies and gentlemen attended the opening function. On entering the pandal Editor was received by the assembly standing. He then took his seat on the dais and was garlanded by Srimad Tirtha Maharaj. Srimad Ananta Vasudev Paravidyabhusan Prabhu sang the opening kirtan song *Suddha Bhakat*

Charan renu Srimad Bon Maharaj on behalf of Sree Sree Viswa-Vaishnava-Raj Sabha welcomed the guests in English and explained the nature of the Exhibition. The Editor then delivered 'the Exhibitor's address' in Bengali. An English translation of the addrss will be published in this journal by instalments. The Editor then hoisted the flag of the Theistic Exhibition. Srimad Bon Maharaj read the names of the following patrons and donors of the Exhibition and thanked them on behalf of the organisors—

Mr. B. C. Prence, Dt. Magistrate of Dacca.
Mr. S. N. Chatterjee. S. D. O.
Mr. Manuk S. P. and other government officers.
Rai Bahadur Piyarilal Das M. A. B.L., Chairman, Dacca Municipality.
Srijukta Ramanath Das, Zemindar and Banker, Dacca.
Srijukta Aswini Kumar Das, Chief Engineer, Dacca. Municipality.
Rai Satyendranath Bhadra Bahadur M.A. Principal, Jagannath Intermediate College.
Professor Haridas Saha M. A.
Srijukta Haritosh Dutt. P. W. D. Accountant.
Srijukta Radhaballabh Das of Sholaghar Contractor.
Mr. K. B. De, Contractor.
Srijukta Sachindra Kumar Ghosh, Contractor.
" Krishnachandra Goswami, Incometax officer, Dacca.
" Munishchandra Ghatak, Dacca.
" Gopalchandra Chakravarty (Narayanganj)
" Sachindramohan Sil (Narayanganj)
" Kulachand.
" Rajandra Kumar Das.
" Bhupatimukut Ghosh.
" Jitendranath Mukhopadhyaya, Bhaktyasram
" Satis Chandra Chakravarty.
" Madhab Chandra Mazumdar.
" Jogesh Chandra Sen B. A.
" Sukumar Dutt B. A.
" Biraj Mohan De, Bhaktibhusan, Proprietor, Dacca Monomohan Press.
" Dinesh Chandra De, Propreitor Dacca Union Press.

Srimad Bharati Maharaj spoke in appreciation of the unique service of Srimad Bon Maharaj in organising the Exhibition. Srimad Tirtha Maharaj gave an account of the extraordinary personality of Srimad Sundaranada Vidyavinode B. A., Editor of the Gaudiya and also mentioned the untiring exertion of Sripad Hayagriba Brahmachari in making small door to door collections.

Srimad Ananta Vasudeva Paravidyabhusan Prabhu then sang the *mahamantra*. At the conclusion of the *kirtan* the Editor declared the Exhibition open.

The Editor then led the visitors round the Exhibition grounds explaining to them the subject matter of each stall.

On taking leave the distinguished visitors thanked the Editor and expressed their deep appreciation of the unique character of the Exhibition.

Pamphlets in Bengali and English describing the subject-matter of each stall were available at the entrance at a trifling cost.

Interviewers :—The Editor had an opportunity of meeting the following distinguished persons and many other gentlemen during his stay at Dacca.

Dec. 25—Dewan Bahadur Baradaprasanna Sen, retired Sessions Judge.
Jan. 12—Rev. S. P. Northfield M. A. Bishop, Baptist Mission, Dacca.
" 13—Dr. S. N. Bai M. A., Ph. D. and Prof. S. N, Bose of the Dacca University.
" Mr. A. N. Sen, District Judge, Rai Bahadur Lalitmohan Chattopadhyaya M.A. Chairman Dacca Intermediate Board.
" 15—Dr. R. C. Mazumdar M. A., Ph. D.
" 16—Prof. Haridas Saha M.A., Rai Bahadur Anath Bandhu De, retired Dist. Magistrate.
" 18—Mr. Prior, Additional S. P. and Mrs. Prior.
" 19—Mr. Lusly, Rai Bahadur Kaliprasanna Sen, retired Deputy Postmaster General.
" 21—Rai Bahadur A. B. De, retired District Magistrate came a second time.

Interview with H. E. the Governor of Bihar and Orissa. Jan. 17 :—The Secretary of Sree Viswa-Vaishnava Raj Sabha Srijukta Atul Chandra Banerjee was granted an interview on Jan. 17 at Patna by H. E. the Governor of Bihar and Orissa. His Excellency was highly pleased on hearing from him about the noble object and the multifarious activities of the Sabha and intimated his willingness to help the Sabha in its propaganda work in the Province of Bihar and Orissa.

Gaudiya Math :—The *Sradha* ceremony of the departed mother of Srijukta Atindranath Bandyopadhyaya, Vedantavachaspati, Editor of the Nadia

Prakash was performed on the 9th of January at the Gaudiya Math by offerings to Vishnu as enjoined by Sree Haribhaktibilas.

Press notices :—

"The East Bengal Times" Dacca, Jan. 7, 1933.

The Theistic Exhibition—

A grand Theistic Exhibition, unique of its kind, is being held in the Purana Paltan ground of Dacca from the 6th of January up to the 27th instant. Exhibitions pertaining to mundane matters are not only not rare but are often times held here and there even during the course of a year, but Exhibition of a Theistic nature, not conceived before, has been brought into vogue in these days of materialism by Paramahansa Paribrajakacharyya Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupad, the Organiser-in-chief of Gaudiya Mission and the present Acharyya of the Viswa-Vaishnav-Raj-Sabha of Nabadwip, Bengal, Who has recently come to Dacca to open this Exhibition.

The aims and objects of this Exhibition are to educate the people in purely Theistic principles inculcated by the Scriptures Srimad Bhagabatam, Sri Chaitanya Charitamritam etc, by means of symbolical representations in the shape of dolls etc. The message of the Absolute Truth as well as the Absolute Realm which can be brought home to the submissive disciple through aural activities has also been attempted to be inculcated through the occular instrument by means of such symbolical representations.

About a hundred stalls have been set up for visualising in a concrete and easilly intelligible form, many of the most fundamental principles of the Revealed Religion. The nature of the Exhibition is such that it can be taken advantage of with benefit by all religiously minded people, irrespective of age, sex, caste, creed or colour.

A brief account of a few stalls describing the subject matters demonstrated therein will give the reader a rough idea of the nature of this Theistic Exhibition,

The ten Avatars (Descents) of Vishnu (All-pervading Divinity) to the mundane plane are manifested for discouraging Anthropomorphism, Zoomorphism and all other "isms",

Stairs of Ravana are constructed to show the ascending empiric method. The material stairs built by Ravana (Empiricism) for scaling the Absolute collapse in empty air.

Sukracharyya and king Bali—to show that family spiritual guides (gurus) opposed to unalloyed service of the Absolute should be discarded.

Dogs, Asses, Pigs and Camels saluting worldly heroes—opponents of the aural reception of the Transcendental Message are comparable to four classes of animals. Dogs follow bitches under every discouragement ; Asses are contended beasts of burden Pigs wallow in filth ; Camels relish prickly thorns.

Pedantic wranglings of empiric scholars obstruct all enquiry about the Absolute.

Artificial concentration of mind practised by Pseudo Yogis is ineffective in checking carnal appetites.

The Gardener—Sri Sri Krishna Chaitanya in the role of the Devotee gives away the ripe Fruits of the Love for Krishna to all persons.

Monistic teaching of the Vedanta by Sankara which form the background of the current popular Hinduism in all its forms, are denounced by the Supreme Lord Sri Chaitanya.

Junior Haridas was found guilty by the Supreme Lord in indulging his carnal appetites under the grab of a Bairagi,

He was renounced by the Lord for his offence and not pardoned which led him to drown himself in the Triveni—a course approved by Sree Krishna Chaitanya as the only fitting expiation of his mortal offence.

The six sensuous impulses, represented by six women, are mercilessly assailing their victim—the plight of all worldly person ; but they are fully controlled in the person of a Goswami.

The harlot trying to seduce Thakur Haridas ; listening to the chant of the Nama by Thakur Haridas then deliverd from carnality , received the Nama from him and thereafter led a saintly life

Archana or ritualistic worship of Vishnu is obligatory on all. By worshipping Vishnu all gods are worshipped just as by watering at the root of the tree all the branches and leaves are really nourished.

Infant Prahlad is hurled from the summit of ahill, thrown into the fire pit, cast into the ocean , thrown under the feet of a wild elephant ; cast into a dungeon and administered poison. These are not any mundane trials and are nonexistent on the plane of Prahlad.

The surgeon and the sick boy. The surgeon is mistaken as his enemy by the boy suffering from gangrenous sore.

The joy of the boy after cure.

The above and many others of their type are all highly instructive to those who care a little for their religious uplift.

["Amritabazar' Patrika 19th January (1933)

The Theistic Exhibition or Sat-Siksha Pradarsani as it has been termed in Bengali which was opened in Dacca on 6th January last has been able to attract a large number of visitors every day. The interest of the people in this unique Exhibition has been greatly enhanced by a number of learned 'Sannyasins' and 'Brahmacharins' of the Gaudiya Math who have been explaining to the visitors the significance of various attractive exhibits. The educated people of all denominations both males and females, are the foremost among visitors and they see the exhibits very inquisitively and listen to the interesting explanations. The unique character of the Exhibition, its novel method of teaching and its educative value are being highly appreciated by all, especially by the educated and thinking people. Apart from its educative value the beautiful Krishnagar dolls which have formed the principal parts of the exhibits are by themselves very attractive and are worth seeing from the artistic point of view.

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SHREE SAJJANATOSHANI

Vol. XXX | MARCH 1933, Chaitanya-Era 446-447 | NO. 9

Sree Krishna Chaitanya

THE Most Auspicious Anniversary of the Advent of the Supreme Lord was celebrated by fasting and congregational chant of the Name, Form, Quality, Activity and Servitors of Sree Krishna Chaitanya, identical with Sree Krishna, at the Holy Shrine of His Nativity, the Abode of Sree Jagannath Misra and Sree Sachi Devi in Sridham Mayapur, on the 12th of March, under the ex-officio direction of the Editor.

The Name Sree Krishna Chaitanya is identical with the Absolute Personality or Sree Krishna Himself. This Name was first manifested to the world in the 24th year of the Career of the Supreme Lord on the occasion of His Renunciation of the world. The Name was revealed by the Lord Himself to Sree Keshab Bharati who formally announced the same.

This should not be supposed to imply that the Name Sree Krishna Chaitanya is not fully identical with His Own Personality. What it really means is that the Distinctive Personality of Sree Krishna Chaitanya remained hide from the people of this world till He

announced Himself by the Act of the assumption of His Own Name along with the garb of renunciation. Till then Sree Jagannath Misra alone, immediately before his departure from this world, had had the real vision of His Son as *Sannyasin*.

Sree Krishna Chaitanya is the Supreme Object of worship of all pure souls. But He never accepts any service that is rendered to Himself on His Own Account. This is His Distinctive Nature. He accepted no service on His Own Account during the whole of His Career. All His Activities are for the deliverance of the world by the method of serving, and making others serve, Sree Krishna.

Not that He is not entitled to our worship by exactly the same unconditional submission as we offer to Sree Krishna. The Two are the same. But it is the Distinctive Nature of Sree Krishna Chaitanya not to accept any worship on His Own Account. His followers also act in the same way. They accept all honour for Sree Krishna. Whereas it is the Distinctive Nature of Sree Krishna to be the Recipient of all worship.

This involved a great practical difficulty in the case of Sree Krishna Chaitanya in as much as the people of this world desire nothing else but superiority over others. Sree Krishna Chaitanya accordingly assumed the triple staff in order to reveal to the world the true significance of the Scriptural institution of renunciation as the indispensable pre-condition for the service of Krishna. The *sannyasin* is enjoined not to bow to any person but to accept on behalf of Krishna the prostrations of every entity. All persons of this world are enjoined to prostrate themselves to the *sannyasin* of the triple staff. This is the ancient Vedic dispensation for curing the sin of wilful rebellion against the Absolute by the method of unconditional submission to His devotee.

But no one is really a *sannyasin* who does not serve Sree Krishna by the method of abstaining from employing his body, mind and speech for any worldly purpose. The *sannyasin* is not entitled to serve anybody except Sree Krishna. He is entitled to receive the service of other people without making any return, on this condition.

This is not paradoxical. The *sannyasin* alone is entitled to receive our service as he accepts no service on his own personal account. The people of this world are accustomed to receive all services on their own account. So they are enjoined to submit to be controlled by the *tridandi sannyasin*. By doing so they are gradually relieved from the aptitude of receiving the service of others on their own account. The service that is offered to the servant

of Krishna is the only service that reaches Krishna. The offerer and the bearer of service complete the circuit of the redemptive process.

The institution of *tridanda sannyas* is no doubt liable to be exploited by designing worldly people for their worldly ends. But such abuse does not abolish the institution itself. All souls who have really attained the service of Krishna have been enabled to do so by putting themselves under the unconditional guidance of the beloved servants of the Supreme Lord. This is the central teaching of all the revealed religions.

The worship that is rendered to the servant of Sree Krishna is rendered to Himself as it is accepted and demanded solely on His account. If the *tridandi sannyasin* condescends to accept my service it is a proof that Krishna is so willing. It is an atheistical blunder to suppose that my service can reach the Lotus Feet of Krishna in any other way.

But the *sannyasins* themselves had forgot their proper function and were accepting the worship of the people, that is solely due to Krishna, on their own personal accounts. The Early Career of the Supreme Lord Sree Krishna Chaitanya places before us the function of the regulated householder, that is, of one who leads the quasi-spiritual life under Scriptural regulation prior to the attainment of the sight of the transcendental servant of Krishna and subsequent to initiation under the direction of the Guru, for being relieved of all worldly affinities.

The Supreme Lord did not stand in the actual need of undergoing any tutelege. But as the spiritual training ordained by Him is identical with His Personality He chose to reveal Himself in this way. Let no one suppose that the Scriptural institutions have not been ordained by Godhead or that any of those ordained institutions is less deserving of one's unconditional homage than the Supreme Lord Himself. These Divinely ordained institutions constitute the Transcendental Body of the One Divine Person.

The assumption of the triple staff of renunciation made the House-holder Nimai Pandit the revered Teacher of all worldly people. The renunciation of the world is effected by the dedication of oneself externally as well as internally to the service of Krishna. The institution of the triple staff *sannyas* expresses this complete spiritual change. No conditional soul is entitled to the direct service of Krishna except after assumption of *tridanda sannyas*. The *Paramahansa* is not a conditioned soul. He is the eternally free servant of Krishna. The *tridandi sannyasin* is a regulated direct servant of Krishna. The *tridandi sannyasin* is subject to the control of the *Paramahansa*.

All worldly people are subject to the control of the *tridandi sannyasin.*

It is incumbent on every conditioned soul, if he is to obtain redemption, to seek the unconditional guidance of the *bona fide tridandi sannyasin.* The conditioned soul is also in a position to accept rationally only the guidance of one who serves Krishna by the method of renunciation of the world in as much as he is in such case least likely to misunderstand any seeming sacrifices of his worldly interests which he may be called upon by such a person to make for the service of Krishna. The teacher of religion is enjoined to act always up to his own teaching. The teacher of the service of Krishna can never countenance conduct that is not directed to the service of Krishna. Any worldly person who accepts the guidance of such a teacher thereby tacitly admits the purely unworldly character of the service of Krishna. This is the very first step on the path of the transcendental service of Krishna.

The Name Sree Krishna Chaitanya is the Name of the Divine *Tridandi Sannyasin.* The *Tridandi Sannyasin* is the ordained teacher of all worldly persons. Sree Krishna Chaitanya is thus in the specific sense the *Only* Supreme Teacher of all worldly people.

Does it mean that all conditioned souls who desire to follow the Teaching of Sree Krishna Chaitan ya have to renounce the world in the long run ? It is this which is dreaded by the worldly people who prefer to believe in the feasibility of serving Krishna without renouncing the world.

There are also texts of the Scriptures which declare that the service of Krishna is attainable in all conditions and without the necessity of changing one's worldly occupation. Had it not been so there would be no meaning in the Scriptural regulations for householders. Renunciation of the world is dreaded only by those who are unduly attached to the things of this world. But renunciation is enjoined by the Scriptures only on persons who have actually lost all taste for the worldly life. In the case of such persons it is both natural and obligatory to renounce the world and accept the whole-time service of Krishna by the assumption of the garb of *sannyas* under the direction of the *Paramahansa.* The triple staff of renunciation has to be received at the hands of one who has renounced the world. It is necessary to be guided by the advice of the *bona fide* devotee of Krishna in the matter of renunciation. Renunciation not authorised by the devotee is not accepted by Krishna and would be an offence against the world.

Sree Krishna Chaitanya is the Divine Embodiment of the Renuncia-

tion of the world as of every other Scriptural institution. But the Act of Renunciation is His Distinctive Characteristic. He represents the whole-time Service of Krishna by the assumption of the garb of renunciation. He demands that the exoteric face of the conduct of His devotee should also be such that it might not be misunderstood by worldly persons. This is the Highest Magnanimity. The Sacrifice that such conduct entails on the servants of Krishna will be understood if we bear in mind the fact that Krishna Himself does not require formalism in lieu of service. On the contrary Krishna is most gratified by service that has an external face which hides the inner sterling aspect. The Sacrifice of this distinctive characteristic of the service of Krishna is the greatest possible sacrifice that can be demanded from the *bona fide* servant of Krishna.

Sree Krishna Chaitanya told Sarbabhauma Bhattacharyya that He was not a *Sannyasin* at heart, but had left His Home through grief at separation from Krishna. This is the Highest Aspect of the Exoteric Conduct of the Supreme Lord.

Sree Vyasa-Puja Response

[By Editor on His fiftyninth birthday, delivered at Avidyaharan Natyamandir, Sridham Mayapur, on February, 15]

THE word *'jai'* (victory) is uttered for expressing the conviction of excellence. We are enabled to realise the nature of the subject-matter of the worship of Sree Vyasa if we apply ourselves to the consideration of the excellence of Sree Vyasadeva.

Srila Vyasa enjoins on us 'to meditate upon the Absolute Truth Who always dispels all delusion by His Own Potent Effulgence'. When we follow in the footsteps of Sree Vyasadeva we attain the sight of the Divine Entity. The word *'dhama'* means 'light' or 'receptacle'. By the help of light, darkness is dissipated ; or if the proper receptacle is realised we are endowed with the eligibility for the performance of meditation. Our faculty of recollection is resuscitated—that recollection which has passed out of our memory.

"Non-forgetfulness of the Twin Lotus Feet of Sree Krishna reduces non-good and augments positive well-being, by promoting purification of the entity, devotion to the Supreme Soul, and Knowledge endowed with apprehension of the reality and non-hankering for the mundane". It is only if we are in a position to render that Entity of the Supreme Soul constantly remembered in the heart that well-being would ensue. Hearing is rendered possible by the agency of chanting (*kirtan*) ; and if hearing is maintained in the best manner real well-being makes its appearance. In the absence of hearing and chanting (*sraban* and *kirtana*) the substantive manifestation is not possible.

Take for instance the following contentions of the atheists. They think that the Divine Entity has no Body, no Beauty ; that He is not Transcendental ; that it is necessary to avail Knowledge derived through the senses, like Ravana, for reaching His Presence ; etc. But *Sruti* (*heard transcendence*) does not say so.

He alone is the Lotus Feet of Sree Guru in the order of the spiritual successors of Sree Vyasa, by listening to whose chanting our recollection of the Divinity has been actually awakened. All of us are his servants. The desire to chant has been aroused by the practice of listening. By the agency of *kirtana*, or singing, the conditioned aptitude is dispelled. If the word of that country, that unlimited Realm (*Vaikuntha*), the region that transcends the sphere of the measuring aptitude, reaches our ears, where word is song, on listening to that *song* our eternal well-being manifests itself by the elimination of all evil.

'*Vaikuntha*, or *Aprakrita sabda*' may be rendered as 'transcendental sound'. The word 'transcend' signifies 'ascent', 'ascent' from the conditioned aptitude. To remain here is equivalent to be confined to the mundane experience, to practise one's masculine egotism or one's vanity of being the master. But there can be no real well-being if one remains entangled in such dominating egotism, for the reason that it is only those persons who are infatuated by the sense of their own superiority that are apt to be entrapped in the fetters of such dominating egotism. "The person whose soul is infatuated by dominating egotism regards himself as his own master". This is the testimony of the *Geeta* and all *Sruti*. "The individual soul perching on the same tree (as the Divinity) undergoes miseries due to his non-Divinity and infatuation. When in the act of serving he perceives his Companion to be the Divinity he realises His Glory being delivered from sorrow". "When the perceiving entity has sight of the Master, the Supreme

Lord, the Person Who is the Cause of the Brahman, of Golden Hue, he is completely cleansed of his virtues and vices, and freed from the obstruction of mundanity and obtaining real enlightenment, attains to the condition of supreme equipoise".

In the *Sloka* just quoted there is mention of the supreme equipoise which is altogether different from the position of equality that is postulated by our sense-ridden judgment. The equality that relates itself to limited entities is not absolute. The equipoise relatively to the Great One is a different entity.

There is mention of one's meeting with the Person with the Golden Hue and of sin and righteousness. But it is only when we are relieved from all these conditions that we are in a position to know that we are not non-spiritual entities, nor it is the function of our real nature to remain engrossed in the non-spiritual entity. So long as we remain entangled in our perverted self, by going off the track of our soul, it is not possible for us to meditate on the true Object of our meditations. The practice of meditation on limited entities has reduced us to the condition of the frog in the well.

I happen to be an entity dominated by the knowledge of the five mundane categories. I am entrapped in the functions of littleness by abstaining from the thoughts of the Great One. And it is for the reason that I have preferred to remain confined to the functions of my littleness that the egotistic sentiment, that I am the master of myself and of all entities, has appeared in me. It has become necessary to get rid of this desire for domination. Nothing is easier than to assert that the little should aim at being identified with the Great. If one allows himself to be mastered by such senseless ambition and tries to realise his '*oneness*' with the Divinity, such egotistic vanity effectively blocks the course of all real well-being.

When we are cast into the state of evil by harbouring the hallucination that we are the equals of the Divinity, there appear simultaneously,—(1) a condition which is experienced as one of griefs, (2) the state of infatuation due to 'forgetfulness' of our real nature and (3) fear. In other words we lament on account of supposing ourselves to be identical with our gross and subtle bodies, being enchanted by the Limiting Energy (*Maya*) of Godhead. The mischief makes its appearance when I begin dishonestly to think that Godhead, His devotee (*Vaishnava*), the spiritual guide and I myself are on a footing of equality, and that I am superior to them. From the wicked thought that I am the equal of the spiritual guide and the Vaishnavas, or that they are less than myself, the dreadful offence in the

shape of the contempt for one's superiors gathers strength. This is the real culpable arrogance. The text of the Bhagavatam, "One who, while worshipping Govinda, abstains on principle from worshipping His devotees, is called 'arrogant'," speaks of this arrogance which manifests itself in one who neglects the worship of the devotees of Godhead. When the conviction that all entities connected with Godhead are objects of my worship as much as Godhead Himself, dawns upon our souls, we are freed from the clutches of grief, infatuation and fear. The only method by which this desideratum is realisable is the service of Godhead.

It is this very principle that has been sung by Sree Vyasadeva in Srimad Bhagavatam, "By listening to the Narrative of the Bhagavatam with submission the aptitude of the service of the Supreme Divine Person Sree Krishna is aroused in such hearer. This serving disposition dissipates all sorrow, infatuation and fear". It is solely because we have lost the service of the Lotus Feet of Krishna that we are subject to sorrow, infatuation and fear. In the verse, "The 'Knowing' one wrote this thesaurus of the principles of devotion of which mankind is so ignorant", Sree Vyasadeva has been styled as the 'knowing' one. In other words all the rest except Vyasa have been declared to be ignorant. I am ignorant. Why did I offer myself to the temptation of wielding domination? I am by no means the master. On the contrary I am, indeed, the slave of sorrow, infatuation and fear.

I am eligible for reading merely the Mahabharat. "Let these worship the *Sruti*, those the *Smriti*, others the *Mahabharata*, through fear of the sorrows of this mundane existence. Hear am I engaged in the act of worshipping Nanda in whose corridors the Supreme Lord sports as his darling Son". Here is the error. I never thought that Nanda Maharaj is the Lotus Feet of my Sree Guru, because I am so busy in contriving the destruction of Krishna. Had it not been for this why am I in my present plight? All through the period, during which we continue to be anti-devotees, we are overtaken by a good many calamities. The only way for being relieved of those evils is '*bhakti*' or to serve Godhead by the natural aptitude of the soul. It is this which the 'wise' Vyasadeva was enabled to know. "In the mind rendered perfectly pure and concentrated by the cementing process of transcendental service he experienced the vision of the Full Divine Personality and also of the limiting deluding potency, occupying a condemned position of dependance on Him, by whom completely infatuated the individual soul regards his essence

as made up of the triple mundane qualities although his nature is really transcendental, and is saddled with all those unnecessary and harmful requirements that are the products of the mundane energy. He had also a vision of the nature of the direct service of the Transcendent by means of which these needless difficulties cease automatically."

We shall be enabled to realise our lasting good if only we place ourselves wholly under the protecting guidance of Sree Vyasadeva. Note particularly the verse of the *Upanishad* that tells of the vision of the Divine Master "*Of Golden Hue*" (*Yada pashya pashyate rukmavarnam* etc.) It will rebound to our lasting good if we learn to view That Entity by the joining process of transcendental service, to employ our thoughts on Him and seek to attain the Knowledge of That Unlimited Entity, in loyal pursuance of the teaching of Sree Vyasa. In the act of listening to the discourse of the Transcendental Entity the faculty of hearing will expand.

The Transcendental Word chanted by Devarshi Narada made his way into the cavity of the ear of Sree Vyasadeva. This is the cause by which he was enabled to have the vision of the Full Personality. Under the influence of the domineering aptitude that prevails in this mundane world we adopt the cults of Hero-worship and Apotheosis on the one hand or turn into Anthropomorphists, Zoomorphists, etc., on the other, by being infected with those respective modes of thought. Godhead will appear to us in the ways in which we shall choose to embellish Him.

If we abuse the prerogative of our human life,—if we choose to think ourselves to be on a footing of equality with Krishna,—we shall thereby fall into the snares of delusion and be conducted to perdition. The sequel of the vanity of supposing oneself to be master in one's own right has been analysed by Sree Vyasadeva in the verses. "*Yehnyehrabindaksha*" "*Jnaneprayasam,*" "*shreya sriting,*" etc., we are truly benefitted by listening attentively to these discourses of Sree Vyasadeva.

"Godhead in no long time enters the heart of the person who constantly listens with faith and chants His Deeds," Our real good is assured if we have the good fortune of listening to the Word of Godhead from the Lotus Feet of the Transcendental Master. The Lotus Feet of the Divine Master constantly chants the Word of Godhead. He has no other function. It is imperatively necessary to listen to and accept the word chanted by Him. We cannot retain the word issuing from the Lotus Lips of Sree Guru even after we have been enabled to receive Him. The word tends to be eclipsed if

He is not chanted to others. If we busy ourselves in any other unnecessary pursuit by abstaining from chanting the Word received from the Lotus Feet of Sree Guru, we lose our eternal entity and become assiduous for welcoming sorrow.

"That person is entitled to the attainment of the service of the Feet of Godhead, the Redeemer from the worldly bondage, who lives by submitting to Him with heart, speech and body, realising by his good vision His Mercy in the sufferings entailed by his own deeds." This *sloka* occurs in the Bhagavatam. May all of you be pleased to come to the *Samadhi* of the Lotus Feet of my Sree Guru on the bank of Sree Radhakunda for listening to the meaning of this *shloka*.

(The Editor followed by the audience made his way to the *Samadhi* and after circumambulating and prostrating himself before the same three times proceeded with his discourse as follows.)

There is no other way of being delivered from this world. Whatever Godhead does is for our good. We can be redeemed if we behold His Mercy in every event and in every activity. But if we notice any defect in His works or realise any cruelty therein, it is sure to result in evil and difficulty.

All my difficulty is due to the fact that I happen to be engrossd in activities other than the service of Krishna. If my taste for the service of Krishna really increases day by day I shall be blessed indeed. He who employs us in activities of this nature is the Lotus Feet of Sree Guru. The order of the Gurus are all persons who are loyal followers of Sree Vyasadeva. For this reason may all of you, who constitute the order of my Gurus, have Mercy upon me that I may have unflinching devotion to the Lotus Feet of my Sree Gurudeva.

To-day is the day for the worship of the Lotus Feet of my Sree Gurudeva. I am a most vile person, but he, indeed accepted me. During the period that he was manifest in this world I did not assume the garb of renunciation ; I wore the usual garb of the people of this world. I do not make any one my disciple. All of you are the order of my Gurus. I have accepted you as my Gurus. On receiving a jerk of the Lotus Feet of my Sree Gurudeva I lost all sense of this external world for the space of one year. I do not know whether any Transcendental Agent equal to Him in Greatness has ever appeared in this world. How may those, who are busy with the lust, anger, etc., of the world, ever know him ?

May you accept the perfect meaning of the *slokas "Anasaktasya..."* and *"Prapanchikataya..."*. May you also consider well these words of a great

person, "Empiric knowledge and fruitive work are both cheats. They entice and plunge me into the deep waters of the sea in the end". May you ponder on the verses *'Karmabalambaka kechit...'* and *'Neha yat karmra...'*.

Address to Preachers of the Mission going to England

Their Holinesses Tridandi-Swami Bhakti Pradip Tirtha Maharaj and Tridandi-Swami Bhakti Hridoy Bon Maharaj,

May it please your Holinesses,

WE, the members of the Gaudiya Math, beg to offer this humble tribute of our loving homage at the feet of your Holinesses on the eve of your departure to the west on the holy mission of preparing the minds of the peoples of those parts for accepting the words of His Divine Grace in unchallenging mood.

The Divine Personality and the Mission of the Acharyya are not unknown to the Occident. The West is also aware to an extent of the fact that the Message of the Absolute may neither be delivered nor received by the the imperfect apparatus at the disposal of the soul in the conditioned state. These Truths are found in an undeveloped form in the Biblical literatures. It will be the preliminary part of your activities to deliver the complete spiritual epistemology to all seekers of the Truth.

The natural direction of true enlightenment has always been from the East towards the West. The wonderful progress of material civilization of modern times has been mainly due to the labours of the thinkers and workers of the West. It is the purpose of His Divine Grace to enable humanity to consecrate its increased material resources to the service of the Absolute. The misdirection of those resources constitutes the most dreadful menace to the real peace and well-being of the world.

Sree Gaudiya Math in Calcutta, the principal branch of Sree Chaitanya Math, is instituted by His Divine Grace for affording the second city of the Empire the opportunity of studying the Career and Teachings of the Supreme Lord in the lives and activities of its members. It is not a speculative system that your Holinesses are carrying to the peoples of Europe and America but the spiritual life itself.

'e have no doubt that this will be alised in the activities of your Holi- sses by all sincere souls of those ountries.

We have no doubt that a branch of ree Chaitanya Math will be established the metropolis of the Empire at no stant date to be the head quarters our propaganda in the West. We ve every hope that the highly cul- ired people of England to whom you e going just now will give your olinesses a patient and unprejudiced earing and will be enabled by close d attentive personal association with ou by means of such institution to scover the real nature of the service Godhead.

Material science has been able to ercome the bounds of race and untry and to become a universal and nitary concern. It is the cherished eam of all sincerely devout persons at the complete Revelation will one day rely break down the barriers of sectarian isunderstanding and triumphantly augurate the Church Universal.

It is the mission of your Holinesses persuade the peoples of the West to fer their lending ears to the living ords of His Divine Grace for realising e complete nature of the Vedic Reve- tion. Your Holinesses are constantly gaged in the service of His Divine race and this is sure to impart to e Words and activities of your Holinesses that living spiritual persua- sive force which is sure to win the most rebellious hearts.

His Divine Grace has been preaching the Absolute Truth to the people of this country on a public scale during the last decade or so. During this comparatively short space of time thousands of persons irrespective of caste, creed, colour, age or sex have been enabled to recognise the undiluted genuineness of His Divine Mission. His Divine Grace has revealed the Career and Teachings of the Supreme Lord Sree Chaitanya to the modern mind in its widest sense. The rapid and phenomenal expansion of the activities of the Gaudiya Math during these years of the world-wide tumult of the greatest war and its after- math fills us with the hope that the Teachings of Sree Chaitanya will be wel- comed with the most profound joy and relief by the peoples of the Occident who are in a better position after their late terrible experiences to appreciate the necessity of a living faith which is able to fully satisfy the actual requirements of this scientific age. The acceptance of the Teachings of the Supreme Lord Sree Chaitanya by the peoples of the West will in its turn afford the people of this country the opportunity of trying to understand the real nature of their priceless heritage in the light of the enlightened verdict of the best minds of the West.

With hearts big with these high hopes for mankind on the eve of their actual realisation by the mercy of His Divine Grace we beg to offer this humble tribute of our respectful Homage at the feet of your Holinesses as an imperfect expression of our feelings on this auspicious occasion.

Your Holinesses' humble
Servants,
Members of the Gaudiya Math.

Replies of the Preachers

MY most revered and affectionate Divine Master, His associated counterparts, President, Sisters and Brothers,

Sree Gurudeva has been graciously pleased to impose upon my most unworthy self His commands involving a great responsibility. Power and ability I have none. I put my hope in the causeless mercy of Sree Gurudeva and Vaishnavas. I make my obeisances to the Lotus Feet of Sree Gurudeva whose mercy gives the dumb the power of delivering the Words of God with the highest eloquence and the lame the power to surmount Sumerian obstacles. We offer our heart-felt thanks for the many kind words of blessing, affection, praise, sympathy and encouragement for ourselves personally and in regard to the purpose of our journey to Europe that have found expression in the farewell addresses presented to us by His Divine Grace, members of the Mission, friends and well-wishers on the eve of our departure to the West.

The present occasion recalls to my mind the similar event when the Supreme Lord Sree Krishna Chaitanya was pleased to send Sree Rupa and Sanatana to preach His word to the people of the West. The people of those lands had been devoid of real knowledge of devotion and spiritual living. Sree Rupa and Sanatana were commissioned to persuade those people to spiritual living.

The Supreme Lord employed the two brothers to lead the army of His devotees who were despatched to the West. We resemble them in as much as we are being sent to announce the

coming of Srila Prabhupad and in respect of following in their footsteps as their humble servants.

In that far off west there is possibly to be found an equal or even greater volume of inattention of all-time devotional aptitude but more sympathy for worldly amelioration. We are unacquainted with those countries. We have no first-hand knowledge of the characteristics of those people but their culture is incomparable though their speech is different from ours.

This is our first attempt to carry the Message of Sree Chaitanya to those rational peoples. Our purpose is nothing less than the preaching in such strange environments of the real Truth in His Fullness. This is surely a task that is worthy of the infinite causeless mercy of Sree Sree Guru and Gauranga.

Srila Prabhupad had declared war against those of the world who are averse to the service of the Absolute. Our only weapon is the revealed Transcendental Sound. Our only armour is the Mercy of the Divine Master and the Vaishnavas with the sincere co-operation of the lending ears.

Of the two commanders selected by Srila Prabhupad for this great enterprise one happens to be a veteran and the other, his companion, possesses the freshness of youth. The veteran is proceeding to the field invigorated by the energy of his youthful companion. His only capital consists of the attitude of constantly praying for the gift of affection of Hari, Guru and the Vaishnavas with the generous willing temperament of the audience. May this little lamp be constantly fed with the unctuous liquid of your affection. May the light of the lamp spread its effulgence to those countries in the act of being waved in worship of you.

Srila Prabhupad is the living form of the Word of Sree Chaitanya identical with uneclipsed cognition. My humble self and my companion are proceeding to the distant lands in the office of the bearers of the Word of Sree Chaitanya. Srila Prabhupad is the Master Musician. We are the musical instruments made of clay in His hands. The earthly quality of this drum of clay (*Mridanga*) transformed into a living instrument by the touch of the hands of the Master will proclaim the Word that enlightens. The force of the Word from the living source will automatically overcome all obstructions offered by the opaque entities of this world.

My Divine Master and Vaishnavas, may You be pleased to bless us that our minds may always remain attached to the Lotus-Feet of our Master. If the mind is constantly and lovingly directed to the Lotus-Feet of Sree Gurudeva the cognitive faculty is

enabled to be in touch with the Absolute. By the exercise of such cognition one is enabled to succeed in promulgating the inner purpose of the Master. By the strength of this relationship we would be able to invoke sympathy by degrees from the hearts of the peoples of all countries. We are confident that all persons will then enroll themselves, heart and soul, to join the chorus of the melodious Word of Sree Chaitanya. After we have tuned all harps to harmony, peace will flourish in all parts of the world.

We firmly cherish the hope that this inner purpose of Sreela Prabhupad will be realised by our successful preaching.

Many great warriors and commanders were employed in the enterprise of building the bridge across the Ocean by Sree Ram Chandra. There was a tiny squirrel among those mighty personages. Srila Prabhupad has employed a squirrel, no other than my humble self, in the building of the bridge of Transcendental Love between the East and the West. There is certainly no end of my happiness at this. My Divine Master and Vaishnavas, if I am enabled, by being annointed with Your Feet-dust to carry thither by the process of *Kirtanam*, the glory of the Transcendental Message, an atmosphere may soon be created where you will naturally be most cordially welcome in the near future. This is the prayer of my humble self who has no other desire.

The Sun in the form of the Word of Sree Chaitanya has arisen in the Eastern horizon in Sree Gaudapura. May all of you bless me that I, as a tiny ray of that Sun, may be enabled, on our arrival in the Occident, to serve properly the Lotus-Feet of Sree Gurudeva Who can dispel the accumulated darkness of ignorance of the long series of one's previous mundane lives. I pray at your feet for your mercy that I may constantly chant the Word of Sree Chaitanya That has power to impart spiritual enlightenment, and in doing so may I be humbler than the blade of grass, covet no honour for myself and be disposed to offer due honour to all entities. In the chant of the Word of Sree Chaitanya is to be found the unique harmonious meeting-ground of self-interest, disinterestedness and interests of all other entities.

The Holy Name and Divine Love by Whose means Sree Chaitanya Deva had won the world is no other entity than the Chant of Sree Krishna by many persons in company. If it be, indeed, one's purpose to obtain mastery over one's own mind as well as the minds of others, there is no other surer means than the congregational chant of Krishna, the life of all real learning. Aversion to Hari Who relieves from all

worldliness is the normal condition of the people of this world. The war that is being waged by Sreela Parbhupad against ungodly people of this world is nothing but a fight for winning the hearts of all entities. The Chant of the Word of Sree Chaitanya is the only weapon for subduing the heart, that never fails.

The preaching of the revealed Transcendental Word in every part of the world will bring about the lustration in opening up of the ear of the listeners. "When the Word has entered the orifice of the ear, it does not take very long for the mind and the five sense-organs to be fully regulated. Then from the heart the Word forces His way to the tip of the tongue and dances incessantly in the form of the Transcendental Sound. The Name Krishna is Omnipotent". These Words have been penned by Sreela Thakur Bhakti Vinode. His Words will then attain the Eternal Plane of their self-manifestation. Revered Vaishnavas who possess a most sympathetic heart, may you bless us. The Words of Thakur Bhakti Vinode will manifest their truth when the whole world realises the attraction of the Goodness of Sree Chaitanya and Nityananda.

The Message of the Vedanta that has been made known to the Occident by preachers from the East up till now, is not the genuine Vedanta. They have carried to the West speculation concocted by their erring minds which is opposed to the Vedanta. It is the view opposed to the Vedas in its alternative forms of veiled and professed atheism. Sree Chaitanya Charitamrita has recorded the Words of the Supreme Lord Sree Chaitanya on the issue. "Atheistical speculation under the pretence of the authority of the Vedas is even more heinous than sensationalistic Buddhism". All the practising teachers of pure theism and the Supreme Lord Himself have stated Sreemad Bhagabatam to be the genuine exposition of the Vedanta. In Sreemad Bhagabatam fruitive work, empiric knowledge, the practice of austerities, the method of controlling the breath (*Yoga*), and every other method not directed to the gratification of the Absolute Person have been declared unspiritual being without any value for the Soul. In the same work the causeless endeavour to gratify the Divine Senses of the Supreme Person Who is Absolute Autocrat and full of Transcendental Blissful Activities has been established as the only universal and eternal function of all souls.

The real spiritual constructive solution of all controversies is effected by the Word of the Supreme Lord Sree Krishna Chaitanya. Extended altruism in the real sense as well as the final scientific settlement of all the difficulties

of this world—the offspring of the atheistic attitude—will be substantially realised by the promulgation of the religion of the Bhagabatam manifested to this world by the Career and Teachings of Sree Krishna Chaitanya Mahaprabhu.

We are not proceeding to the West as self-elected religious preachers puffed up by the vanity of their empiric wisdom professing sectarian and non-sectarian views, who have always claimed, now as formerly, the attention of mankind in favour of their patent inconclusive speculations. Neither are we undertaking the journey to Europe and America as preachers of any particular branch of the so-called Hindu religion. We are going to the Occident by the command of the Lotus-Feet of Sree Gurudeva carrying with us the priceless commodity of the Eternal Supreme Religion of the soul that is the nature of all unconditioned spiritual entities at all times and at all places. Neither have we assumed the garb of religious preachers by accepting our liveries at the hands of ungodly public opinion. In lieu of these we have received our liveries from the Protector of Sanatan Dharma, Sree Krishna Chaitanya Himself, through the Word of Sree Gurudeva. The Divine sanction has been announced in such texts as the following, "Deliver this country by being Guru by My Command". "Let every person who has been born a man in the land of Bharata do Eternal Good to others by living up to the import of such birth". "My Name shall be preached to every village and town of the World".

Our journey to the West is not undertaken for the worldly benefit or otherwise of any entity, in which case conflict of interest is inevitable. But in the religion of the soul there is no possibility of conflict born of the desire for sensuous gratification of individuals or aggregates, in as much as, on that plane, it is the purpose of every entity to offer himself for the gratification of the Spiritual Senses of the Absolute Autocrat. In such function there flows the perennial stream of the real Eternal Love.

We are not proceeding to the Occident for securing any profit, honour or fame on our own individual account. Neither are we going there for making a present to those peoples of any form of profit or worship based upon the ulterior purpose of the attainment of piety, wealth, sensuous gratification and liberation which tend to our individual comforts depriving thereby our eternal function towards the Absolute.

We are impelled by the one unswerving desire for the consecration of that glory which is nothing short of the service of the manifestation of the

Glory of the Absolute Autocrat. This is found in the Words of the Supreme Lord, "My sacred Fame will overspread the world. Mankind will sing My Glory in their joy."

There is no other way for any sentient entity to escape from the clutches of the turbulent puffed-up Siren of self aggrandisement than the means of cherishing the absorbing desire for the glorification of the Absolute Autocrat. To serve the Manifestation of the Eternal Glory of the Absolute Autocrat is kindness to all entities. It is the relishing desire for the Transcendental Name and the Service of Vaishnavas. It is this which alone is Transcendental Love.

We are going to the West for the sole purpose of serving the Manifestation of the Glory of Sreedham Mayapur, the plane of self-dedication, which is the real inner purpose of Sreela Thakur Bhakti Vinode and Sreela Prabhupad, Divinely commissioned to carry out the Desire of the Supreme Lord Sree Krishna Chaitanya that is in other words, to serve the Manifestation of the Personality of Divine Manifestations, enshrined in Sree Chaitanya Math, all over this mundane world which is ordinarily devoid of all real cognition.

We pray at the Lotus Feet of Sree Gurudeva, Gaudiya and Gauranga the mercy of this only blessing that we may be enabled to chant with an unhesitating voice the living enlightening Message of Sree Vishwa Vaishnava Raj Sabha to the assembly of the whole world by following the method of preaching inculcated by the Supreme Lord Sree Krishna Chaitanya thus stated by the crest-jewel of the order of Tridandi Sannyasins Srila Prabodhananda Saraswatipad, "By holding the straw between the teeth, falling at your feet uttering by hundreds of ways my humble supplications, I make this submission, may all ye pure souls, practise loving devotion to the Lotus Feet of Sree Krishna Chaitanya, the Supreme Lord, leaving every other things at a distance."

Exhibitor's Address

(*Continued from P. 202. January, 1933*)

BUT the attracting Indivisible Knowledge is the only Substantive Entity. The Eternal Bliss becoming fully manifest brings about the Appearance of the *Swayang-Rupa* (the Beauty of Form Himself). These manifestations neutralise the potency of the atmosphere that is devoid of bliss and knowledge of the plane of variegated pastime and enable the individual soul to have the vision of the Realm of the Absolute comprising the highest hemisphere of transcendental space overflowing with uninterrupted bliss through all eternity. Acting as the connecting link between the Accommodating and Accommodated Existence, Cognition and Bliss, there is realised to intervene the Woodlands of Vrindavana in the form of the assemblage of the eternal instrumentals of the Concentrated Embodiment of Existence, Cognition and Bliss. This is characterized by the quality of simultaneous manifest-cum-non-manifest quality of the inconceivable-distinct and non-different Expression. The realisation of this assorted variegatedness has power to convey the individual soul from the tracks of non-antecedence postulated by the material Sciences to the plane of the Unitary Cognition replete with the crisp mellowness of All-knowledge. And the distinctive characteristic of the highest aptitude of the eternal serving disposition endows us with the power of discernment that quickens our reverential knowledge to bring forth the higher, more whole-some and more ample realisation of the *mellow quality*.

It is then that we begin to sing the Song of Sree Krishna. "To those who constantly serve Me with love I give that relationship of the higher discernment by means of which they attain unto Me".

The aptitude for the exercise of relationship (?) with Godhead by those who are really unconnected with Him (*a-yogi*) is an ephemeral function. And the aptitude for the exercise of unnatural relationship that is attempted by those who are improperly connected with Him (*ku-yogi*) is both transitory as well as opposed to the Scriptural regulation. "Those who serve other gods with faith, indeed, also serve Me, but by method that are forbidden by Me". After this particular Song of Krishna has been heard by us may our imaginations be not again entrapped by the argument of our eligibility for

the practices of *Raja-yoga* and *Hatha-yoga*. On the resuscitation of the eternal aptitude of the soul, the mind, intelligence and the mundane ego, and solid, liquid, etherial, gaseous and material space with their corresponding sensuous functions and sensations comprised within the scope of the material atmosphere and appearing during the state of profound sleep of the soul, cannot obstruct the process. So long as the relationship represented by non-spiritual hankering, fruitive activity enjoined by the Scriptures and pursuit of empiric knowledge and the eligibility for such relationship are not prepared to banish the factor of the consideration of one's sensuous gratification, we cannot obtain respite from the clutches of the diverse Scriptural controversies, nor be delivered from the spurious judgment pertaining to the plane of mundane activity that is productive of the triple misery. Non-spiritual hankering on its appearance is engaged in the attempt of destroying the very basis of our eternal cognitive and blissful position and prevents us from realising the fact that our false ego is the perversion of our real personality.

The activity of bringing about the manifestation of the supreme well-being of the individual soul is the only non-evil-producing form of Mercy. So long as we are not in a position to take into our consideration the real nature of unalloyed devotion we are not repelled by the bitter experience of empiric wisdom. Neither do the considerations embodied in the following *sloka* spoken by Tridandi-Saraswatipad manifest themselves in our hearts. "So long as there is no occasion for obtaining the sight of the personality of the inner servant clinging to the honey of the Lotus Feet of Sree Chaitanya, arguments pertaining to the non-differentiated Brahman and the paths of Liberation represented by the conceptions of merging with Ishwara, etc., do not taste bitter, the fruitive works enjoined by the *Veda* and by custom retain their firm hold on the mind and hostile controversies among the so-called savants, versed in the different Scriptures and walking on the mental plane away from the proper track, are inevitable". Till then we are apt to welcome as the Goddess of good fortune nothing short of undiluted calamity. The evil that overtakes fishes and other aquatic animals has its origin in the hallucination that leads them to mistake as their legitimate food the bait attached to the fishing-hook. After one has succeeded in avoiding this deadly snare, if he still continues to show any remissness for the search of the Real Truth, one is liable to be swallowed up by the tiger of the hankering for merging in the One by his entry into the realm of utter darkness. Unless one is enabled to be

delivered from the jaws of the self-same tiger of Liberation one is liable to experience the fear that the All-Attracting Real Entity has been slain by the demons Agha, Baka, etc.

It is only by the power of the principle of devotion to the Divinity that speculations born of the malice of non-devotion are rendered incapable of destroying our nascent cognitive aptitude. In as much as the free distribution of the Mercy of Sree Krishna Chaitanya in the form of the promulgation of the Holy Name, and His Heart's Desire in the form of the practice of the intimate service of the Name, are the objects of our worship, we have been led thereby to the attempt for opening this Theistic Exhibition for propagating the supreme desideratum for our real education. The purpose of human life is realised and true well-being is attained by the promulgation of the best mode of judgment that is hid from the view of mankind. The great practising teacher of the service of the Absolute, Sree Rupa Goswami Who is in every way foremost in the active propaganda of the Heart's Desire of Sree Chaitanyadeva through the medium of language, in pursuance of the mode of Teaching of his Most Magnanimous Lord, has propagated the shining rays of the Effulgent Blue Gem (*Ujjvala-Nilamani*) for all those who thirst for the tiny drop of the liquid of the ocean of nectarine mellowness. In performance of the function of the soul, which, in the case of the eternal followers of Sree Rupa, consists of the service of Sree Rupa and, along with the same, the service of the *Swayang-Rupa* (the Beautiful Divine Form Himself), the service of *Swayang-Prakash* (the Divine Manifestation Himself), the service of the eternal spiritual Bliss of Divine Quality, the service of His Divine Servitorial Individualities, the service of His Divine Spiritual Activities, —the employment of the tongue and quivering lips is one kind of such activity. Another kind of the activity consists in the finding of the visible Object of worship in the form of the removal of the cataract or bondage of the material eye by the spike, surcharged with the mercy of Sree Guru, or the transcendental Knowledge declared by the Pancharatra, which is the sure path of the attainment of the *summum bonum*. The Most Magnanimous Sree Gaursundar, Bestower of the Love of Krishna, for the purpose of revealing the Highest Manifestation of the Divinity, has confirmed and elucidated the inconceivable nature of the spiritual realisation in the form of the simultaneously distinctive and non-different manifestation enunciated by the Pancharatra and the Bhagavat. That realisation is attainable only

by the aptitude of the soul. It is never attainable by the continued practice of attachment to entities that are realisable as conceptions of the mind adulterated with the material engrafting.

For the above reason it is our humble prayer that is incumbent on ourselves to accept only the analogy with the perverted world offered by these discourses regarding the Transcendental Sound and spiritual atoms and spiritual diversity obtaining in the Realm of the Absolute (*Vaikuntha*), Who is but a Distinctive Face of the Divine Form Himself, only after we have given our closest attention to the introductory statements catered by the spiritual Gaudiya. In regard to this mundane world the conception of manifestation proceeds on the assumption of the dividing distinction obtaining between the form and its possessor. The Realm of the Absolute being immune from any such characteristic it is one's duty to refrain from any attempt to include the realisations of the unconditioned state within the scope of conditioned thought. In other words it is our duty to view these manifestations with a mind fully alive to the necessity of not allowing the current of thought evolved within the narrow limits of the mundane outlook of conditioned souls to antagonise or destory the activities of the servants of the Real Truth in pursuance of His service. If one views the subject from the standpoint of the realisation of such service and the scientific interpretation of the revealed Scriptures, one would not be in a hurry to suppose that the Name, From, Quality, Individuality of servitorship and Activities of the Absolute are on a level with the experience of the conditioned state or are adulterated with the ignorance of speculations made up of the elements of cognition and non-cognition accomodated within the limits of material space of three dimensions.

The reason for the opening of this Exhibition has been specified in the following words in *Bilapakusumanjali*, the famous work from the pen of Sree Raghunathdas Goswami, the eternal servant of Sree Chaitanyadeva. Accept the refuge of the Eternal Master (*Sanatana*), the ocean of mercy, who feels for the sorrows of others and who with great care makes me, who am unwilling and ignorant, drink of the mellow liquid of devotion marked by complete want of attachment for the things of this world. The endeavour for the manifestation of the Exhibition is due to the faith of the openers of the Theistic Exhibition and of the congregation, who associate themselves with them, in the eternal and absolute truth of the line of succession of the servants of the self-same Sree Raghunathdas Goswami Prabhu. There is

hardly to be found in this ephemeral world any person who would be disposed to join issue with the postulations of the theory of cause and effect. The desire for enlightenment arises naturally in one's heart in the process of seeking for the causes of all occurrences.

(*To be continued*)

Sree Vyas-Puja Homage

At the Lotus-Feet of my Divine Master :—

This most humble offering of devotion is made with innumerable prostrated obeisances, on this most auspicious occasion of the fifty-ninth anniversary of the Advent of His Divine Grace Paramahansa- paribrajakacharyya Sree Srimad Bhakti Siddhanta Saraswati Goswami Maharaj my most revered Sree Gurudeva.

My most Affectionate and Revered Divine Master,—

My humble submission on this most auspicious occasion is that Your Divine Grace may be pleased to accept my personal homage as of one who is an object of His causeless and most wonderful mercy. May Your Divine Grace be pleased to permit this most inadequate testimony stand despite its utter shortcoming. I pray to be also privileged in Your Divine Grace's response to this poor submission to be enabled to hear the language of the Divine Master to His wayward, constitutionally ignorant, most insignificant and unworthy protege. May I be ever enabled by Your Divine Grace's causeless Mercy to find in the Voice of my Divine Master my only solace and my supreme cheering guidance.

I crave for the Mercy of Your Divine Grace for no other purpose than for receiving the same itself. This is also the testimony of my reason when it surrenders itself to Your Divine Grace's unconditional guidance. I lose my reason when it strays from the shelter of Your Divine Grace's Lotus Feet and, against all the insinuations of my reason gone astray, I appeal to Your Divine Grace's saving Mercy to preserve me from the perils of the killing hallucination of the graceless rational existence.

I believe in the testimony of the revealed Scriptures which lend its unconditional support to whatever Your Divine Grace is pleased to

speak out. Its value for us is derived from its coincidence with the words of Your Divine Grace. I do not believe in those so-called Scriptures that differ from the words of Your Divine Grace.

Your Divine Grace is the Absolute Master of all entities. May I have the privilege of spontaneously desiring to realise myself as the humblest of Your Divine Grace's eternal willing subservients. I pray for Your Divine Grace's causeless assurance in this behalf on this most auspicious occasion.

I desire nothing else save palpable personal subserviency to Your Divine Grace's Lotus Feet. The Advent of Your Divine Grace has made the realisation of this relationship almost possible. The Advent of Your Divine Grace holds out the hope of the perpetuation of the tie. All entities and my humble self have thus every cause to cherish this most auspicious occasion with the most absorbing love and gratitude.

Unless Your Divine Grace chooses to manifest Your Own Divine Personality to the pure serving disposition of the unalloyed soul, it is never possible for the fettered soul to know that You are really everything to him. You do not require any external testimony for Your recognition. You always announce Yourself to the soul by imparting to him the power of recognising Your Real Nature in terms of his eternal subserviency to You. It is this renovated serving self-consciousness that is the testimony of Your Appearance to the awakened soul.

I laugh to scorn the contention of those sophists, devoid of an iota of love for the Truth, who require any lesser testimony for their admission of the Truth than His Own Actual Appearance. Those who have no love for Your Own Sake, require the separate testimony of their fallible judgment for professing their hypocritical attachment to the creature of their disloyal imaginations. The testimony of the Scriptures is of no avail to the person who is not anxious to love You more than the Scriptures, who does not desire to love the Scriptures for Your Sake or who pretends to love You because of the testimony of the Scriptures. People who are disposed to prefer their interpretation of the Scriptures to You cannot know that the only purpose of all Scriptures is to express the necessity of unconditional surrender to Your Lotus Feet.

The Guru is greater than the Scriptures. He is greater than everything. He is identical with Krishna. Your Divine Grace was pleased to throw out a hint of this very thing in Your most gracious response of last year. But I am accustomed to look for Krishna in directions away from You. It is for this reason that I cannot understand that Your Divine Grace is Krishna, that Your Divine Grace is, indeed, the Divinity revealing Himself. I am disposed to doubt as I do not accept the plain meaning of the Scriptures. The greatest, and in fact the only, Truth that the Scriptures have to tell us is that the Guru is everything. The Guru is at once the Support and Object of unalloyed love. To leave out Sree Nityananda from the Scriptures is to leave out Krishna. The Scriptures are absolutely meaningless without Your mercy.

I hail with all the rational and loving fervour of my own proper nature this occasion of the Merciful Advent of Your Divine Grace fraught with every beneficent consequence for myself. I can but speak for myself. I have no ambition of persuading others to the realisation of what is fully known to themselves. I am speaking falteringly because it is on behalf of myself.

Everybody has his own business with Your Divine Grace. Let him by all means

approach You by some language more suited to his purpose. I shall never quarrel with him. I know by Your Grace that he should not serve anything but Yourself. It is only when one's serving disposition suffers *total* eclipse that one wants to dominate over this mundane world. You offer such a person seeming domination over the mundane world for the cure of his malady, lest he continues to offend knowingly. The pseudo-guru who preaches the doctrine of domination over the mundane world, is categorically distinct from You. The teaching of pseudo-gurus is denounced by all the Scriptures in the most unambiguous manner. "Beware of false prophets."

I find no reason to subscribe to the doctrine that there can be many and differing gurus. This is the same thing as to say that there can be many and differing divinities. The Guru is only One. One who differs from the Guru is the false prophet. There cannot be a greater calamity than to allow oneself to fall into the clutches of the false prophet. By falling into the clutches of the false prophet one desires to dominate over the entities of this mundane world. The dominion of this world promised by the false prophets is the only lie. Let everyone seek within himself for this criterion for distinguishing the false from the True.

All the ways of this world are really deluding. The Guru alone can save us from the lure of the flesh. But Your Divine Grace does not propose to save us by the negative or destructive method. You do not kill by professing to save. You confer the substantive service of Yourself which dissipates by substituting itself for all our hankerings for the objects of the flesh and for projects based thereon. There are an infinity of ways of serving the Guru, but all those methods are in perfect agreement among themselves. This is so because the servant of the Guru wants to serve the One and not to dominate over the many. He does not seek for power. All domination belongs to the Guru. The loyal servant has no taste for acquiring any power on his own account. He wants and likes to be guided by the Guru at every step. All guidance belongs only to You. And, therefore, I cannot be also guided by any other person whatever, unless You tell me to be so guided.

You have told me that those who serve You have to be obeyed. By Your Mercy I may know that they are Your inseparable counterparts. If any one seeks to serve You without serving Your accepted servants, he disobeys Yourself by such service. The only way of serving You is by the identical process of serving Your humblest servants. I believe that I can have a chance of obtaining Your service by Your Mercy which alone enables one to obtain the service of Your servants.

But in every case it is personal and unconditional service that is acceptable to You and to Your servants on Your behalf. May I never learn to distinguish grossly between person and principle in the sphere of spiritual service as one does in mundane affairs. Spiritual distinction is not a dividing differance. The personal is infinitely more absolute, if such a term is permissible, than the abstract, on the plane of unalloyed service. Abstract loyalty to an impersonal principle has *no locus standi* on the plane of service. It is on the contrary the most dangerous of all forms of wilful self-deception.

This most auspicious anniversary of the Advent of Your Divine Grace is cherished by Your servants, because on this occasion You are pleased to reveal Yourself to them in the unambiguous manner as their Eternal Master. You are pleased to accept their

services in Your Ôwn Right as recipient of service on this occasion. This Mercy is vouchsafed to Your servants for revealing the Truth declared by the Scriptures that the Guru is Krishna Himself. He is also the Best-beloved of Krishna. This gives Him, if possible, the Higher Position. The Guru is the Predominated Moiety of the Absolute. He is the selfmanifesting Krishna and, therefore, more merciful even than Krishna. This appears to be the meaning of the words of Your Divine Grace's Response of last year that the Guru is not opaque but transparent.

SREEDHAM MAYAPUR
The 15th February, 1933.

It is this privileged occasion that has emboldened me to give expression to the thoughts of my heart. May Your Divine Grace be pleased to accept the imperfect expressions of service of an unworthy aspirant of the service of Your Divine Grace's servants, by pardoning the offence of thus trying to express the inexpressible.

With innumerable prostrated obeisances to the Holy Lotus Feet of Your Divine Grace I pray for the Mercy of being permitted to remain for ever.

Your Divine Grace's humble and
obedient servant,
NARAYANDAS ADHIKARI.

Circumambulation of Sree Nabadwipdham

THE annual function of the circumambulation of Sree Nabadwipdham takes place this year from March 2 to 10. There can be no doubt that the function will be joined with increased zeal by a very large number of servants of the Supreme Lord who are always prepared to give it preference over the most pressing demands of so-called worldly duties.

The topography and route of circumambulation of Sree Nabadwipdham have been described in different issuses of this journal. The purpose of this short article is not to repeat those matters over again. Each of the sites to be visited embodies a rich store of tradition of transcendental occurrences. Those occurrences manifest their eternal existence to the uncovered pure vision of those fortunate persons who choose to perform the journey in the manner laid down in the Scriptures.

The spiritual realm is not a mundane country-side displaying a very limited number of objects of curiosity which grow stale after the first sight. Neither does the interest of these scenes require to be maintained by their association with past events of this world or by means of fictitious romance and poetry. Those who try to keep up their interest in the realm of the Absolute with such extraneous help naturally

find it difficult to maintain their preference against the opposing claims of the deluding charms of other worldly entities.

The intending circumambulator is accordingly cautioned against adopting the expectations and attitude of the worldly tourist in undertaking this journey through the Home-land of Godhead. All mundane thoughts and expectations have to be laid aside for being enabled to enter the Transcendental Realm. The attainment of this attitude is the method as well as the goal of the journey.

The first of the Nine Islands constituting Sree Nabadwipdham, which has to be circumambulated by the pilgrim, is Sree Antardwip or 'the Beautiful Inner Island.' This is the starting-point and also the journey's end. The central part of this 'Inner Island' *of self-dedication* is occupied by Sridham Mayapur, the village of the Nativity of the Supreme Lord Sree Krishna Chaitanya.

All this may sound very poetical and also reasonable. But is it really obligatory for all persons to actually go round these to all intents and purposes mundane localities for realising the nature of the Absolute Realm?

The traditions tell us that the very highest devotees had to come to Nabadwip for the complete fulfilment of their respective spiritual purposes, in the shape of obtaining the sight of Sree Gaursundar. No spiritual purpose can be fulfilled till one obtains the sight of the Fully Benign Divine Person. In Sree Krishna Divine Beauty and Sweetness predominate over Divine Power and Majesty. In Sree Gaursundar Divine Magnanimity and Mercy predominate over even Divine Beauty and Sweetness. Sree Gaursundar is Sree Krishna concealed behind the Supreme Grace of His Premier Devotee and Divine Counterwhole, His own Predominated Moiety, Sree Radhika.

Those, who aspire to equality with or merging in the Divinity, commit the worst of offence against their own true nature. The conditioned state, identifying itself with the worldly situation seeks its fulfilment by the acquisition of more and more worldly felicity for oneself. This really tantamounts to an endeavour for the commission of spiritual suicide.

No worldly enjoyment or abnegation can bring the expected satisfaction of the desire for enjoyment innate to the conditioned state. Every act of enjoyment or abnegation only serves to increase the intensity of the feeling of want and privation. The rich man of this world is not less miserable than the poor man. The desire for enjoyment and disillusionment on its attainment are the causes of misery. On the other hand a person who has

no desire for felicity is an abnormality. The civilized man has got a much greater variety of wants than the savage. No rational person seriously contends that the civilized man is for this reason worse than the savage. But the civilized man is realy much more dissatisfied with his condition than the savage is with his.

What is the reason of this universal incurable discontent? The civilized man possesses much better contrivances than the savage for the amelioration of sorrows and wants incidental to the human life. He also possesses a much greater variety of objects and processes of worldly enjoyment. But all this notwithstanding why is he also much more dissatisfied with his condition? Neither is it altogether of the nature of *divine* discontent. The civilized man is not less selfish or less cruel than the savage and is no less prepared to kill and be killed for the sake of base lucre. The hunger for woman and gold is decidedly stronger in him than even in the savage. These wicked passions are not ennobled by assuming subtler forms in his case. Scratch the surface of the average civilized man and you will find the unreclaimed and unrepentant brute.

The civilized state is an idea bequeathed by the Greeks who regarded the polished inhabitants of a city as being necessarily superior as a type of humanity to the rural population. The city is the point of concentration of activities for the enrichment and amelioration of the physical and mental life. But is the possession of a powerful and resourceful mind the state of the highest good? Is such state good at all?

Why does a person seek for the improvement of this body and mind? In order to be able to procure more enjoyment? In order to be able to lord it over Nature and all entities? Will it satisfy the needs of our soul if we are able to do these things? Is worldly riches better than poverty? Is a strong man better than a weak one? Is a moral man decidedly different from one who is immoral? A moral person is only a type within the species. The moral man is not categorically different from the immoral person. There is no gulf, but only a certain distribution of emphasis, in the formation of a type, that is all.

This sameness and continuity of the worldly life, through all its grades and types, should enable us to be cautious in pronouncing decidedly upon the desirability of any one particular form in preference to another. They are all of the same stuff. They are all of them neither desirable, nor wholly undesirable, or rather of a mixed nature in which the undesirability predominates. The proportion of desirable to the

undesirable elements is the same at every stage. It is this unwholesome mixed character of the mundane life that is unsatisfactory. It is never possible by means of human contrivance to attain to a state that is really proportionately more free from the preponderating undesirable elements. If this analysis is correct it disposes of the contentions of those who aspire to effect any radical improvement of the race by the development of the powers of the body and mind.

What is then the nature of the real *summum bonum*? The revealed Religions have one common answer to give to this question viz., that it is located beyond the mundane plane of the physical and mental life. The present physico-mental plane is by its very nature unwholesome both in its contents and instruments. The initiative in animation is neither with the body nor with the mind, nor with their combination. The body and mind are of the nature of foreign incorporations and environments. The soul, who is different from either, alone possesses the initiative. He is in a position to refuse to make use of the physical body and mind. But he wants to be convinced that by abstaining from such bodily and mental activity he would be provided with a better environment and instrumentals.

The spiritual mind and body are the reciprocals of the Absolute Environment in the same way as the physical mind and body are the reciprocals of the mundane. The mundane birth ushers the conditioned soul into the mundane environment by equipping him with the physical mind and body. The physical body and mind are employed by the conditioned soul as instrumentals for obtaining domination over the mundane environment. This is both natural and inevitable in the conditioned state.

But it is the nature of the soul to serve Godhead by means of his *spiritual* mind and body in his eternal spiritual environment of the Realm of the Absolute. This service is rendered spontaneously and willingly. The soul is, however, free to refuse to serve Godhead willingly. He is free to desire to be master in his own right. But as by his constitution he is a spiritual entity, an infinitesimal and detachable particle of the Full Cognitive Power of Godhead, it is an offence against his own nature to aspire after domination. When, therefore, in abuse of his freedom of choice he desires domination in lieu of service he has also to seek the help of the deluding power of Godhead for the realisation of his unnatural ambition. In response to his solicitation the deluding power is pleased to endow the soul, bent upon discarding the path of willing service, with the objects coveted by him in the shape of the physical

body and mind for practising his aversion to Godhead by enslaving himself to the forces of physical Nature.

As soon as the soul is really awakened to the desirability of the service of Godhead he becomes willing to abjure the ambition for domination (really abject thraldom) by means of his physical body and mind, and seeks the mercy of the Enlightening Power of Godhead for endowing him with the proper instrumentals and environment for the service of the Divinity.

The Benign Spiritual Power tests the sincerity of Her votary before She grants his prayer and accordingly She appears to him in a form to whom it is possible for him to render worship, his present physical equipments notwithstanding. It is no doubt a hard task for one to have to perform such a function which is against the perverse grain of one's secondary nature. But one is helped by the Benign Power in the due performance of this otherwise uncongenial task, by the reawakening of his spiritual nature.

The circumambulation of the Spiritual Realm of Sree Nabadwipdham offers the conditioned soul the opportunity of the service of the Benign Realm of the Divinity for kindling in the pilgrim real love for the Absolute Realm and thereby eliminating his consuming hunger for the sojourn in this mundane world. Love for this world is the irrepressible natural tendency of the conditioned state. Love of the country of one's mundane birth is the intense form of this kind of aversion to the Absolute. The circumambulation of Sridham Nabadwip enables one to realise the nature of the Absolute Realm as the Hand-maid of the Benign Divine Personality.

These realisations of the denizens of the spiritual world become available to all conditioned souls on condition of their seeking the knowledge of the Absolute by the method of submissive enquiry at the feet of the *bona fide* servant of Godhead and by the practice of his service.

Sridham Nabadwip is replete with the spiritual traditions of the realisations of all great souls who appeared in this world for manifesting the true method of the quest of the Absolute. There is no other way for attaning to the Transcendental Realm than the performance of the circumambulation of the Manifest Transcendence. The Path is One, because the Path is the Goal.

Shree Shree Chaitanya Bhagabat

MIDDLE PART

CHAPTER IV

(*Continued from P. 190, December, 1932*)

52 They said, Krishna has gone to the country of Gauda ;
A few days ago He has been back from His pilgrimage to Gaya".

53 I heard of the great activity of *samkirtana* of Hari in Nadia ;
Some said Narayana has been born here.

54 On hearing a great rumour that all sinners are being saved in Nadia,
I, who am a sinner, have come to this place".

55 The Lord said, "We are all fortunate
That a great devotee like thyself is among us.

56 "We feel that all our activities have their fulfilment today,
In as much as we have seen the flow of thy tears of joy".

57 Murari laughed as he said. "You understand yourselves ;
All of us, indeed, understand nothing of it"

58 Sribas said, "How can we understand it ?
It seems like Madhava and Sankara worshipping each other".

59 Gadadhara said, "Pandit, thou say'st well ;
It is evidently the doings of Rama and Lakshmana".

60 Some said, "The Two seem to be two gods of love".
Some said, "These Two are likest Krishna and Rama".

(*To be continued*)

Ourselves

Sridham-Maypur:—The festival of the Appearance of Srea Sree Vishnupriya Devi was celebrated on January 30 at Sree Yogapeetha in the following manner. Congregational chant was performed at the 'House of God' (Sree Yogapeetha) from early dawn by the students and teachers of Thakur Bhaktivinode Institute. A *samkirtan* procession starting from Sree Chaitanya Math, on the conclusion of the morning *aratrik*, circumambulated the principal shrines before sun-rise. A second *samkirtan* procession from Sree Chaitanya Math reached Sree Yogapeetha at 10 A. M. when Srimad Asharm Maharaj read and expounded the narrative of Sree Sree Vishnupriya Devi from Sree Chaitanya Bhagabat. The function of the morning was concluded by all present honouring the *mahaprasadam* at the 'House of God'. In the evening Pandit Gaurdas Brahmachari Kavya-Vyakaran-tirtha gave a discourse on the respective natures of transcendental and empiric learning emphasising the exclusive nature of the duty of the worship of the word of God, the Spiritual Plenary Power of Sree Krishna.

The Festival of the Advent of Lord Advaita was celebrated on Feb.1 at Sree Advaita Bhaban by the

installation of the Sree Bigrahas of Sree Gaursundar and Sree Advaita Prabhu in the newly-built temple under the direction of His Holiness Srimad Teertha Maharaj. The *dharamsala* which has been built at Advaita Bhaban, the entire cost of construction of which was donated by Srijukta Haralal Saha of Jessore, was also consecrated to the service of the Supreme Lord. The cost of the construction of the temple had been borne by late Srijukta Indranarayan Chandra and by his widow and grandson Srijukta Dhirendra Nath Chandra.

Editor with party arrived at Sridham Mayapur on Feb. 8 from Calcutta Gaudiya Math. He had returned to Calcutta from Dacca on Jan. 31.

The festival of the Advent of Lord Nityananda was celebrated at Sree Chaitanya Math during Feb. 8-10. There was a large influx of pilgrims. *Nagarsankirtan* by procession of devotees was performed at early dawn. The discourses were delivered by Their Holinesses Srimad Teertha Maharaj and Asharm Maharaj at Sree Chaitanya Math and Sree Yogapeetha respectively. Editor talked to interviewers at Sree Bhaktibijoy Bhaban.

Sree Vyas Puja—was performed at Sree Chaitanya Math on Feb. 15. Editor received the homage of the assembled persons in His office as the servant and representative of Sree Gurudeva Who is not different from Sree Vyasadeva. The substance of the discourse delivered by him on this occasion at Avidyaharan Natyamandir appears on another page.

A special meeting in connection with Sree Vyasa Puja was held at Sree Chaitanya Math on Feb. 19 which was attended by a very large number of devotees from all parts of the country and at which a great number of printed addresses in different languages were presented to the Editor. The English addresses are published in this journal. The response of the Editor on this occasion will appear in the next number of the journal. The Principal with most of the Professors of Krishnagar College, the leading gentlemen of Krishnagar and distinguished visitors from Calcutta and other parts of the country were persent. The Civil Surgeon of Krishnagar and Shamsul Ulema Kamaluddin Ahmed M. A.- (Cal), B. A. (Cantab) I. E. S., Inspector of Schools, Presidency Division, also attended the meeting.

Sree Gaudiya Math, Calcutta:—The Festival of the birth of Sree Sree Bishnupriya Devi was celebrated with great solemnity on January 30. The discourses of the evening on Srila Raghunath Das Goswami Prabhu, Sree Sree Vishnupriya Debi, Sree Raghunandan Thakur, Sree Saraswati Puja and Basanta Panchami festival of Sree Krishna, were delivered by Pandit Sripad Nabin Krishna Vidyalankar and Pandit Sripad Pranabananda Brahmachari Pratnavidyalankar.

The festival of the Advent of Lord Nityananda was celebrated on Feb. 8, as a whole-day and night function consisting of the chant of the Holy Name and exposition and discourses of the Career of Lord Nityananda.

Puri;—His Holiness Srimad Aprakrita Bhakti-Saranga Goswami Prabhu delivered highly interesting lantern lectures on the Teaching and Career of Mahaprabhu Sree Chaitanya to large gatherings consisting of the elites of the town on Feb. 6 and 7 at the Jagannath Club.

Cuttack:—His Holiness Srimad Aprakrita Bhakti Saranga Goswami Prabhu delivered a most learned and eloquent address for about two hours at Sree Sachchidananda Math on the evening of the 8th February in connection with the celebrations of the Festival of the Advent of Lord Nityananda. A very large number of gentlemen and ladies were present and listened with rapt attention to the learned and lucid address of Goswami Prabhu.

Sampradayavaibhavacharyya Examination:—List of successful candidates at the Sampradayavaibhavacharyya Examination held at Sree Chaitanya Math, Sridham Mayapur, on March 22, 1932

Intermediate Division

1. Sripad Kishorimohan Phaktibandhab
2. „ Nimananda Sevatirtha.

General Division

1. Sripad Krishnananda Brahmachari
2. „ Yadabananda Brahmachari
3. „ Prankrishna Adhikari.

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OR

SHREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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THE HARMONIST

OR

SHREE SAJJANATOSHANI

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Lord Chaitanya Teaches Sree Rupa

(ii)

"The realisation of coveted powers and excellences or of the equable state overflowing with the bliss of the *Brahman* on the complete withdrawal of the mind from all external efforts as the result of practices enjoined by the Scriptures, can dazzle the imagination of man by their glaring features only till the least trace of the fragrance of the sure medicine of love, that subdues the Subduer of Demon Madhu, does not yet appear on the pathways of the heart."

Love for Godhead is the fruit of pure service. It is, therefore, necessary to describe the characteristics of unalloyed devotion. The nature of pure service may be indicated negatively as follows. It is absolutely free from hankerings that are contrary to the instructions of the Scriptures. That is to say it does not covet promiscuous sexual relationship with the other sex. It has no taste for any other form of irreligious and immoral activity. The perfectly serving disposition is not overlaid with any hankering for mundane fruitive activity or knowledge tending to a negative result. The positive nature of unalloyed devotion consists of this that it always

seeks to serve Krishna in the manner that is in conscious pursuance of His Desire.

The negative aspect of unalloyed devotion requires that a person seeking its attainment must desist from the ordinary forms of worldly activity viz., (1) immoral and irreligious living, (2) worship of non-God, (3) pursuit of speculative knowledge regarding the Absolute, (4) all work for worldly utility. In lieu of the above the seeker is to serve Krishna by all his faculties in the manner that is pleasing to Him. Such is unalloyed devotion. From such devotion alone love for Krishna is engendered. The Pancharatra and Bhagabata tell us so. The texts are as follows

"*Bhakti* (devotion) is declared to be the service of the Lord of the senses by means of the senses. It is free from all physical and mental element. It is absolutely free from all mundane dirt by reason of its being entirely directed to Godhead" (Narada-Pancharatra).

"As soon the tidings of My Excellences enter the listening ear of a person his mind exhibits a constant inseparability from Me which is comparable to the state of the body of pure water of the Ganges on its entry into the Ocean. This is the only sure characteristic of devotion which is free all mundane quality. This devotion to Me, Who am the Acme of Personality by My proper Nature, is causeless and undivided."

"The devotees never accepts the gifts of residence in Vaikuntha (the unlimited Realm), opulence and honour or from resembling My Majestic Self, or proximity to My Presence, or complete merging in Me, all of which prospects are offered them by Me. This is so because there is nothing that is covetable by them save and except My Transcendental Service."

"It is such devotion that is perfect. It is by means of such devotion that the individual soul attains to unalloyed love for Me by transcending the limiting potency that is characterised by mundane quality." (Bhagabatam)

"If the mind harbours the least desire for mundane enjoyment or liberation from the same love for Godhead is not aroused even by the most diligent pursuit of the service of Godhead enjoined by the Scriptures."

"So long as the ugly spectre of the desire for mundane enjoyment or mundane emancipation continues to haunt the chambers of the heart how may the bliss of devotion arise therein ?"

This form of *Bhakti* (devotion) is fit to be cultured (sadhan-bhakti). Being duly cultured it gives rise to *rati* (the natural tendency of the soul towards Krishna, or the basic principle of love). Concentrated *rati* is *prema*. By the process of gradual augmentation *prema* becomes *sneha*, *mana*, *pranaya*, *raga*, *anuraga*, *bhaba*, and *mahabhaba*.

A good analogy is furnished by the series of raw juice of sugarcane, molasses (*gur*), unrefined crystallised sugar (*khanda*), residual sugar, refined sugar (*sarkara*), *sita michhari* (white crystallised sugar), best crystallised sugar. These are varieties of the basic, i. e., permanent, principle (*sthayibhaba*) in the operations of the mellow liquid (*Rasa*) of the Service of Krishna. If the basic principle is conjoined with *bibhaba*, *anubhaba*, *sattvika* and *byabhichari* the operations of the mellow liquid of the Service of Krishna exhibit the most exquisite nectarine taste. Just as the treatment of curd with sugar, ghee, pepper and camphor produces a most tasty composition.

There are five varieties of *rati* corresponding to the different types of devotees. The five varieties of *rati* are *shanta*, *dasya*, *sakhya*, *batsalya* and *madhura*. The mellow liquid of the Service of Krishna also exhibits in actual operation corresponding differences. There are seven secondary *rasas* in addition to these principal five varieties. The secondary *rasas* are *hasya*, *adbhuta*, *beera*, *karuna*, *raudra*, *bhayanaka* and *bibhatsa*. The five principal *rasas* are permanent and constantly permeate the mind of the devotee. The seven secondary *rasas* are adventitious and make their appearance if there is cause.

Shanta bhaba is exemplied by the conduct of the nine Yogendras and also of Sanaka etc. *Dasya bhaba* is met with everywhere in numberless devotees. Among *Sakhya bhaktas* are Sreedam etc., and Bhima, Arjuna etc., at the royal court. The *batsalya bhaktas* include the parents and all superior relatives. In *madhura rasa* the principal *bhaktas* are the milk-maids in Braja and also the orders of the royal consorts and the Lakshmis whose great number baffle all calculation.

Then again Krishna-*rati* is two-fold viz., (1) adulterated with the perception of His Majesty and (2) unalloyed. In Gokula *rati* for Krishna is unalloyed being devoid of the consciousness of His Divine Majesty. In the two royal cities and in the Vaikunthas Divine Majesty predominates. Love exhibits shyness if the sense of Majesty becomes prominent. It is the distinctive characteristic of unalloyed *rati* that she does not mind the Majesty of Godhead, even if the same is manifested to her. In *shanta* and *dasya rasas* the realisation of Divine Majesty on rare occasions serves as a helpful excitant. In *sakhya batsalya* and *madhura rasas* it always acts as a deterrent. Krishna greeted the feet of Vasudeva and Devaki. The realisation of His Divine Majesty filled the minds of both with fear. Arjuna was terrified on beholding the Cosmic Form of Krishna. He craved His forgiveness for his arrogance in behaving

as His chum. Rukmini was overwhelmed with fear when Krishna told her jocosely that He would leave her.

But unalloyed love knows nothing of Divine Majesty. If she meets with any exhibition of Majesty she simply ignores all relationship on her part with such Entity.

In *shanta rasa* there is found exclusive attachment to Krishna due to the realisation of one's spiritual nature. Krishna Himself says, 'Equanimity (*sama*) results from the inclination of constant and exclusive attachment to Me'. The specific effect of *shanta rasa* is noticeable in this that the *shanta* devotee discards every other longing except for Krishna. Hence no one can have real equanimity of disposition except the devotee of Krishna. The devotee of Krishna regards Paradise and Liberation as Hell. The two characteristics of the *shanta bhakta* is constant attachment to Krishna and renunciation of all other longing. These two characteristics permeate all the devotees of Krishna just as the quality of accommodating sound permeates all mundane elements.

It is the nature of the *shanta bhakta* to be devoid of any personal tie of love with Krishna. In him the realisation of Krishna as the Supremely Great (*Param-Brahma*) and the Supreme Soul (*Param-Atman*) is strong. In *shanta bhkta* there is only realisation of the spiritual nature of one's relationship with Krishna ; whereas in *dasya rasa* there is greater realisation of the Nature of Krishna as the Master possessing Full Divine Majesty. In *dasya* (service of master possessed of superior status) there is exuberance of the sense of Divinity as Possessor of controlling power and great dignity. The servitor by his humble ministration gives constant pleasure to Krishna. In *dasya* there are the two characteristics of *shanta* with the further addition of the specific activity of servitude. Therefore, *dasya* possesses this two-fold quality. In *sakhya* (friendship) there are the qualities of both *shanta* and *dasya*. But whereas in *dasya* the servitude is full of the sense of inferiority and high respect for Krishna, in *sakhya* it is characterised by full confidence. The chums of Krishna climb to His Shoulders, make Him climb theirs, engage in the sport of fighting with Him, serve Krishna and make Krishna serve them in His turn. *Sakhya* is marked by the preponderance of confidential relationship devoid of the sense of respect and of one's inferiority to Krishna. Hence *sakhya rasa* possesses the three-fold quality. There is a greater measure of the personal sentiment, a sense of regarding Krishna as one's own. It is this last trait that makes Godhead submit to *sakhya rasa*.

In *batsalya* there are found the quality of *shanta*, ministration of *dasya*, these activities bearing the designation of 'tending' (palana) in *batsalya*, the quality of *sakhya* consisting of the absence of restraint and sense of respect which are marked by the features of punishing and scolding due to further increase of the sentiment of kinship and the quality of regarding oneself as the guarding and Krishna as Ward. By this fourfold chracteristic *batsalya rasa* is as delicious as nectar. Krishna Himself is immersed in that nectarine bliss in the company of His devotee. The *jnanins* who are aware of the Nature of Krishna as Divinity possessed of controlling Power, declare that Krishna also possesses the Quality of subservience to His devotee.

In *madhura rasa* there are constant attachment to Krishna, extreme servitude, the absence of diffidence of the chum, the increased sentiment of Krishna as in tending one's child and finally serving Krishna by means of one's own body as Consort. Hence *madhura rasa* exhibits five distinct qualities. An analogy is supplied by the case of the five mundane elements. The quality of each element commencing with space (*akasha*) is carried to the next in the order of the series and added to its own distinctive quality till the last of the elements viz., the earth is found to possess five qualities i. e., the four distinctive qualities of the preceding four elements in addition to its own specific quality. In the same manner all the (*bhavas*) combine in in *madhura*. It is for this reason that its greater tastefulness makes it so exquisitely delicious.

The Lord said to Sree Rupa that He had given him the mere outline of *bhakti rasa*. He advised him to ponder over the amplification of the same in his mind. It is by the practice of constant meditation that Krishna manifests Himself to the heart. By the Grace of Krishna an ignorant person is enabled to realise the nature of the Ocean of *rasa*.

These principles have been elaborated by Sree Rupa in his immortal works.

Religious Propaganda among the Masses

THE question is closely connected with that of untouchability. The genesis of untouchability is to be sought in those texts of the Scriptures which categorically forbid certain definite courses of conduct and authoritatively enjoin an equally definite course. Those who do not choose to accept the better path by such conduct withdraw themselves from the society of those who accept the course of life enjoined by the Scriptures. There can be no love between those who agree to serve and those who refuse to serve Godhead.

The point requires to be elaborated in order to clear up misconceptions. There is such a thing as real aversion to Godhead. This aversion is identical with worldliness. Those who are averse to the service of Godhead try to dominate over their fellow beings. The words 'freedom', 'liberty', etc., as used in Political Science, mean extended scope for such domination. Every person wants to act as he himself likes. This is supposed to be the free state. But as a matter of fact no person can really have any desire except by the will of Godhead. Those who like to serve Godhead want to act in the way that is pleasing to Godhead. Those who do not like to serve Godhead want to act for pleasing themselves. This latter course is, however, opposed to the spiritual nature of the individual soul who is by constitution a component part of the Indivisible Divine Power and not the Integer Herself. It is also by such unnatural hankering that the individual is cast into this ignorant world where he is deluded into supposing that it is practicable for him to acquire domination over the mundane entities. Such attempt is, however, categorically forbiddeen by the Scripture as calculated to perpetuate the miseries of the conditioned state.

But the people of this world are really averse to the service of Godhead. They are also bound to remain so, as long as they choose to retain any hankering for the things of this world. For such a state of affairs the individual himself is responsible. It is not possible to *free* him from the bondage of the world till he is prepared of his own free choice to submit to the Rule of Godhead. He has alaways the option of a free choice between the two alternations of service of Godhead and slavery of his senses. The latter is the degraded and unnatural state. He can never be really Master in his own right.

By the unanimous vote of the people

ple of this world it is of course possible to pass a resolution against the above declarations of the Scriptures. But this will not, therefore, abolish the abject thraldom of the senses which is the lot of the people of this world and which is the root cause of all our unhappiness. The *muchi* can not be freed from the clutches of his senses by being made the President of the United States of America. It is not in the gift of the united people of the whole world to effect the deliverance of a single individual by the exercise of all so-called power which they imagine they possess.

Such being the real state of affairs it behoves all rational persons to command enough coolness of judgment not to be carried off their legs by the hollow blusterings of worldly people on the subject of religion. Demagogues have *never been recognised as a particularly* respectable specimen of humanity. But this opinion held by all thoughtful persons has not abolished the species. They will continue to thrive as long as there are ignorant people in this world who are unwilling to admit their own known ignorance. The demagogue plays on the hypocritical weakness of such people and make a cat's paw of the masses for securing name and fame for himself. Till the masses are sufficiently honest to be willing to do without the services of such demagogues the world will not be an ideal place for democracy.

The absolute Truth is not approachable by the resources of the conditioned state. The demagogue is never tired of proclaiming the infallibility of the mob. He knows full well, as every sane man does, that the mob is no more infallible than he himself. But being a slave of his passions he finds it convenient to forget this wholesome truth whenever it seems to stand between him and the object of his nefarious purposes. He sometimes pretends to be a violent admirer of the *muchis* as *muchis* in order to indulge his spite against those people who do not admit the elegibility or desire of any worldly person for the transcendental service of the Divinity.

In his sober movements he should know better and should try to make *amends by discovering the gross un*truths that he is led to utter in the moment of passion. If he does not do so he is proved to be only a confirmed hypocritical knave whose company should be shunned in sheer self-defence by all God-fearing persons.

The problem of untouchability will not be properly solved by any denial of the necessity and binding nature of Scriptural regulation in settling the true practices of the revealed Religions. Those who disbelieve in Revelation are free to follow any course they like so

far as they themselves are concerned. They have no right to compel any God-fearing person to follow such a course to which he has very good objection. Persuasion is the only process to be followed in such matter. Godhead does not interfere with the free choice of single individual. Law made by man should not be allowed to encroach upon the domain of the spiritual concerns of the individual. Such an attempt would be the worst possible tyranny,

Those who follow the revealed Scriptures have a very good reason for their acceptance of such a course. Any person who is prepared to take the trouble of making himself acquainted with the contents of the theistic literatures of the world is bound to admit that their method is at least as rational as that of the atheists themselves. The door to the service of Godhead has been mercifully kept open to all sincere persons. All honest thinkers will be impressed with the sincerity of those who are prepared to differ in their opinion and conduct on principle from those who choose to violate the commands of the Scriptures.

Those who seek to establish universal harmony may experience real difficulty of conscience being unable to understand how it is to be practically accomplished if the differing Dispensations are not harmonised by some fuller revelation. This point is all-important and need not be overlooked. But such a view only seeks to invite a greater degree of attention to the subject of Religion than has hitherto been given to it by the thoughtful men of this world. The admission of the extremely complex nature of an issue is not equivalent to refusal to think about it or to an undervaluation of such thinking. Untouchability is capable of being abolished without encroaching upon the religious susceptibility of a single honest person. This is the course that should be followed by the Legislature if it has in view the real solution of the difficulty and not the widening of an avoidable split in the ranks of the professed followers of the eternal Religion.

The *Varnasrama* organisationis the basis of the *Sanatan Dharma*. This has been proved by the *Acharyyas*. It is not denied by any of the Scriptures of this country. The *Varnasrama* is the voluntary social organisation of those persons who realise the necessity of submitting to Scriptural regulation. There is undoubtedly difference of views in regard to the true principles oft he *Varnasrama* organisation. But that is not a very important point when it is a question of having or not having the institution at all. It is necessary to educate public opinion on the subject. The Harmonist has been trying to do so by offering the Teachings of Lord Chaitanya and His associates. They present a

comprehensive synthesis of the whole position and also offer the possibility of the establishment of a real understanding with the creeds that are professed by the so-called non-Hindus. Such an understanding is of inestimable value if it is possible of attainment without giving up our loyalty to the Scriptures of this country. The career and Teachings of Lord Chaitanya offer the truly comprehensive and consequently enabling interpretation of revealed Religion in a definite and concrete form.

But the anti-untouchability propaganda among the masses need not be led by persons who do not possess the proper knowledge of the Religion. The followers of Lord Chaitanya are enjoined to act on the dictum that no one is fit to be a preacher of the eternal Religion who does not fully act up to the principles of the Scriptures. The Religion of the soul is not comprehensible to those who try to understand the same with the resources of their limited minds. But at the same time all who approach the practising teachers of the Religion in the spirit of submissive enquiry find themselves eligible to understand the same without any other qualification whatever.

If any individual is inclined to offer his submissive hearing to the words spoken by the *sadhu* he will be gradually enabled thereby to realise the necessity of making the unconditional surrender of himself to the feet of the *bona fide* spiritual guide for attaining the service of Godhead. The mercy of the Guru will then open his sealed eyes and he will know himself and his true relationship to Godhead and all entities. He will no longer be under the thraldom of his senses. In other words he will be really a free person. He will be the servant of Vishnu and the object of reverence of all persons.

It is immaterial as to whether a *muchi* (cobbler) after attainment of spiritual enlightenment continues his occupation. The worldly occupation is only improper when it is performed for one's own account. But when an occupation is performed for the sake of Krishna it loses all its impurity and becomes a spiritual affair. So long as the mortal coil persists it is necessary for every individual to have a worldly occupation which is provided for him by Krishna. The engagement of such a person in such occupation will not cause any harm either to himself or to others. on the contrary such activities of the *bona fide* devotee are not only pure in themselves but they purify all who chance to come in contact with them in a friendly way. The devotee is alone eligible for the worship of Godhead and no Temple should be shut against him. But a Brahmana born has no access to the Temple of Godhead if

he has no inclination for His unconditional service. It is the Divinely authorised task of the Acharyya to restore purity of worship by putting the worship of the Temples in the hands of the pure devotees of Godhead. There is no worldly method for accomplishing this crying reform. It is not possible to accomplish it by the universal suffrage of benighted humanity, even if it happens to be their purpose at all.

Review

Sree Krishna Chaitanya Vol 1

(*in English*)

By Prof. N. K. Sanyal, M. A. Royal Octavo pp. 800.

THE Career of Sree Krishna Chaitanya has been revealed by His associates and *bona fide* followers as that of the Divine Instructor in His Eternal Absolute Position. This should dispose of the worst fears of those who are justly apprehensive of an apotheotic endeavour for heaving up a mortal to the position of the Divinity.

The key to the Distinctive Personality of the Instructor is supplied by the Motive that leads the Object of all service to assume eternally the Role of His prime servitor in the Realm of the Absolute. Sree Krishna, the Predominating Absolute Person, did not know three things. He was unaware of the beauty of the offer of love made by His predominated counter-Whole, His premier serving mistress, Sree Radhika. He did not know the process by which Sree Radhika could experience the taste of His Mellowness. He was also unacquainted with His Own Mellow Quality as realised by Sree Radhika. All this was the distinctive nature of His position as the Predominating Absolute, the Autocratic Recipient of all service.

This supplies the Divine Motive for the Role of His Own premier sweetheart that is eternally filled by Sree Krishna in the appropriate sphere of the Realm of the Absolute. Sree Radhika is the premier servitor of Sree Krishna. She is the sole mistress of all His servitors by the unequalled beauty of her service. She allots the

respective services of the milk-maids in her Realm of Goloka.

Sree Krishna in the Role of Sree Radhika requires a corresponding adjustment in the nature of the relationships of His servitors in keeping with the Servitorial Role of their Master. This does not duplicate either Himself or His servitors. The position of the Instructor does not make the Divine Autocrat any other than what He is. Only the Divine Instructor is not the Recipient but the Offerer of love. Who, therefore, offers love and to Whom in this case ? Does the same person both offer love and also accept His own love ? When Sree Krishna puts Himself in the position of His servitor His Personality as Master is not manifest ; but instead the observer sees a most Beautiful Figure similar to that of Sree Radhika engaged in seeking the service of Sree Krishna. The Beautiful Figure is the Outer Face of the Personality, Whose Inner Face is Sree Krishna Himself.

The associates and followers of Sree Krishna Chaitanya have been at infinite pains to establish by the conversing testimony of all the revealed Scriptures and the resources of reasoning, as far as the principle of limited human reasoning is at all applicable to the case, that the Divine Instructor is Distinct yet Identical with the Divine Master. The Two eternally co exist in the Realm of the Absolute which has two co-ordinate spheres.

This is in accordance with the Scriptural doctrine that the events of this mundane world are the perverted reflection of those of the Realm of the Absolute. The Appearance of Sree Krishna Chaitanya in this world is the Descent to the mundane plane of the Divine Instructor and His own sphere of the Absolute Realm and not the upheaval of any entity of this mundane atmosphere by the apotheotising process to the Position of Sree Krishna.

It is not merely for the purpose of relieving the distress of conditioned souls that Sree Krishna made His Appearance in this world in the Role of His Premier Devotee. The Real Significance of the Personality and Career of Sree Krishna Chaitanya is to be sought in their Eternal Position in the Absolute Realm. The Appearance of Sree Krishna Chaitanya in this world is an Episode flowing from the Eternal Divine Motive and fully incorporated in the same.

It is no doubt an important aspect of the function of the servitors of Sree Krishna Chaitanya to express the Distinctive Personality of the Etenal Divine Instructor to the enlightened cognition of conditioned souls in the process of their activities on the mundane plane.

The Career of Sree Krishna Chaitanya, which can be understood by means of those of His servitors, places before all conditioned souls the highest service of Sree Krishna in its substantive spiritual form. The Magnanimity of Sree Krishna Chaitanya, the Divine Instructor can alone provide the people of this world with such visible manifestation of His Own Eternal Activities for the automatic realisation of their own eternal functions in the same in their highest perfection by the elucidatory conduct and relationships of His servitors.

The apotheotist would no doubt be only too willing to welcome any dogmatic assertion of transcendence in regard to the Career of the Supreme Instructor as lending some support to the justly condemned apotheotic attitude. The anti-apotheotists on the other hand would be as hastily disposed to reject the transcendental account as the undesirable revival of a bygone attempt for the deification of a national hero. The writer of the volume clearly dissociates himself from these two schools located at the opposite poles of empiric mentality.

The impersonalist school is right in its refusal to being convinced of the Divine character of any person merely by his miraculous performances. The apotheotists on the other hand rely solely on miracles for proving the so-called Divinity (?) of their deified heroes. The writer of Sree Krishna Chaitanya, in pursuance of the method of the transcendental narrators of the Career of the Divine Instructor, puts before his readers the realisations of the *bona fide* servitors of the Supreme Lord. This is the only proper application of the historical method to the transcendental subject.

We, therefore, invite all persons, who are not sectarians in the narrow sense, to give a little of their time to the serious consideration of the position taken up by narrators possessed of the spiritual vision of the Career of Sree Krishna Chaitanya which is set forth in this volume. The introductory chapters contain a comparative exposition of pure theism as the greatest bequest of history but whose full significance has remained practically unexploited by the historians both in this country as well as in Europe and America on account of their empiric bias. The transcendental epistemology enunciated in the Introductory Chapters has its source as well as application in the Narrative that follows.

The practical need for the careful perusal of the work by all persons lies in the fact that the attainment of the unalloyed service of the Absolute Person can alone effect the lasting cure of the evils of the conditioned state. The crying need of human life is not

permanently satisfied by the achievements of politics or commerce. Human life offers every individual the most highly privileged position on this mundane plane only for the reason that it alone is capable of being utilized for the realisation of transcendental existence by such entity. This is also the only worthy goal of all humana ctivities.

The volume does not offer the idealistic speculations of any empiric scholar in the solitude of his study. It expounds the underlying principles of the present world-wide activities of a highly organised proselytising spiritual association run by the unpaid devoted services of hundreds of self-dedicated souls. The work presents the world with the actual experience of the writer as member of the society. This invests the volume with its truly living interest. The servitors of the Divine Instructor appear in this world in the likeness of ordinary mortals. The esoteric significance of their activities is never open to the view of those who choose to approach them by the resources of their short-sighted challenging dogmatism.

An idea of the nature and range of the topics dealt with in the volume will be obtained from the list of contents reproduced below.

Contents of Sree Krishna Chaitanya Vol. I

Auspicatory Observance pp. 1-9

Obeisance toSree Guru, the devotees and the Supreme Lord. Sree Krishna Chaitanya did not appear primarily for delivering conditioned souls. The Real purpuse of His Appearance concerns Himself as He is. Godhead is willing and able to disclose His Own Specific Self.

Introductory

Introductory: Chapter I Object and Method pp. 10-27

The object is to write the theistic account of Sree Krishna Chaitanya identical with the Absolue Truth fully revealed by Himself. The Narrative has been received from preceptors whose vision is undisturbed by physical or mental obstruction. But they did not tell this thing in the present form and language. Sources of the present work. Thakur Bhakti Vinode is the Pioneer of the spiritual exposition of the Career of Sree Krishna Chaitanya in the present Age.

Introductory: Chapter II, The Real Nature of Sree Krishna. pp. 28-45

Empiric misinterpretation of the transcendental history of Krishna due to sectarian rancour. Out line of the Career of Krishna.

Introductory: Chapter III, The Highest Worship of Sree Krishna pp. 46-65

The transcendental nature of the amorous service of Krishna by the spiritual milk-maids of Braja is realisable by conditioned souls by gradual

stages as the result of their progressive endeavour on the part of spiritual living.

Introductory, Chapter IV, Comparative study of Religion. pp. 66-94

The comparative study of Religion is the study of the distinctive Divine personalities revealed by the Vedic and Puranic records.

Introductory: Chapter V, History of Atheism. pp. 95-136

The genesis and great variety of the atheistical schools directly and indirectly dominate religious opinion of the world.

Introductory: Chapter VI, History of Theism. pp. 137-148

Progressive revelation of the highest Divine sevice has been the correlative of the growing volume and nature of atheistical opposition,

Introductory: Chapter VII,

The Founder Acharyyas. pp. 149-165

The systems of Sree Vishnuswami, Sree Nimbaditya, Sree Ramanuja and Sree Madhva mark the revival of Vaishnavism traceable to the prehistoric records. They embodied the reverential worship of Vishnu. Their secondary value consists in being an uncompromising protest against the opinions of the speculative creeds. Their spiritual synthesis although sound, is incomplete.

Introductory : Chapter VIII, Historical Vaishnavism, pp. 166-194.

Historical evidence of the prevalence of the worship of Vishnu, as Transcendental Godhead, is available from time immemorial. Revelation is an eternal spiritual process and not a mundane Phenomenon occurring within the span of miserable time. The nature of the historical position of *Sreemad Bhagavatam.*

Introductory : Chapter IX, History of Divine Descents (Avataras) pp. 195-212.

The History of Theism is the History of the Descents of the Divinity and His Paraphernalia to the mundane plane.

Sree Krishna Chaitanya

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Spiritual Gauda and Nabadwip are different from the mundane country and town bearing those names. Identification of the site of Old Nabadwip, "The City of the Nine Islands", and the places that are the scenes of the activities of the Lord. Sree Mayapur. Old Nabadwip was a famous university town. Current religious practices of the period. Nature and cause of the unpopularity of the Vaishnavas.

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Correspondence between the *Leelas* of Sree Krishna and Sree Krishna-Chaitanya. The kindreds, associates and servitors of the Lord form the eternal Divine Paraphernalia. Sree Jagannath Misra ; Sree Nityananda ; Sree

Thakur Haridas ; Sree Advaita Acharyya ; Sree Madhabendrapuri, Sree Iswarpuri. Implications of the *Name* 'Sree Krishna Chaitanya'.

Chapter III, Birth and Infancy, pp. 251-269

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Proceedings of the Thirty ninth session of Sree Nabadwip Dham Pracharini Sabha

(Association for propagaṇda of the city of Nine Islands, the Eternal Transcendental Abode of Godhead.)

THE increasing volume of business transacted by the Sabha at its annual sittings made it necessary this year to arrange the meetings a day in advance of the Advent of the Supreme Lord. The first sitting of the Sabha was accordingly held on the 11th day of March from 3 P. M. in the Avidyaharan Natya Mandir of Sree Chaitanya Math. The Meeting was adjourned at 9 P. M. and was held at Sree Jogapeetha from 3 to 6 P. M. on the 12th.

On the proposal of Srijukta Atul Chandra Bandopadhyaya Bhaktisastri, Bhaktisaranga Goswami, seconded by Srijukta Nishi Kanta Sanyal M. A. Bhaktisudhakar, Bhaktisastri, Sampradayavaibhavacharyya, Senior Professor of Cuttack Ravenshaw College, Paramahansa Paribrajakacharyya Om Vishnupad Sree Srila Bhaktisiddhanta Saraswati Goswami Prabhupad graced the chair. Pandit Srijukta Pramode Bhushan Chakravertty Pratnavidyalankar sang the opening song. The Editor of the "Gaudiya" Pandit Srijukta Sundarananda Vidyavinode B. A. read the report of the proceedings of the last annual session of the Sabha.

The following gentlemen were elected additional members of the executive committee of Sridham Pracharini Sabha on the proposal of Tridandiswami Srimad Bhakti Vivek Bharati Maharaj, seconded by Srijukta Binode Behari Kritiratna,—(1) Srijukta Dr. J. K. Sen L. M. S. (New Delhi) (2) Srijukta Mohit Lal Ghosh, Inspector of Police, 3) Srijukta Dr. Sasi Kanta Sengupta (Ratwal Kutchery), (4) Srijukta Ashutosh Halder, Bhagalpur (5) Srijukta Aniruddha Dasadhicary, Cuttack. (6) Srijukta Pratul Chandra Mitra, Jorabagan Calcutta. (7) Srijukta Ardhendu Bhushan Saha Amalasadarpur, Nadia.

On the proposal of Pandit Srijukta Atul Chandra Bandyopadhyaya Bhaktisastri, seconded by Acharyyatrika Sripad Kunjabehari Vidyabhusan, Srimad Bharati Maharaj was elected Secretary of the Executive Commitee of the Sabha in place of Srimad Tirtha Maharaj proceeding to England on preaching tour.

Pandit Sripad Ananta Vasudev Paravidyabhusan B. A., read out the list of the names of successful candidates in

order of merit at the Bhaktisastri and Sampradayabaibhabacharyya Examinations held last year at Sridham Mayapur and also those of students of Sridham Mayapur Paravidyapeetha who came out successful in different branches at the Government Sanskrit Examinations last year.

His Holiness Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj on behalf of the Sabha expressed his appreciation of the ideal *sannyasin's* life led by His Holiness Tridandi Swami Sreemad Bhakti Sree Rup Puri Maharaj embodying the qualities of freedom from guile, forbearance and care for the service of Sree Guru and Gauranga.

His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj referred to the high qualities of Srimad Bhakti Hridoy Bon Maharaj. His Holiness had displayed infinite care and zeal in the promulgation, during the year, of the teachings of Sree Gaur Sundar in the Presidency of Madras, in Mysore, in connection with the circumambulation of the circle of Braja, organisation of the Theistic Exhibition at Dacca and for securing two motor launches for mission work and for the extension of the activities of the Mission to countries outside India. Sree Krishna Kirtan Hall of Madras Gaudiya Math which has been just completed symbolises Bon Maharaja's zealous service of Sree Gurudev. His personality has favourably impressed the highest officials. Their Excellencies the Governors of Bengal, United Provinces and Madras and His Excellency the Viceroy have been pleased to express their kind appreciation of His Holiness' untiring activities for the good of humanity.

Srimad Bharati Maharaj mentioned the service of Srimad Giri Maharaj in connection with the establishment this year of Sree Saraswata Gaudiya Math at Hardwar and also his services on behalf of Sree Rupa Gaudiya Math of Allahabad.

Pandit Sripad Sundarananda Vidyavinode in thanking His Holiness Tridandi Swami Sreemad Bhakti Vivek Bharati Maharaj referred to His Holiness' services in connection with the circumambulation of the Circle of Braja and in successfully conducting different festive celebrations on a huge scale. His unalloyed personality and lectures display the rare quality of being appreciated by all types of people.

His Holiness Srimad Bon Maharaj in mentioning the services of Srimad Bhakti Rakshak Sreedhar Maharaj said that His Holiness is specially distinguished for the absolute sincerity of his services of Sree Guru, his great skill and propriety of argument and straightforward conduct. He has been serving the Madras Gaudiya Math with zeal and ability.

His Holiness Tridandi Swami Srimad Bhakti Prakash Aranya Maharaj spoke of the devotional activities of Srimad Bhakti Vaibhav Sagar Maharaj who excelled in procuring alms of the smallest values in the service of Sree Guru and was the embodiment of the true spirit of renunciation.

Pandit Sripad Nabin Krishna Paravidyalankar spoke in praise of His Holiness Srimad Bhakti Bhudev Shrauti Maharaj for his successful editing of the Hindi Fortnightly, the Bhagabat, the organ of Shree Paramhansa Math, Naimisharanya, and for his services to the Sanatan Gaudiya Math at Benares.

His Holiness Srimad Bon Maharaj in expressing the grateful thanks of the Sabha to Sripad Aprakrita Bhakti Saranga Goswami Prabhu referred to his great services to the Mission in connection with securing lands for the Maths of Puri and Cuttack, propaganda at Ootacamand and Bangalore, interviewing Indian Chiefs, His Excellency the Governor of Behar and Orissa and high officials of the Government and on the occasion of the circumambulation of Sree Brajamandal.

Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj thanked Radha Damodar Das Babaji for his diligent and skilful service of Sree Gaudiya Math of Calcutta.

Sripad Sundarananda Vidyavinode Prabhu expressed the appreciation of the Sabha of the services of Professor Sripad Narayandas Bhaktisudhakar, Bhaktisastri, Sampradaya baibhabacharyya M. A. These consisted of literary activities in connection with the publication of the Harmonist and the completion of Sree Krishna Chaitanya Vol. I. a voluminous work in English language, which gives an authentic account of the Early Career of the Supreme Lord. The appearance of his great work, embodying the Teachings of His Divine Grace, on the eve of the extention of the propaganda to England, is of great help to the preachers of the Mission proceeding to London.

His Holiness Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj spoke in appreciation of the services of Sripad Paramanda Brahmachary Vidyaratna in the Madras Presidency, in connection with the Dacca Theistic Exhibition and his services at Alalnath and Bhuvaneswar.

Professor Sripad Yadubar Bhaktisastri, Sampradayabaibhabacharyya M. A. B. L., in thanking Sripad Narahari Brahmachari Sevavigraha in charge of Sree Chaitanya Math made an appreciative reference to his untiring activity, unique forbearance worthy of a Vaishnava and unflinching and sincere loyalty in the service of Sree Guru-Gauranga.

The leading members of Sree Viswa

Vaishnava Raj Sabha then narrated in detail the praise-worthy conduct of all those good souls who had rendered help to the Mission in any form in its propaganda and thanked them individually on behalf of the Sabha. The names of those sincere souls who were thus honoured are given below.

Pandit Sripad Atul Chandra Bandyopadhyaya Bhaktisaranga Goswami on behalf of Sridham Pracharini Sabha expressed his grateful thanks to His Excellency the Right Hon'ble Sir John Anderson P. C., G. C. B., G. C. I., Governor of Bengal for granting an interview to His Holiness Srimad Bon Maharaj and for expressions of sympathy with the activities of the Gaudiya Mission.

Srimad Bon Maharaj offered the thanks of the Sabha to His Excellency Sir William Malcolm Hailey M. A., G. C. S. I., G. C. I. E., I. C. S., Governor of the United Provinces of Agra and Oudh for kindly laying the foundation stone of the Lecture Hall of Sree Rupa Gaudiya Math at Allahabad, on 21st Nov. 1932.

Pandit Sripad Atul Chandra Bandyopadhyaya on behalf of the Sabha thanked His Excellency Sir David Sifton M. A., K. C. S. I., for gracious expressions of sympathy and support.

Sripad Bhaktisaranga Goswami Prabhu offered the thanks of the Sabha to the following gentlemen mentioning the help rendered by them to the Mission in various ways,—

Mr. T. M. Dowe, Dist. Magistrate of Nadia, Mr. Minister, S. P. of Nadia, Sir Mirza Ismail B. A., K. C. I. E., Dewan, Mysore State ; Srijukta Jatindra Nath Basu, M. A., M. L. C., Rajarshi Kumar Rao Sahib Srijukta Saradindu Narayan Roy M. A., Prajna Vedantabhusan ; Dr. J. K. Sen, Delhi, Mr. B. K. Paul, merchant, Calcutta ; Dr. Jogendra Nath Mukhopadhyaya, Bhaktiratna ; Dr. Krishnakanti Brahmachari, Bhaktikusum, L. M. F. ; Srijukta Aghadaman Brahmachari ; Srijukta Ram Chandra Das, Zemindar, Jamirapal Garh Estate, Srijukta Rebati Raman Brahmachari.

His Holiness Tridandi Swami Srimad Bhakti Hriday Bon Maharaj on behalf of Sridham Pracharini Sabha thanked the following gentlemen for rendering services pleasing to Sree Gaursundar,—

H. H. Maharaj Sri Krishna Rajendra Udaiyar Bahadur G. C. S. I., G. B. E., Ruling Chief of Mysore (for inviting Editor to Mysore and showing Him all honour and regard due to the Acharyya) ; M. R. Ry. Ram Rao B. A., Avl, Private Secy. to H. H. the Maharaj Bahadur of Mysore ; M. R. Ry. T. Ponnirulu Pillai, Ry. Contractor, Madras (for building Sree Krishna Kirtan Hall, which is just completed, for the Madras Gaudiya Math at his own expense) ; M. R. Ry. Raja

Gopalachari, Madras (for bearing the cost of printing of Sree Krishna Chaitanya Vol. I.) ; M. R. Ry., S. R. Y. Sivaramprasad Bahadur, Raja of Challapalli (for providing the cost of printing and publication of Brahma Samhita) ; M. R. Ry. C. V. Krishna Swami Aiyar B. A., Suptd. Local Self-Govt., Madras Secretariate ; M. R. Ry. Y. Jagannadham B. A., Guntoor, Madras, (for translating Sree Chaitanya Sikshamrita in the Andhra language) ; Hon'ble Sir Manmatha Nath Rai Chowdhury, Raja of Santosh, President Bengal Legislative Council ; Mr. Hollins, I. G. of Police, United Provinces ; Mr. Kemp, S. P., Muttra ; Rai Madan Gopal Sardana Bahadur, Superintending Engineer, U. P. ; Rai Sahib Lala Dwarka Prasad and his wife, Zemindar of Bijnor (for gifting valuable land for Saraswata Gaudiya Math at Hardwar) ; Rai Sahib Tara Prasad Roy B. A., Supdt. Home Department, Govt. of India, New Delhi ; Lala Ram Chandra Swarup, Zemindar, Meerut ; Lt. Col. Dr. D. P. Goel M. B., I. G. of Civil Hospitals, Lahore ; Sj. Thakur Sahib Tikam Singh ; Sripad Sakhicharan Bhaktibijaya (for various services in Madras, U. P., and in connection with the circumambulation of Brajamandal and Dacca Theistic Exhibition, etc.) ; Srijukta Binode Behari Brahmachari Kritiratna (for improving Thakur Bhakti Vinode Institute) ; Pandit Srijukta Jagad-uddharan Bhaktibandhab B.A. ; Srijukta Rash Behari Brahmachari Bhaktijyoti, Srijukta Hayagriva Brahmachari ; Srijukta Siddhaswarup Brahmachari, Bhaktisastri ; Srijukta Kirttanananda Brahmachari ; Master Ayaskanti Sanyal.

Professor Srijukta Nishikanta Sanyal Bhatisudhakar, Bhaktisastri M A., expressed the thanks of Sridham Pracharini Sabha to the following gentlemen :— Srijukta Jaigopal Das Adhicari ; Srijukta Sudarsan Sanatan Das Adhicari, Bhatisastri, Cuttack ; Srijukta Bilasbigraha Das Adhicari, Cuttak ; Satish Chandra Basu, Advocate, Cuttack ; Srijukta Chintamani Nayak (for gifting land to Sree Sachchidananda Math.)

Pandit Sripad Ananta Vasudeb Paravidyabhusan B.A. on behalf of the Sabha thanked the following gentlemen, Srijukta Kripasindhu Dasadhicari, Srijukta Sanatan Das Adhicari, Begampur.

(*To be continued*)

My Advice

(Editor's speech at the farewell-meeting held at Sree Gaudiya Math, Calcutta, on March 18, 1933, in honour of the preachers going out to England.)

Mr. President of the farewell-meeting,

You are a great well-wisher of Sree Gaudiya Math,—of this institution for the promulgation of the words of Sree Chaitanya. You have earned the grateful thanks of this Institution for accepting the chair at today's farewell-meeting which is an eloquent testimony of your great sympathy for the cause.

This day our minds are experiencing also the high prerogative of complete immersion in the ocean of gratitude by being reminded of the kindnesses of other well-wishers of our undertakings. I am unable not to offer first of all the very best praises, in lieu of their magnanimity full of goodness, to my very great friends Rai Sakhi Charan Bhaktivijaya and the landowner of Baliati, Srijukta Manomohan Rai Choudhury. Their kind help may be mentioned as being at the root of our present undertaking. Various arrangements have been promoted by Bhaktivijaya Prabhu in fostering the expansion and glory of Sree Chaitanya Math, the institution which is the source of our propaganda.

The full-blown flower of that bud of spiritual service may be said to constitute the first offering to this extension of the propaganda to countries outside India. I also consider it a timely performance to conceive and intimate in anticipation my thanks to those who may in the future follow in the footsteps of these first helpers of the world-wide promulgation of the Message of Sree Gaursundar.

The back-bone of our Maths, Mahamahopadeshaka Acharyyatrika Srimad Kunjabehari Vidyabhusan, Bhaktisastri and those numerous servitors of the Maths who are the propagators and helpers of his cementing methods with a single-hearted devotion to the cause, are the Body, Secondary Limbs, Weapons and Associates of Sree Gaursundar, being the bed-rock basis of the propaganda to all parts of the world. The Words of instruction of Sree Gaursundar are verily His Beautiful Body; the preachers of His Word through the Ages are His Secondary Limbs; the Teaching of Sree Gaursundar is His Weapon; and Sree Hari's own, established in the Word of Sree Chaitanya, are His Associates. Therefore, for the purpose of worshipping Sree Gaursundar by the only method viz., by worshipping the Gaudiyas of alloyed and unalloyed

natures and their All, the Lord of the Gaudiyas, that I am submitting these few words of mine to the preachers who are about to proceed to countries beyond India.

We find the following great precepts (*mahavakya*) in the body of the Teaching that has been vouchsafed to us by the Supreme Master of our Masters. 'To chant constantly the discourse of Hari by being (1) extremely more humble than the blade of grass, (2) by being as forbearing as the tree, (3) by seeking no honour for oneself and (4) by offering due honour to all entities, is the highest natural function of the unalloyed individual soul (*jeeva*), The lotus feet of my Sree Guru attracted me to his service by his manifestation as the living embodiment of these four great precepts My friends will be in a position to attract all souls of the world to the foot-stool of the Real Truth by pursuing the same unfailing method.

The crest-jewel of the order of the *sannyasins* of the triple-staff, Srila Prabodhananda Saraswati Goswamipad, has taught the same process to those who assume the triple-staff of renunciation, in the following words. 'I say this by holding the straw between my teeth, by falling at your feet and uttering hundreds of the humblest entreaties, 'All ye good souls, by discarding everything from a distance, practise love to the Feet of Sree Chaitanya Who is so surpassingly Beautiful.' In pursuance of the foot-steps of all the former devotees I am making my submission to my friends for following the identical method of propaganda.

Sree Krishna Chaitanya Deva is the Supreme Teacher of all teachers of this world and the Ideal Possessor of Intelligence that is the highest of all. It should be our only duty to constantly chant those words regarding the cleansing of the mirror of the heart of which He speaks in His Eight Precepts (*Shikshastakam*), by following in His Foot-steps. We are only the bearers of the Transcendental Word. There is no scope for any arrogance or vanity of our own. We should always bear this in mind.

We shall never in any way hesitate to offer every honour and facility, for which they are eligible, to all persons of this world. We must pray to all for the boon of aptitude for the service of Krishna. We shall come across many persons in this world, possessing the endless variety of characters, disposed or hostile to the service of Krishna. But we should not slacken in our loving service of the Lord of our hearts by offering due honour to all persons. The instruction that is constantly recited to their own selves by the highest order of the denizens of Braja, and one which we should study closely,

is this,—'Katyayani, Mahamaya, Great Yogini, Great Divine Power, Goddess, may thou be pleased to make the the Son of Nanda, the milk-man, my Husband. I make my prostrations to thee'.

'All glory to Soma, crescented with the Moon, lord of the Realm of Vrindavana, worshipped of Sanandana, Sanatana and Narada, ruler of the milkmen (of Braja), may thou be pleased to bestow on me unceasing, transcendental Love for the Lotus Feet of the Divine Amorous Couple of Braja'.

It will be our opportunity as we approach different persons in all parts of the world with the vendor's bag of the discourse of Hari, to see a good many sights, to hear much and to seek to derive much benefit from our experience. May we never forget that all entities of this world are condemned proteges of the Lotus Feet of Sree Guru for helping the expansion of His service. May we always remember that the experience of this world and all the highest excellences of mundane culture attain their true significance only if they are prepared to wait with the utmost eagerness on the particle of dust of the lotus feet of my Sree Guru and that otherwise they are merely the the mirage devised by the deluding potency for our ruin.

I wish to remind those friends of mine who are proceeding to the west for preaching the Words of Sree Chaitanya, the two precepts of my Master Sree Rupa that are written on the crown of the head of the Gaudiya.

'The constant endeavour for cultivating relationship with Krishna of a person who, being free from all mundane affinity, enjoys the entities of this world, having due regard to the propriety of each case, in pursuance of his purpose, is called the proper kind of renunciation.'

'The abnegation, by persons desirous of liberation, of entities that have an affinity with Hari, in consideration of their mundane nature, is termed renunciation possessing little real value.'

It is my request to my friends by giving due honour to all persons to follow in their preaching the ideal of Sree Sanatan Goswami Prabhu in his exposition of the aphorism of the Vedanta viz., 'cessation of mundane birth from (the transcendental) sound, cessation of further birth from sound,' under the section of 'result to be achieved,' to be found in such *slokas* as 'All glory to the Bliss of the Name of Murari...,' etc.

Those nations to whom you are going for the propagation of the chant of Hari are mounted on the summit of proficiency in all affairs of this world. They are practised in the exercise of of their rational judgment, are endowed with the quality of good manners and

are superior and glorious in many respects. Therefore, we should maintain our hope unshaken that they will prove to be the worthiest recipients of the heard transcendental voice if we unlock to them the gates of the natural exhibition of abiding argument and enduring judgment. If we unpack our baggage of the genuine discourse of Hari by relying on the quality of forbearance it will cartainly receive the garland of welcome of the hearts of nations gifted with keen intelligence.

We have not been actuated by any attempt of rivalry or hostility in undertaking this propaganda. This should always be borne in mind. We should call at the door of each and every seeker of the Truth, conveying on our heads the baggage of the Real Truth. It is no business of ours to be elated or discouraged by the praise or neglect of any person. We must be constantly alive to the duty of enhancing the Pleasure of our Master by serving Him with perfect sincerity.

We must not look at the world by being weighed down with the mentality that is oppressed with the sense of deficiency or otherwise by the poverty or otherwise of the display of wordly erudition, rank, etc. by any particular person. This is the state of forgetfulness of our real selves. All persons of this world are really superior to us in every way as far as this world is concerned. All those matters are not any commodities that are fit to be coveted by us. We are merely beggars with the triple-staff of renunciation devoted to the chanting of the words of Sree Chaitanya. We have no more nor any higher desirable object than the pleasure of serving Sree Hari, Guru and the Vaishnavas.

We are not the operators of the instrument, but only the instruments. We must always bear this in mind. The triple-staff Bhikshus are the living *mridangas* (clay drums) of Sree Chaitanya. We must constantly give forth our music beneath the lotus feet of Sree Guru. We should practise the function of the peripatetic preacher (*paribrajaka*) of carrying aloft the victorious banner of the Commands of Divine Sree Gaursundar by constant submission to Sree Guru and the Vaishnavas, fixing our eye on the polar star of the heard transcendental voice.

We must always bear in mind that we have been initiated in the vow of the peripatetic preacher for the sole purpose of promulgating the Heart's Desire of Sree Guru and Gauranga. If we are constantly inspired with the vow of discoursing the Truth under the guidance of the lotus feet of Sree Guru, no vain hankering for travelling, nor any veiled form of desire other than the chanting of Hari will, ever strike their terrors into our hearts.

The vowed service of the Name, the Transcendental Abode and the Desire of Sree Gaursundar, is our only eternal function. We are *bhikshus* of the triple-staff. The in-gathering of the smallest alms, even such asare gathered by the bees, is our only means for serving the manifestation of the Manifestive Divine Form of Sree Chaitanya Math all over the world. We are neither enjoyers nor abnegators of mundane entities. We recognise as our highest desideratum the desire for carrying the shoes of the transcendental order of the *Paramahansas*.

It will be our only duty by being infinitely humbler than the humble blade of grass to proclaim to all the people that complete reliance on the Transcendental Absolute Truth is by far the highest form of freedom and one that is infinitely superior to the partial independent mastery over the distorted reflected entity in the shape of this mundane world. By holding the straw between our teeth in supplication we shall carry aloft the banner of that real freedom to all persons. We should be constantly engaged in the chanting of Sree Hari by adopting as our fundamental enlightening formula the voice of the path of submission endorsed by Sree Rupa which tells us to cherish the faith that He will protect us.

In conclusion let me tell you, Sriman Sambidananda, who are an object of our affection, that from the very first appearance of your faculty of knowledge, by virtue of being brought up by your most worthy elder brother, you have had the opportunity of listening to the tidings of the highest good all the time that you have been receiving your secular education. Recently, having felt the necessity for having still greater education, you are following the preachers of the Math for helping them in their activities. May you acquire your secular education by leading a life that is conducive to the highest good and may you always have your mind fixed on the thought that you might be in a position in the future to employ your learning in serving the Teaching of Sree Chaitanya Deva.

Ourselves

Sree Vyasa Puja :—Some of the printed English addresses received by Editor on the 19th of February in connection with Vysa Puja have been published in the Journal ; want of space does not permit the publication of all of them. Printed English addresses were received from Madras Gaudiya Math, Ramananda Gaudiya Math, Kovvur, Srijukta Sambidananda Das, Bhaktisastri, teachers of Thakur Bhaktivinode Institute. A large number of addresses in prose and verse, were presented

on the day in Sanskrit, Bengali, Oriya, Assamese and Hindi languages from all parts of the country. The reply of the Editor to these addresses was made in Bengali. The substance of his response is reproduced on another page of this issue.

Circumambulation of Sridham Nabadwip, March 2-10. :—The circumambulation of Sridham Nabadwip was performed without any hitch under the direction of His Holiness, Srimad Bharati Maharaj The arrangement for the conveyance of pilgrims was improved by the completion of the road to Hular Ghat and the purchase of a motor bus and two motor launches by the Mission. There was thus no difficulty in the passage of the Bhagirathi by the pilgrims. Their Holinesses Srimad Ashram and Sagar Maharajas, Pandit Sripad Siddhaswarup Brahmachari, Bhaktisastri ; Sripad Sakhicharan Bhaktibijaya Prabha and Sripad Hayagriba Brahmachari ably managed the different sides of the function. The number of pilgrims exceeded those of previous years.

Sridham Pracharini Sabha :—The thirty-ninth annual session of the Sabha was held on the 11th and 12th of March in the Avidyaharan Natyamandir of Sree Chaitanya Math and the Yogapeetha respectively. An account of the proceedings of the meetings of the Sabha will be found in another place in this issue.

The Anniversary of the Advent of the Supreme Lord, March 12 :—The Celebrations included as their principal features religious discourses by the *sannyasi* Maharajas and the Editor all through the day ; observance of fast by all the assembled pilgrims ; the adjourned meeting of Sree Nabadwipdham Pracharini Sabha in the Home of the Lord, Sree Yogapeetha ; exposition of the narrative of the Advent in the evening ; holding of the different examinations of Sree Paravidyapeetha. The shrines were visited all through the day and night by very large crowds of the people who came for the purpose from considerable distances. There was no untoward accident. The number of persons who received the Name from the Editor was unusually large this year. A great interest was evinced by all persons in the impending departure of some of the preachers of the Mission to England.

Preachers of the Mission proceeding to England :—A very largely attended public meeting was held in the spacious Lecture Hall of Sree Gaudiya Math on March 18 under the presidency of Srijut Jatindra Nath Basu M. A., M. L. C., for according a hearty send-off to the preachers of the Mission proceeding to England for propagating the Message of the Supreme Lord.

Mahopadesaka Srimad Aprakrita Bhaktisaranga Goswami in welcoming the President on behalf of Sree Viswa-Vaishnava-Raj Sabha referred to the words spoken by the President on a former occasion that a day might come when the people of the West would appreciate the Message of Sree Chaitanya. Srijukta Haripada Vidyaratna M. A., B. L. sang the opening song composed by Srimad Bharati Maharaj for the occasion.

The Editor explained in a short speech the purpose that prompted him to sanction the extension of the propaganda to Europe. The English translation of the speech, which was in Bengali and which was circulated as a printed pamphlet, is given in another page.

Mahamahopadesaka Sripad Sundarananda Vidyavinode read the farewell-address in Bengali on behalf of the devotees of the Gaudiya Math and Pandit Yadunandan Das Adhikari B. A , read the address in English presented by the Gaudiya Math. Several other addresses were also read. The English address has been published in the March issue of this Journal.

The unique character of the function moved some of the gentlemen present to expressions of sympathy. Dr. Panchanan Neogi, Professor of the Calcutta University, said that it was for the first time that the pure Vaishnava thought was going to be placed before the peoples of the West by a proper agency. The opinion of Sankara has hitherto been preached by Indians in Europe and America as the religion of India. Srijukta Kshitish Chandra Chakravarty thought that it was a very happy idea to send out a party of preachers of unalloyed Theism for confronting the rising tide of materialism, that threatens to engulf the whole of Europe, with the spiritual resources of this country.

Their Holinesses Tridandi Swamis Srimad Teertha and Bon Maharajas and Sriman Sambidananda, who is accompanying Their Highnesses, replied suitably to the addresses. The speech of Srimad Teertha Maharaj has been published in the previous issue of the Journal. His Holiness Srimad Bon Maharaj referred to the extended Theism of Srimad Bhagabatam which took cognisance of the loving service of the Absolute by the methods of the closest intimacy, as Chums, Parents and Consorts, and prayed for the blessing of Sree Guru and the Vaishnavas for strength to deliver the Message of the Supreme Lord embodying the highest form of spiritual Service

The President in his address dwelt on his personal experience of the temper of the western people to whom the mentality of this country was a standing puzzle. But although it was a very difficult thing to persuade them to an appreciation of the point of view of the Scriptures, he had no doubt that the blessing of the Acharyya will enable the preachers to achieve a reasonable measure of success and gain the ears of the responsible leaders of thought of those countries. He concluded His interesting speech by offering a number of practical suggestions for avoiding being misunderstood by the people of those countries.

Mahamahopadesaka Sripad Ananta Vesudeva Paravidyabhusan B. A. sang the concluding song which brought the historic function to a successful conclusion.

Maths associated with Shree Viswa Vaishnava Raja Sabha :

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

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Gaudiya Mission to the West

THE word '*atman*' is not properly rendered by the term 'soul,' its current English equivalent. The word 'soul' denotes an indewelling entity. '*Atman*' means 'the entity who naturally tends to expand.' The so-called expansive activities of the physical body and mind serve only to forge shackles for the '*atman*' who eternally craves for unlimited progressive expansion. Material progress effected by physical and mental processes is a great misnomer. It multiplies the checks to individual and group initiative with the rapidity of geometrical progression. It offers the Tantalus' cup to the parched lips of the conditioned soul in order to mock his malady by constantly making and breaking its promise for quenching his unnatural and unappeasable thirst.

One who realises the true nature of his self or '*atman*' is automatically freed from the otherwise unquenchable hankerings of the physical body and mind. The temptations to which the mind and flesh are prone are verily the wil-o-the-wisps that lead their infatuated victim to increasing degradation and endless misery. The '*atman*' is perfectly free from the wants of the physical body and mind and possesses the free initiative for the progressive realisation

of the ever-expanding service of the Absolute.

The enjoying mood seeks to dominate over the entities of this world. The serving mood seeks to be dominated by the entities of the spiritual plane. If the entities of this world are dominated by one of them it is possible for them to practise concerted activities. The offer of service by the many thus requires a single recipient for its fulfilment and progressive exercise. This condition is sought to be attained in this world by setting up one of the entities as master over the rest of a number of them. A kind of a peace is established by unconditional submission to this improvised single supreme authority. But the world's arrangement is radically unsatisfactory in as much as no entity of this world possesses the requisite subjective nature of the true master. The irrepressible desire for domination that is found to actuate all persons in this world cannot welcome the prospect of unconditional submission even as a counsel of expediency. Such artificial arrangements are accordingly foredoomed to failure and have proved a source of even greater and deeper troubles than what they seek to prevent.

It is never possible to achieve internal harmony by an individual or a group in opposition to the nature of the entities themselves. The hankering for domination that impels the conditioned soul on the course of his worldly activities is not conducive to the interests of the *'atman'* representing the principle of unhampered expansion. Such hankering is the perverted seeming substitute of the true instinct. The superimposition of this abnormal aptitude on the *'atman'* is effected by his incarceration in the double prison of the physical and mental bodies. These outer cases produce and keep up the delusion that they are a help and not the hindrances to the imprisoned soul's free and expanding activities. The wicked desire for domination over the entities of this world is the concomitance of this harmful subserviency of the soul to the dictates of his physical and mental envelopes.

The West is proud of its civilization. It is anxious for conferring the boon of its advanced civilization on the nations of the world. But it is not yet altogether confident of the success of such laudable mission. It has been always distrustful of the capacity of the nations for assimilating the best of the proffered civilization. But is western civilization itself a source of unmixed satisfaction to those nations who are its proud original possessors ? They, indeed, possess superior material force. They are disposed to think that their superiority in brute force is evidence of their superior spiritual condition. The only

answer to this terrible self-deception is being supplied by the recent never-ending crises of the affairs of the world that have been the outcome of their short-sightedness handling by the self-conceited dominating temperament engendered in all modern peoples by their utter neglect of the spiritual issue.

Modern civilization, despite its physical and mental achievements, must appear to be terribly shallow and unsatisfactory in the estimation of those thoughtful persons who are not prepared to be contented with a record of showy results that do not contribute in any way towards the proper solution of the fundamental problems of human life. It is not sufficient to be able to decorate the physical body or to be able to manipulate the forces of physical Nature for the purposes of the physical body. Nor is it yet the perfection of human activity to be able to train the mind for the exclusive purpose of achieving these ephemeral results that have no reference to the needs of our supermental position.

Sree Krishna Chaitanya, acting the role of a truly rational person, refused to be infatuated by the achievements of the body and mind which have a reference only to limited and temporary interests. He taught that we would be automatically relieved of all troubles if we apply our minds and bodies to the achievement of really permanent interests. These interests cannot be the interests either of the body, or of the mind. The body and mind have a limited nature. They have very great affinity for this mundane plane. They have also a potential affinity for the soul. It should be the business of the soul to employ the body and mind in such a way that they might not lead him into limited concerns by their naturally strong affinity for the limited. The soul has to be on his guard against being betrayed by the mundane affinities of his twin casings. He can avoid being so deceived if he chooses to act for himself. Physical and mental efforts require to be directed, in the interests of the soul, on the lines of their latent spiritual affinity. The civilization of this world would be thereby provided with its proper scope for the unhampered expansion.

But for this purpose it would be necessary for individuals and groups to attain the definite spiritual vision. In other words, the soul must be roused to take an active interest in the affairs of the body and mind. The relation of the '*atman*' to the mind and body in his present conditioned state will have to be reversed. The soul must be made conscious of his true nature. Philosophers and scientists have not hesitated, in theory at any rate, to deny the very existence of the '*atman*' as the entity

possessing natural authority over the body and mind. As the soul is naturally interested for putting the higher and permanent interests above all temporary concerns he should pay more attention to those teachers who are in a position to enlighten him in regard to them, by ignoring the reactionary opposition of confirmed votaries of our lower nature.

Sree Viswa-Vaishnava-Raj Sabha is sending out to the West a party of preachers for carrying the Message of Sree Krishna Chaitanya to those civilised peoples. The Message tells us that the Scriptures offer the definite and detailed information about the nature and function of our inner selves and also how our '*atman*' may attain the condition of his functional activity. The preachers that are being sent to carry this Message to the Western peoples are devoid of all worldly ambition. They have offered themselves voluntarily for lifelong practical schooling under the unconditional direction of those whom they recognise as being possessed of dispositions similar to their own. They are going to the West for seeking such persons as part and parcel of their schooling.

Those who are habituated to set all stores by the limited concerns of this world might hesitate to appreciate the motive that has led the Sabha to extend their preaching activities to the peoples of the West who are admittedly superior to the inhabitants of this country in every respect. They may contend that the people of this country have everything to learn from and nothing to teach those more civilized peoples. The preachers who have been selected for carrying the Message of Sree Krishna Chaitanya to the civilized peoples of the West, are well-known to the theistically inclined public of this country as representing by their words and conduct the standard required of the *bona fide* preacher by the scriptures. Any person who fully offers himself to the service of the Absolute is fit to carry His Message irrespective of his worldly merits or demerits. This is so because no *bona fide* servant of the Absolute can have any ambition of setting up as an instructor on his own account. He is simply the bearer of the Message of His Divine Master. He is fully aware that the Master has the Power of making His Own Message heard through His unworthy agent if He is so willing and that nothing else can enable the proper delivery and sympathetic reception of the Divine Message.

The call to send out the preachers to the West is justifiable by every higher consideration. There can be no limiting conditions to the activities of the real servant of Krishna. The accepted servant of Krishna is not accountable to any other authority save

and except the authority of the *bona fide* servants of the Supreme Master. The *bona fide* preachers of the Word of God are guided by the Word Himself Whom they are permitted to serve. The Word is identical with Krishna, the Absolute Autocrat, and He brooks no rival.

Public opinion or any other limited mundane interest is not the source of the mandate of the preachers of the Word of God. The Word is the only Master to be served by all entities including public opinion. The service of the Word is attainable by the Causeless Grace of the Word Himself. Those, therefore, who are unduly diffident of the success of the Gaudiya Mission to the West, may take heart from the thought that the preachers are going out on the service of the Most High for delivering the Message of their Master to His servants. They are going to the West for serving the servants of Krishna. They never pose as masters and instructors. They are tried servants of the Absolute in word and deed and they will be enabled to discharge their high duty by the Grace of their Master Whom they are accustomed to serve with a sigleness of purpose by abstaining from all activities on their own account.

Sree Vyasa Puja Response

(ii)

(Substance of the speech of Editor in reply to printed addresses presented to him on 19-2-1933)

'OBEISANCE to Sree Guru Who opened my eyes sealed with the gloom of ignorance by means of the spike of the collyrium of knowledge'.

I have nothing to say of my own. The lotus feet of my Guru have employed me for the purpose of conveying to the world those words whom he has revealed to me in his office of bearer of the Message of the Absolute. But I am altogether unworthy. I have no linguistic attainment. The absence of

capacity for all matters is my possession. The Mercy of Godhead alone may protect such an unworthy person.

If I had any previously acquired possessions in the shape of good works I might have advanced my legitimate claims to the same. But as a matter of fact I am wothless in every way. Sree Krishna Chaitanya Deva has instructed me to be humbler than the blade of grass which is trodden by cows, asses, and other animals. He has told me to be lower than the most insignificant blade of grass. But I have not succeeded in being so.

Although as a matter of fact I am really less than the grass, although I have had the further privilege of hearing from the lips of my former Guru that I am more impious than Jagai and Madhai, lower than the lowest worms bred in offal, am the cause of lessening the virtues of those who chance to hear my name and of making one who takes my name commit an act of impiety; yet an over-weening vanity has taken possession of me. I fail to find that the whole world is engaged in the service of *Vishnu*. Many a person of this world, on noticing my aggressive wickedness, strive to put down the same. On many occasions I misappropriate a good deal of their useful time. I have so little command over the languages of mankind that it takes me a long time to make them understand a single topic of mine. Thus I have to talk constantly and a good deal.

At times the thought strikes me that all persons are serving Hari, only I myself am left out. At other times I wonder whether the world abounds with extremely cruel persons who refuse to emply me in the service of Hari by noticing my weaknesses. Perchance there be many persons for tending my diseased body and mind. But there are very few persons who are prepared to help me in serving Hari. Fiftynine years of my life have passed away. Numberless persons have blessed me, desiring that I may live my full sixty summers in this world. But I have not been able to serve Hari. If I would have served Hari many persons of this world would have been in a position to reciprocate and might have thereby helped me to be happy. I have failed to be humbler than the blade of grass and more forbearing than the tree. I am not able to chant the name of Hari twentyfour hours out of the twentyfour. I have to waste a good deal of time for resting myself. I often try to practise the service of Hari, but in lieu of the service of Hari the active desire for the enjoyment of the things of this world engrosses me. I am busied with the thought that the world is missing the service of Hari. But I have no attention to devote to the fact that I myself have missed altogether the

service of Hari. It is just like the needle finding fault with the sieve. This is the result of my being engrossed with entities other than Hari. My sad condition has accrued from the fact that I do not exercise my mind in every way on the subject of the service of Hari. May you take warning from my sad lot never to swerve from your devotion to discourses of the service of Hari.

Many lines of thought are current in this world. Sreemat Bhagabat declares that the Substantive Reality, Who is Indivisible Knowledge, is designated by the terms *Brahman* (the Great Nourishing Principle), *Paramatma* (the Supreme Soul) and *Bhagaban* (Possessor of all poteney). The Entity Himself is Unitary Knowledge. In Indivisible Knowledge there are no dividing differences, but there is variegatedness. The Substantive Principle is One, but is being realised from three different points of view. The Entity of Non-bifurcate Knowledge does not produce different impressions of Himself. If any one imagines the Entity of the *Brahman* as being different from the Possessor of all potency, or as a limited entity, such speculation will prevent the realisation of the Entity of Indivisible Knowledge. There are many persons who are busy to reduce the Entity of *Brahman* to a principle devoid of all distinctive features. They are anxious to saddle the *Brahman* with restrictive speculations having their reference to the unwholesomeness of the limited concrete.

The *Geeta* has the following, 'Solid, liquid, fire, air, space, mind, intelligence, ego,—these are My eight-fold mundane Potency. Know that there is My Transcendental Potency Who is quite different from these. The individual soul is of the essence of the Transcendental Potency Who upholds this mundane world'.

Here on this mundane plane we are attending to speculations regarding animate and inanimate entities. We designate inanimate entities as non-sentient or material. The thought, that in this world we are eligible for lording it over an entity that is void of animation, having a strong hold on us, an innate perverse speculative tendency to the effect that the word *Brahman* also is capable of being reduced to the same category, engulfs us in the depths of sure annihilation with the fell virulence of the tubercular disease. It is only when we are in the clutches of such deadly speculation that we are goaded thereby to postulate a *Brahman* independently of any reference of identity with *Bhagaban* and *Paramatma*. But the *Brahman* is such by His greatness and Nourishing Function. 'The Entity Who is Greatest of all' on a

comparative estimation is denoted by the conception represented by the word *Brahman*. The term *Brahman* involves the elimination of all erroneous impressions regarding the Entity. The thought that what is left out by the conception of the *Brahman* is to be retained in the conception of the *Paramatma* leads to the postulation of All-pervasiveness (*Bhuma*). The line of thought of those who conclude the world to be unreal by depending on realistic speculation derived from the gross external environment, has in view only the consideration of the outcome of our present limited perceptual experiences.

We are debarred from the view of the Substantive Entity. We are spectators of the transformation of the Potency of the Substantive Entity. We are receiving the opposite impression, due to the functioning of time. One particular thought suffers transformation by the operation of other speculative currents. Whatever is sought to be circumscribed within the limits of conception, tends to lose its entity. The process of incarceration within the four-walls of limited speculation has engendered numerous diverse mentalities in man. The following episode having reference to the perverted mentality that has manifested itself by reason of the continued prevalence of the complementary desires for enjoyment and abnegation of material entities, is to be found in Srimat Bhagabatam,—"(Sree Vyasadeva) found in his pure mind, completely concentrated by the process of devotion, the Plenary Person and also *Maya* (the deluding Potency), the latter in a position of condemned dependance on Him, by whom (*Maya*) completely infatuated the individual soul, although transcendental, imagines himself to be constituted of the triple mundane quality and undergoes the unwholesome consequences of mundane activities in the state of such delusion. He saw that complete subsidence of all these evils is brought about by the realised spiritual service of the Transcendent. The great sage, thereupon, penned Srimat Bhagabatam in which he recorded his realisations of pure theism which had been unknown to man before and by listening to which with submissive attention the hearer is sure to experience the awakening of the aptitude of the service of the Supreme Person Sree Krishna resulting in the cessation of all sorrow, infatuation and fear.

Those who are averse to the service of Sree Krishna are liable to be overpowered with sorrow which is caused by one's addiction to entities other than Krishna. We are victimised by sorrow, delusion and fear. Godhead is not an entity to be enjoyed. So long as this fact

is not perceived there is no realisation of the nature of transcendental service (*bhakti*). Every form of the so-called service of this mundane world is contemptible. If we engage in the service of the entities of this material world we shall be spat upon by the abnegators of worldly enjoyment. If we serve dogs we are dubbed '*bhangis*'. Those who serve horses are called 'grooms' by way of contempt. Those who give their services to skins are '*chamars*'. By serving in this manner the particular mundane entities, we incur the disapprobation of others. This misfortune has befallen us by reason of being adepts in the knowledge of little entities in default of the knowledge of the *Brahman*. But Godhead is supremely Merciful. For our sake He is pleased to cause the descent of the tidings of the realms of the fourth to infinite dimensions even to this poor world of three dimensions.

By adopting the thought of Bodhayana Rishi, Acharyya Lakshmandesika applied himself to the promulgation of his teachings regarding the spiritual and material worlds and their Divine Regulator (*Iswara*). But the Lord of the spiritual is also Lord of the inanimate. One of His potencies displays the characteristic of eternally uneclipsed cognition. Another potency offers the face of eclipsed cognition. It is this latter which prevents us from attaining the proper, i. e., undivided, view of the Entity Himself.

The Divine Entity is Transcendent. He is located above the scope of all knowledge derived through the physical senses. That Entity alone is styled 'Divine' Who is not limited within the scope of the senses of man. That which is liable to fall a victim to the clutches of human senses is the idol, no matter whether it has the abstract or the concrete form. Such entity is a mere concoction. If we get rid of a certain measure of foolishness the whole of our ignorance is not immediately dispelled. The conception of the *Brahman* that is obtained by the process of differentiation from the conceptions of the entities of the mundane world, is a negative entity. It is a proper procedure to seek to eliminate the unwholesomeness of matter. But this is not the whole affair. It is certainly improper to maintain that the transcendental is material. But neither need we suppose that the Absolute is the *consequence* of the subsidence of mundane relativity. What we require is substantive declaration and not mere negative speculation. The Words of Sreeman Mahaprabhu, of Srimad Bhagabatam, offer this Absolute Positivism and not the conditional positivism of Auguste Comte.

The mundane world is the function of a particular potency of Godhead. That potency is located in His external

body. When our brains are stupefied by the working of the potency belonging to the external body of the Divinity we are apt to think that we might be benefited by the postulation of a theory of Divine Descent by the exercise of our animal impulses through the processes of anthropomorphism or zoomorphism. If we choose to imagine any inanimate entity or any man to be Godhead we would be put to difficulty.

It is necessary to engage ourselves in the quest of the Transcendental Entity. He is by no means any lump of flesh which is constituted of matter.

(to be continued)

Gaudiya Society

A short but in every way most remarkable article bearing the above name has been published in the Gaudiya of April 15. The article is from the pen of Mahamahopadeshak Pandit Srijukta Ananta Vasudev Para-Vidyabhusan B. A. The present discourse is suggested by and based on the said article.

The Hindu society is organised on a professed religious basis. This is anomalous to modern thinkers. In no modern country society is without some sort of representative arrangement for regulating itself as it likes. No modern society would submit to be regulated by an unchangeable code that had its origin and application in ancient times. Modern society is also ruled more by tacit conventions and not by any rigid codes. If the social convention is not observed by an individual he suffers from social boycott which is, however, not enforcible by any authority. But social opinion in matters of etiquette and morals has nevertheless a tremendous and tangible effect on the stubborn recalcitrant. Social opinion has nothing to do with the doctrines of religion, nor is it enforced directly or indirectly by any individual or group possessing a superior religious status. In India and most Eastern countries society is more or less under the control of classes that ultimately derive their powers from religious sanction. There are elaborate codes, which are as unchangeable and as authoritative as any doctrine of religion, for regulating the minutiæ of social and individual life

and often in a manner that is not at all applicable to modern conditions.

The Hindus possess a great affection for their social organisation which they identify with the *Varnashrama* system of the scriptures. The term *Varnashrama* itself is variously explained. The more orthodox explanation is as follows. '*Varna*' means literally 'colour, quality or disposition.' '*Ashrama*' means, in this case, 'stage of life.' The *Varnashrama* system refers to classification of society on the bases of 'disposition' and 'stage of life.' The dispositions permissible within the system are four, *viz.*, (1) that of the *Brahmana*, (2) that of the *Kshatriya*, (3) that of the *Vaisya* and (4) that of the *Sudra*. They may be rendered as (1) intellectual, (2) political, (3) industrial and (4) servitorial dispositions respectively. The 'stages' are also four, *viz.*, (1) that of the *Brahmachari*n, (2) that of the *Grihastha*, (3) that of the *Banaprastha* and (4) that of the *Yati*. These correspond to (1) student life dedicated to the service of Godhead, from 8th to the 36th year, (2) house-holder or married life up to the 50th year, (3) life after renunciation of the world, dedicated to the service of Godhead, outside the family, and (4) life as a *sannyasin* or peripatetic teacher of religion without worldly ties. None but a *Brahmana* can be a teacher of religion.

This classification of society according to disposition and stage of life is supposed to be the precursor of the caste system of the present day. The caste system divides Hindus into a very large number of hereditary groups bearing a confusing variety of designations. The connecting link between *Varnashrama* and caste, which latter is based on the principle of heredity and exclusiveness in matters of social intercourse, is supplied by the words *Brahmana* and *Sudra* which occur in both systems. In the *Varnashrama* system the *Sudra* has no access to the scriptures either as student or teacher. He must be a dependent on a member of the three higher *Varnas*. But as classification into *Varna* and *Ashrama* was by individual disposition and stage of life and not by birth, no one was eligible for the higher grades of social life by the mere fact of high birth. The status of a woman was that of her parents, and, after marriage, of her husband.

In regard to the method of recruitment caste Hindus are under the impression, and this is the present practice in the caste system, that the *Varna* of a person was always determined by that of his parents. This would make 'disposition' identical with 'heredity'. Given that the life of every individual member of a society is strictly regulated, birth carries a very

definite cultural possibility. The life led by a *Brahmana* is distinctively on a very high level and different from those that are obligatory on the other sections. Would it be quite unreasonable under these circumstances to show a decisive preference to the children of *Brahmana* parents in settling the *Varna* of a new-born? In the codes great importance is attached to the purity of seminal descent.

But the *Varnashrama* system was nevertheless not an arrangement of the type of the castes. The specific disposition of the individual was always admitted as the real test of *Varna*. Birth in a higher grade was only a presumptive evidence of the presence of the corresponding disposition. But recruitment was distinctly of the individual and by the test of disposition alone. Even Manu, who is the favourite authority of caste Hindus, is quite explicit on this point. He says that by birth every one is a *Sudra*. It is after and in consequence of the *samskara of upanayana* or admission to spiritual pupilage that a boy obtains the status of the twice-born. That very word '*twice-born*' shows that the *first* birth, which is common to all, is *not* the cause of the status.

Recruitment to the higher grade, i. e., to the status of the twice-born, was effected by the method of the *samskara of upanayana* or admission to spiritual pupilage. What was the condition to be fulfilled for such admission? There are many texts, and not a single text that contradicts them, that the condition to be fulfilled was that of disposition. Those who possessed a natural leaning for the truth, were alone judged eligible for the study of the Scriptures (the *Veda*).

But all those who were admitted to the study of the scriptures were not *Brahmanas*. The purely intellectual section of these pupils alone was given the status of *Brahmanas*. Those among the students who devoted themselves exclusively to the quest of the Absolute Truth were the *Brahmanas*. Those who showed also an aptitude for politics were *Kshatriyas*. Those who possessed over and above their spiritual taste a natural aptitude for industrial pursuits were drafted as *Vaishyas*. All these three sections of the twice-born, however, had this in common that they possessed genuine preference for the Absolute Truth. Those who did not show such natural preference for the Absolute Truth were regarded as really insincere and disloyal and were not allowed to have an independent status within the society. They were admitted into the *Varnashrama* society on one condition, *viz.*, that they must submit to render *personal* service to the members of the three higher groups. On this condition alone the insincere

person was permitted to be the lowest member of the society. Thus was formed the class of *Sudras*. If an insincere person refused to place himself under this regulation, he was not allowed to be a member of the *Varnashrama* society. He was treated as an alien. Such persons might be either simply outside the pale of society (*antyaja*), or might possess a positive repugnance to the *Varnashrama* system (*mlechcha*).

A person admitted to the status of the twice-born was not free to conduct himself as he liked. If a *Brahmana* did not lead the fully regulated life of a *Brahmana* as laid down in the codes he was liable to be degraded to the status of a *Sudra*, even during his life-time, along with his children. Conversely the status of a person could be improved, and would be improved on principle, if he developed decided eligibility for the higher life. Even a *Sudra* could be raised to the highest status of a *Brahmana* by the application of this principle. Manu disowns *Brahmanas* who are *Brahmanas* only by the possession of their sacrificial thread. This shows that the hereditary principle was gaining ground, from a very early period, against the better judgment of the people. As a matter of fact heredity must have always been a very strong consideration in practice. It tended to become more and more the only consideration both in practice and theory. As soon as heredity was established as the only test of recruitment to the status of the twice-born the inducement for living up to the requirements of the higher status was necessarily weakened and gradually eliminated. The arrangement thereby degenerated into a kind of caste system. But the caste system is nevertheless not the result of the mere degeneracy of the *Varnashrama* organisation.

There must have been a violent disturbance and subsequent regrouping of society on new principles unknown to the *Varnashrama* society, by persons who might have been influenced by hazy ideas of the by-gone days. Hereditary *Brahmanas*, in reconstructing society from heterogeneous groups with barbarous manners and customs after a period of social anarchy, fashioned the caste sysetm for meeting the new requirements of the nation. It is to this Age that the origin of the earliest of the current *Smarta* codes should be referred. These facts may also be put as follows in the vocabulary of the *Puranas*.

Brahma is the first ancestor of man and of all entities. The descendants of Brahma are *Brahmanas*. These descendants are of two orders, *viz.*, (1) his seminal posterity and (2) his spiritual posterity. The *Rishis* prided themselves on seminal descent from

Brahma. They split up into the groups of *Kshatriya*, *Vaishya*, *Sudra*, *Antyaja*, *Mlechcha*, etc., according to differences of qualities and secular occupation. The spiritual descendants of *Brahma*, instead of designating themselves by seminal descent from any particular *Rishi*-ancestor, offer to be classed by the test of individual disposition evidenced by the possession of the requisite quality and by vocational aptitude.

Gaudiya or Madhva Gaudiya society is the community of the spiritual descendants of *Brahma*. *Gaudiya* society is regulated by Sree Haribhakti-vilas in consonance with *Brahma-Vidya* or transcendental knowledge, with the proviso that if the secular sciences devote themselves to the quest of the transcendent they thereby cease to be classed as secular. But otherwise there is a categorical distinction between the secular and the spiritual.

The secular *Vidya* and the regulative codes based thereon are studied and followed by the *Rishi-kula* who pride themselves on their seminal descent from Brahma. This society, as we have surmised above, attained its supremacy by the gradual decay of the spiritual association of *Varnashrama* system and by the complete victory of the secular out-look after a national calamity itself brought about by spiritual degeneracy. This society is regulated by *Sankara-Gaudiya* and *Kamalakar-Raghunandan* lines of thought. Both of these lines are purely secular thought in its complimentary distinctive and constructive aspects respectively.

The Madhva Gaudiyas do not subscribe to the either line of the secular thought which dominates the *Smarta* Hindu society. Any attempt to force Madhva Gaudiyas to adopt secularism in the name of the religion of the *Vedas* and *Upanishads* is, therefore, both disingenuous as well as a grave offence against the true principles of religion.

The Madhva Gaudiya communion does not also identify itself with Madhva Society regulated by the thought which finds expression in such codes as *Sadachar-smriti*, Chhalari Nrisimhacharyya's *Smriti*, etc. The Madhva thought is undoubtedly theistic and quite distinct from and antagonistic to the secularism of *Kamalakar-Sankara*. But the Madhva Gaudiyas follow the thought of Sree Chaitanya Deva. They are by no means regulated by the codes compiled by *Raghunandan* and *Kamalakar*; nor do they subscribe fully to the codes of the Madhva school. It is only persons, who are not sufficiently well-informed about the extent and nature of the differences between the codes of the various communities, who are liable to commit the blunder of supposing them to be equally binding on all.

Sree Madhabendra Puri is the first propounder of the distinctive Madhva Gaudiya line of thought in the domain of pure theism. This is definitely traceable and is a historical fact. In the same chain are Sree Sanatana, a scion of a Karnata Madhva family, his disciple Sree Rupa, belonging to the same lineage, and also *Sree Rupa's* disciple Sree Jeeva. Madhva Gaudiyas take their stand on the spiritual thought of Sree Rupa who sprang from a Karnata Brahmana family domiciled in the country of Gauda

The Madhva Gaudiyas have no concern with the affairs of the various castes and sects that are found now-a-days in Bengal. They have nothing to do with the secular aims and aspirations of any groups or individuals. The history of the different contemporary castes and sects of this country is to be found in the records of the later *Puranas* and other works. These books also describe in detail the objects and methods of those organisations which are quite different from those of the Madhva Gaudiya society. But those organisations are periodically seized with a violent desire for bringing the theistic societies within the jurisdiction of codes intended for regulation of themselves. The spiritual societies are anxious not to permit the suppression of their spiritual interests by any such procedure. They stand for the unimpaired preservation at all costs of their categorical distinction against the mundane outlook on life represented by the *Smarta* codes.

Proceedings of the Thirty-ninth session of Sree Nabadwip-Dham-Pracharini Sabha

(*continued from p. 314, April, 1933*)

Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj thanked the following gentlemen,—Sree Narasimha Brahmachari ; Sree Madangopal Brahmachari ; Pandit Sripad Nabinkrishna Paravidyalankar, Bhaktisastri, Sampradayavaibhavacharyya (for his whole-hearted service of the Gaudiya and publication of devotional works) ; Srijukta Kulashekhar Brahmachari, Srijukta Anadikrishna Brahmachari, Srijukta Baradaraj Brahmachari (for

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Pandit Sripad Sundarananda Vidyavinode B. A. conveyed the thanks of the Sabha to—Srijukta Bisweswar Das B.A., Srijukta Narayan Chandra Mukhopadhyaya, Srijukta Manindra Chandra Acharyya Kalakovid ; Srijukta Benoy Bhusan Bandyopadhyaya, Calcutta ; Srijukta Jitendra Nath Mukhopadhyaya Bhaktyashram ; Kaviraj Srijukta Syamadas Vachaspati, Calcutta ; Kaviraj Srijukta Jadunath Kaviratna ; Dr. P. Nandi M. D., Calcutta ; Dr. A Chakravarty M. B. and his wife ; Dr. Srijukta Haridas De, Homœopath ; Srijukta Hari Das Saha M.A. senior Professor of Science, Dacca Intermediate College ; Srijukta Biraj Mohan De Bhaktibhusan, Proprietor Monomohan

Press, Dacca; Srijukta Dinesh Chandra De, Proprietor Dacca Union Press; Pandit Srijukta Sachindra Chandra Chakravarty Kavya-Vyakaran-Samkhaya Vedantatirtha, Sudarsan Vachaspati; Srijukta Indubhusan Chowdhury; Srijukta Haripada Das and Srijukta Suresh Chandra Sarcar.

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Srijukta Nimananda Sevatirtha B.Ag., B.T. (for vigorous propaganda in Assam); Srijukta Kishorimohan Bhaktibandhab B. L. (for service to Nadia Prakash etc.); Pandit Srijukta Nandalal Kavyatirtha Vidyasagar B. A. and the following students of Thakur Bhaktivinode Institute—Sriman Nagendranath Bhattacharyya (Class VI) Sriman Rabindranath Bandyopadhyaya (Class VII); Sriman Uddhabananda Das and Sriman Sudhir Chandra Sen (Class III) (for loyally serving Sree Chaitanya Math).

Pandit Srijukta Binodebehari Brahmachari, Kritiratna offered thanks to :— Srijukta Subhabilas Das Adhicari and Srijukta Nandakishore Das Adhicari (for sincere services of Thakur Bhaktivinode Institute); Srijukta Nakuleswar Roy (for making an unconditional gift of the rights of the *Samadhi* of Sree Srila Gourkishore Das Gowami Maharaj); Srijukta Kshetra Prasad Adhicari Bhaktibhusan ; Srijukta Kshetra Mohan Chakravarty alias Rajprakash Brahmachari (for gift of lands to Sree Purushottam Math, Puri).

His Holiness Tridandi Swami Srimad Bhakti Hridaya Bon Maharaj on behalf of the Sabha referred to the sudden demise of Hon'ble K. B. Rangaswami Aiyangar M. L. A., Member of the Council of State and Chief Trustee of the Temple of Sree Ranga Swami at Sree Rangam, as a great loss to the cause of the Mission. The deceased had listenedto the discourses of the Editor at New Delhi and had promised to install the Foot-prints of Sree Gauranga in the Temple of Sree Rangam in commemoration of the visit of the Supreme Lord to that famous shrine, shortly before His departure from this world.

Mahamahopadesaka Sripad Sundarananda Vidyavinode on behalf of the Sabha in referring to the departure from this world of Srijukta Bepinbehari Mitra Vidyabhusan of Jorabagan, Calcutta said that his services to the Mission are embodied in the *Bhaktibhusan Toran* on the bank of Sree Gaurkunda at Sridham Mayapur.

Upadesaka Sripad Pranabananda Pratnavidyalankar referred to the departure from this world of Dr. Kunjabehari Jyotirbhusan of Swarupganj an old member of the Sabha.

References were made to the impending departure of Their Holinesses Srimad Teertha and Bon Maharajas

on a tour of propaganda to the Western countries. By permission of the President Sripad Yadubar Das Adhikari M.A., B.L., read an address to Their Holinesses on behalf of the devotees of Sree Chaitanya Math. His Holiness Srimad Bon Maharaj replied suitably to the address, on behalf of the preachers proceeding to England. Sriman Sambidananda Das Adhikari M.A. who is accompanying Their Holinesses, was also mentioned in the address.

Persons, who during the year have rendered services pleasing to Sree Gaursunder, were awarded by Sridham Pracharini Sabha titles and designations expressive of devotional aptitude in appreciation of their services. The titles awarded and the names of their recipients are as folllows : —

The title of Mahamahopadeshaka awarded to :—

Acharyyatrika Sripad Kunja Behari Vidyabhusan Bhagabatratna.

Sripad Anânta Vasudeb Paravidyabhusan B. A.

Sripad Sundarananda Vidyavinode B. A.

Sripad Narayandas Bhaktisudhakar Bhaktisastri, Sampradayabaibhavacharyya, M. A.

Mahopadeshaka

Sripad Aprakrita Bhaktisaranga Goswami, Bhaktisastri.

Sripad Yadubar Dasadhikari, Bhaktisastri, Sampradayabaibhavacharyya M.A., B.L.

Sripad Nimananda Das Adhikari, Sevatirtha, Bhaktisastri B.Ag., B.T.

Upadeshaka

Sripad Hayagriva Brahmachari, Bhaktisastri.

Sripad Siddhaswarup Brahmachari, Bhaktisastri.

Sripad Pranabananda Brahmachari, Pratnavidyalankar.

Sripad Atindranath Vedanta Vachaspati.

Title	*Recipient*
Bhaktisourabh	Srijukta Bhababandhachchid Das Adhikari
Bhaktisasanka	Jaigopal Das Adhikari
Bhaktimangal	Gaurchandra Bandyopadhyaya
Bhaktinidhi	Radhagovinda Das Adhikari
Bhaktiswabhab	Ramanath Goswami
Bhativivriti	Nrisinhananda Brahmachari
Bhaktitula	Nandagopal Brahmachari
Bhaktipataka	Radheshyam Brahmachari
Bhaktituhin	Bankabehari Das Adhikari
Bhaktilochan	Nimaidas Adhikary
Bhaktikula	Bilas Bigraha Das Adhikari
Bhaktinischaya	Revati Raman Brahmachari
Bhaktimadhur	Mukunda Gopal Das Adhikari

Title	*Recipient*
Bhaktikushal	Beer Chandra Brahmachari
Bhaktiketan	Benoy Bhusan Bandopadhyaya
Bhaktilalama	Radhaballabh Brajabasi
Bhaktibodh	Dinesh Chandra De
Brahmabarchas	Sir Devaprasad Sarvadhikari
Bhaktibhusan	Rai Saheb Lala Dwarkaprasad
Bhaktipradhan	Thakur Saheb Tikam Singhji
Bhaktimartanda	Srijukta M.R Ry. C.K. Madhusudan Rao
Bhaktikshema	M.R.Ry.C.V. Krishna Swami Aiyar B.A.
Bhaktilalat Oudh	Behari Lal Kapur M A.
Bhaktibishrambha	Rai Saheb Tarapada Roy B.A.
Bhaktipratap	Kamini Mohan Rai Choudhury
Bhaktivikrama	Mohini Mohan Rai Choudhury
Bhaktikumud	Kamini Kumar Sarma Choudhury
Bhaktiyotra	Srinibas Das
Bhaktitilak	M.R.Ry.Y. Jagannadham B. A.
Bhaktisuri	Nishikanta Moulik

The anniversary meeting of the Sabha was attended by a very large number of members. Among those present were the following :—

Tridandi Swami Srimad Bhakti Pradip Teertha Maharaj, Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj, Tridandi Swami Srimad Bhakti Bijnan Ashram Maharaj, Tridandi Swami Srimad Bhakti Hridaya Bon Maharaj, Tridandi Swami Srimad Bhakti Prakash Aranya Maharaj, Tridandi Swami Srimad Bhakti Sri Rup Puri Maharaj, Tridandi Swami Srimad Bhakti Swarup Parbat Maharaj, Tridandi Swami Srimad Bhakti vaibhav Sagar Maharj, Acharyyatrika Sripad Kunja Behari Vidyabhusn, Bhagabatratna, Pandit Sripad Ananta Vasudev Paravidyabhusan, Pandit Sripad Sundaranand Para-Vidyavinode, Pandit Sripad Paramananda Brahmachari, Vidyaratna, Sampradayavaibhav-acharyya, Pandit Sripad Atul Chandra Bandyopadhyaya, Bhaktisaranga Goswami, Bhaktisastri; Adhyapak Sripad Naryandas Bhaktisudhakar, Bhaktisastri, Sampradayavaibhavacharyya M. A, Sj. Yadubar Das Adhikari, Bhaktisastri, Sampradayavaibhavacharyya M. A., B. L, Sj. Radha Govinda Das Adhikari, Pandit Sj. Pranabananda Brahmachari Pratnavidyalankar, Pandit Sripad Nabin Krishna Vidyalankar, Bhaktisastri, Sampradayavaibhavacharyya, Pandit Sripad Ram Gopal Vidyabhusan M.A., Sj. Sambidananda Adhikari, Bhaktisastri M.A., Pandit Sripad Haripada Vidyratna M. A., B. L., Sj. Nimananda Dasadhicari B.Ag., B T. Pandit Sj. Kishori Mohan Das Adhicary, Bhaktibandhab B. L., Sripad Bhababandhachhid Dasadhicari B. L.,

Retired Dr. Sj. Jogendra Nath Mukherjee, Bhaktiratna ; Sj. Sakhi Charan Roy Bhaktibijaya, Sj. Narahari Brahmachari Seba-vigraha, Sripad Binode Behari Brahmachari Kritiratna, Sj. Atindra Nath Boudyopadhyaya, Vedantavachaspati, Editor "Daily Nadia Prakash" ; Mahananda Brahmachari, Bhaktyaloka ; Sj. Bir-Chandra Brahmachari, Bhaktisastri ; Dr. Sj. Krishnakanti Brahmachari, Bhaktikusum, Bhaktisastri ; Sj. Nanda Gopal Brahmachari, Bhaktisastri ; Sj. Subha Bilas Dasadhicary, Sj. Aghadaman Brahmachari, Bhaktisastri ; Dr. Sj. Nagendragopal Biswas. M. B., Sj. Pratul Chandra Mitra, Jorabagan, Sj. Gopal Chandra Roy, Bhaktiratna. Sj. Nityagopal Ghosh, (Merchant.) Sj. Benoy Bhusan Bandopadhyaya. Sj. Nripendra Nath Mazumder. Sj. Bisweswar Das B. A. Head, Master, Thakur Bhakti Vinode Institute (Sreedham Mayapur), Sj. Bhudev Chandra Brahma, Bhaktisastri ; Sj. Ananta Deb Brahma, Sj. Manindra Chandra Acharyya, Kalakobid, Sj. Avidya Haran Dasadhicari, Sevavandhab., Sj. Jadunandan Dasadhicari, B. A., Sj. Satyanjan Sen M. A., B. L ; P. W. D. Engineer, Krishnagar. Sj. Purna Chandra Mitra, Retired Police Sub-Inspector ; Sj. Satish Chandra Banerjee, Retired Seristadar, Khulna ; Sj. Ram Chandra Das, Zeminder, Midnapore ; Dr. Sj. Ashutosh Mukherjee, Sj. Durga Mohan Mukherjee, Sj. Brindaban Chandra Bhattacherjee (Resident of Sreedham), Sj. Suresh Chandra Bhattacherjee, Teacher, Barrackpore ; Sj. Abinash Chandra Mazumder, Sj. Amarendra Nath Biswas, Sj. Janardan Ghosh, Sj. Acharyyadas Devasarma, Sj. Jatindra Nath Acharyya, Vidyaratna, Siddhantasastri ; Sj. Bishnudas Adhicary, Sj. Pratapchandra Sasmal, Sj. Amarendra Nath Mandal, Sj. Amrita Lal Mandal Sj. Prankrishna Pariah, Bhaktisastri ; Sj. Srikrishna Sj. Pariah, Sj. Subash Ch. Basu, Sj. Indu Bhusan Dey, Sj. Haripada Mukherjee, Sj. Satish Chandra Saha, Sj. Indu Bhusan Bose Sj. Nibaran Chandra Bhar, Sj. Narottam Dasadhicari, Bhaktisastri, Dhanbad ; Sj. Panchanandas Adhicari, Sj. Kali Pada Bose, Mr. Banerjee, Sj. Jagadish Mitra, Sj. Hrishikesh Basu, Sj. Gangacharan Das, Sj. Probodh Kumar Das Adhicari, Sj. Pyari Mohan Sen, Dr. Sj. Sashi Kanta Das Gupta, Sj. Haripada Guin, Retired Head Asst, Nadia Collectorate ; Sj. Bamandas Basu, Sj. Brahmadas Goswami, Bhaktisastri ; Sj. Hare Krishna Das Adhicari, Sj. Jati Raj Das Adhicari, Sj. Bhujanga Bhusan Mitra, B. L., Sj. Suresh Chandra Biswas, Post Master, Sreedham Mayapur ; Sj. Ishan Prabhu Das Bhakti-Vigraha, Sj. Sarat Chandra Ghosh. Sj. Abhimanyu Das, Sj. Dhirkrishna Brahma-

chry, Sj. Joygopal Dasadhicari, Sj. Haripada Dasadhicari, Sj. Atindriya Bhaktigunakar, Upadeshak Pandit Sj. Gourdas Brahmacari Kabya-Vyakaran-Tirtha, Hd. Pandit, Thakur Bhakti Vinode Institute ; Sj. Sibendra Nath Das Gupta. B. A., Telirbagh, Munshiganj ; Sj. Pyari Mohan Brahmachari ; Sj. Swadhikaranauda Brahmachari, Sj. Sajjananauda Brahmachari, Sj. Suryya Narayan Pandey, Bhaktisastri and many other gentlemen.

Sree Prataparudradeva

(ii)

(*Continued from P. 216, January, 1933*)

KING Prataparudra enquired (from Sarbabhauma Bhattacharyya), 'Why do all of them (the newly-arrived devotees from Gauda) hurry to the residence of Chaitanya without seeing Jagannath on their way ?' Bhatta said, 'It is no doubt the procedure of natural love that they are so anxious for meeting Mahaprabhu. Their plan is to meet Mahaprabhu first and then to come for the sight of Jagannath in His Company.' The King said, 'Baninath, the son of Bhabananda, is taking *mahaprasadam*, from the Temple of Jagannath. More than half a dozen persons are carrying the same. They are taking it to the residence of Mahaprabhu. Why is such a great quantity of *mahaprasadam* required there ?' Bhatta said, 'Apprised of the coming of the devotees they are taking the *prasadam* at a hint from the Lord.' The king asked, 'The regulation of the *Tirtha* requires the new-comer to fast and shave. Why should they take food without following those rules ?' Bhatta replied, 'What you say is the function in accordance with scriptural regulations. But on the path of natural love for Godhead there is a more refined realisation of one's duty. It is the indirect command of *Iswara* that enjoins shaving and fasting. To take *prasadam* is the Direct Command of the Lord. Fasting is to be observed if there is no *mahaprasadam*. In this case there is the Command of the Lord and it is an offence to refuse the *prasadam*. Especially as Mahaprabhu Himself is serving the *prasadam* why

should they fast by foregoing so much more gain ? On a former occasion the Lord brought me cooked *prasadam*. I ate the cooked food in the morning sitting in my bed. One, into whose heart He mercifully sends the loving impulse, realises his entire dependence on Krishna and gives up the functions enjoined by the *Veda* and by custom. Says the *Bhagabat*, 'When Godhead is Merciful and manifests Himself to the soul of a person the latter gives up the judgment that makes him attached to the regulations of the *Veda* and of society.'

Then the king alighted from the terrace of the Palace and sent for both Kasi Mishra and the Padichhapatra. He ordered them too to provide comfortable lodgings, sufficient *prasadam* and every facility for visiting the shrines, etc., for all the followers of the Lord who had come to meet Him, so that they might not be inconvenienced in any way. They were advised by the king to carry out every Command of the Lord and to do His Wish even on a hint without waiting for explicit orders. He dismissed them after personally instructing them in the above manner.

Kasi Mishra and Padichha made their way to the presence of the Lord, greeted His Feet and introduced themselves to all the *Vaishnavas* who had newly arrived, in a becoming manner. They made their submission to the Feet of the Lord, praying for His Command for serving the *Vaishnavas*. They informed the Lord that they had arranged for the residence of all the devotees. They prayed for permission to provide *mahaprasadam* for all of them.

At this the Lord turned to Gopinath Acharyya, who was present, and directed him to take with him the *Vaishnavas* and show them their lodgings. Baninath was to supply *mahaprasadam* to all the *Vaishnavas*.

Kasi Misra and Padichha then took both Gopinath and Baninath with them. They showed Gopinath all the lodgings that had been arranged for the stay of the *Vaishnavas* and made over to Baninath an ample supply of *mahaprasadam*. Baninath soon returned to the residence of the Lord with a great variety of *mahaprasadam*. Gopinath also turned up after making the lodgings ready for occupation by the devotees.

The Lord then commanded the *Vaishnavas* to repair to their lodgings. They were to have their meal in the residence of the Lord where they were to meet again after bathing in the sea. Making their obeisance to the Lord the *Vaishnavas* went to their lodgings with Gopinath Acharyya. The Lord conducted Haridas in to the flower-garden attached to His own residence and assigned him a secluded cottage there for his stay.

In the evening the devotees met the Lord again in His residence. Rai Ramananda also came. The Lord then went to the Temple of Jagannath with all His followers. He began the *Samkirtanam* in the Temple after the evening *aratrika*, in four groups to the accompaniment of eight *mridangas* and thirty-two *karatalas*. The Lord Himself danced in the centre of the performer of the *Samkirtana*. The whole of Neelachala poured into the Temple to witness the function. The Lord then circumambulated the Temple of Jagannath, dancing. The four *kirtana-sampradayas* sang the chant forming two groups, one preceding and the other following the Lord. The Lord exhibited all the eightfold *sattvika* perturbations as He danced in the midst of the *Samkirtana*. Then the Lord made the procession take its stand behind the Temple and separated the four groups, each of which now sang independently of the others. Nityananda, Advaita, Bakreswar and Sreebas were selected to be dancers in their respective groups. The Lord was simultaneously Present in all the four groups.

King Prataparudra on receiving the tidings of the great *Samkirtana* in progress in the Temple mounted the terrace of his Palace with all his people to have a sight of it. The King's heart was touched by the wonderful spectacle and his longing for meeting the Lord exceeded all bounds. The *Samkirtana* in the Temple was performed by the Lord daily, as long as the devotees stayed at Neelachala.

The meeting of Sree Prataparudra with the Supreme Lord was brought about by gradual stages. The King in his anxiety to meet the Lord had written to Sarbabhauma from Cuttack at the time when the Lord returned to Puri from the South. Bhattacharyya wrote back to say that he had been unable to obtain the Command of the Lord for the proposed meeting. The King wrote to Sarbabhauma a second time requesting him to put his case before the devotees of the Lord and to seek their help in obtaining for him the Mercy of the Lord. The King wrote that it would not be possible for him to rule his kingdom if he was refused the sight of the Lord. He concluded his letter with the words that if Sree Gaursundar still continued to withhold His Mercy he had made up his mind to give up his throne, become a *yogi* and live by begging.

Bhattacharyya was filled with anxiety on receiving the King's letter and went to the devotees and told them about the King. He then showed them all the King's letter. The devotees were surprised, on perusal of the letter, by the great devotion of the King to the Feet of the Lord. But all said that the Lord would never agree to meet him and if

they spoke on behalf of the King the Lord would be grieved at such request. But Sarbabhuma pleaded the cause of the King and entreated them to request the Lord not for meeting the King but merely to submit the King's case.

Thereupon the devotees went to the Lord. But on their arrival in His Presence no one spoke, although they were fully willing to do so. The Lord said, 'What have you come to speak about? I see you wish to speak. But why do you not do so?'

Nityananda said, 'We wish to make our submission to you. We cannot rest till we speak out. But we are afraid in our minds to speak. We wish to speak nevertheless, whether it is proper or improper. The King has made up his mind to turn *yogi* if he does not meet You. He writes that he would wear the coin on his ears and turn beggar. He finds it impossible to apply his mind to the affairs of his kingdom without having a sight of You. He wishes to have the unobstructed sight of Your Beautiful Face and clasp Your Lotus Feet to his bosom.'

But although such entreaty touched the Heart of the Lord, yet outwardly He spoke cruel words. "It is then the wish of all of you to take Me to Cuttack from here and meet the King. Leaving out the spiritual point, such conduct will be condemned by the people. Not to speak of the people even Damodar will scold. I am unable to meet the King even if it be the command of all of you. I would meet the King if Damodar says it is proper".

Damodar said, 'You are Godhead and Your Own Master. What is proper or improper is perfectly known to you. I am a most insignificant *jeeva*. How can I prescribe the rule for You? You Yourself will meet him and I shall also see the same. The King loves You. You are subdued by love. His love will make him have contact with You. Although You, being Godhead, are Absolute Autocrat, yet by Your Nature You are entirely under the power of love'.

Nityananda replied, 'Who is there to propose that You should meet the King? But it is nevertheless the peculiar nature of persons in love that they give up life if they fail to obtain the cherished object of their desire. The wives of the sacrificial *Brahmanas* are the evidence. For the sake of Krishna they gave up their lives when they were forbidden by their husbands to meet Krishna. There is a method, if You approve of the same, for saving his life even if You cannot meet him. If you have the Mercy of giving him a piece of Your outer-cloth he will live in hope on receipt of the same'.

The Lord replied, 'All of you are extremely well-advised. Do what is good.'

Thereupon Lord Nityananda begged for a piece of the Lord's outer-cloth from Govinda. He handed it to Sarbabhauma. Sarbabhauma sent it to the King. The King's mind was gladdened on receipt of the cloth. The King worshipped the cloth as the Lord Himself.

Ramananda Rai then came from the South and prayed to the King for permission to stay with the Lord. The King gladly ordered him to do so, and also told him about his desire to meet the Lord. 'Mahaprabhu is extraordinarily Merciful to you. Try by all means to obtain His permission for me to have a sight of Him.'

Subsequently both of them came together to Puri. Rai Ramananda now joined the Lord. Ramananda submitted at the Feet of the Lord the loving devotion of the King and mentioned the King's case whenever there was an opportunity. Ramananda had been minister of the King and was well-skilled in the art of persuasion. He softened the Mind of the Lord by his descriptions of the love that was cherished by the King towards the Lord. Meanwhile the anxiety of Prataparudra for meeting the Lord became everyday more and more intolerable. Ramananda Rai then prayed to the Lord for showing His Feet to Prataparudra.

The Lord said, 'Ramananda, speak after due consideration. Is it proper for Me, being a *Sannyasin*, to meet the King? The begging *sannyasin* is a loser both ways by his meeting with kings. Leaving out the question of after-life, such conduct is sure to expose one to the ridicule of the people.'

Ramananda said, 'You are Godhead Himself and Your Own Master. There is no one of whom You need fear. You are not responsible to anybody.'

The Lord said, 'I am a *Sannyasin*, a member of a particular human *ashrama* (stage of regulated life). I am afraid of violating those external regulations, by My body, mind or speech. A point of ink on a white sheet of cloth cannot hide itself. Just so, the least lapse of a *Sannyasin* is sure to be commented on by all persons.'

Rai said, "You have delivered all the sinners. 'The Lord of the Elephants', the servant of Jagannath, is devoted to You".

The Lord said, 'The vessel full of milk becomes untouchable if but a drop of wine is put into the same. Although Prataparudra is full of all good qualities the single fact, that he bears the name of 'King', pollutes him. Yet if you desire it so very much, you may bring his son to meet Me. The *Shastras* say that 'One's own self is born as one's son'. If his son meets Me it will be the same as if he himself meets Me'.

Thereupon Rai intimated the Wish of the Lord to the King and brought

the King's son to the Lord. The King's son was possessed of a very handsome appearance, his colour being gold-blue like that of the fresh grass. He was in his budding youth. His eyes were wide, resembling lotus-petals. He was clad in yellow and wore rich ornaments on his body. He excited the recollection of Krishna in the Mind of the Lord. The Lord embraced Him under the influence of Love for Krishna. The Lord then said, 'He, indeed, is the highest devotee by whose sight the recollection of the Son of the Chief of Braja is aroused in the minds of all persons. I am most fortunate by obtaining his sight'. With these words the Lord embraced him once more.

The King's son experienced the overwhelming power of love for Krishna by the Touch of the Lord. He exhibited his loving condition by his profuse sweating, shivering, tears, stupefaction and horripilation. He shouted the Name of Krishna, danced and wept aloud. At the sight of these wonderful exhibitions of his love, the devotees spoke in praise of his great good fortune.

The Lord then composed him and commanded him to meet Himself everyday.

Rai took his leave of the Lord and came to the King with his son. The King was filled with joy on noticing the changed behaviour of his son. On embracing his child the King was overwhelmed with love for Krishna. He realised as if he experienced the Direct Embrace of Mahaprabhu Himself.

From that day the fortunate son of of King Prataparudra was enrolled among the devotees of the Supreme Lord.

(*to be continued*)

Exhibitor's Address

(*continued from P. 279, March 1933*)

THERE is no possibility for the clear realisation of the principle of simultaneous distinctive-cum-non-different manifestation unless one learns to accept every statement in its synthetic as well as analytic aspects. Those persons to whom this world, which is a product of the material energy, has been manifested, constitute, in their proper natures, the order of *jeevas*, who

do not claim any affinity with the mundane energy. If those persons engage themselves in serving activities in viewing this manifested world by means of their unfettered spiritual aptitude, they would be in the position to perceive the manifestations of the spiritual truths offered by this exhibition in the visible form.

The attempt to describe in terms of mundane vocabulary by the positive help of the mundane literatures, or to delineate the negation of the mundane to those who are attached to the subject-matter of mundane literatures, can only present the bare outline of the spiritual literature. The person proceeding towards the direction that is pointed out to him, will be thereby enabled only to experience the possible existence of the spiritual. The point where his further progress will be arrested is apt to be assumed by him as the region of the unlimited ; and, under this impression, he is apt to desist from the attempt to proceed any further. In such case such an individual will devote himself to the discourses about the world fashioned by the material energy and be thereby disabled from entering the realm of the blissful activities of unclouded cognition. *Dharma* (mundane virtues), *Artha* (mundane values) and *Kama* (mundane felicity), that will be sought by him under the urge of sensuous desire, will be procured by him as enjoyable entities. These will bar his way to the spiritual realm. If those worldly persons, who are seekers of salvation, are disposed to suppose the advance to the line of demarcation, located on the outer boundary of the phenomenal world, which just touches the fringe of active spiritual manifestations, as the realisation of their desired goal, they will miss the concrete diversity of active spiritual existence. In this position the realisation of one's affinity with the marginal potency who is void of the distinctions, such as those inhering in the entity himself, between the entity and other similar entities and between the entity and other alien entities, cannot display the activities of the spiritual atom.

The realisation of the true nature of the self is attainable by the eternal aptitude of the individual soul. The manifestation of this aptitude is brought about in the individual soul by the Divine Spiritual Power Whose Eternal Nature it is to manifest the principles of Bliss, Existence and Cognition. The followings are calculated to affect prejudicially the attainment by the individual soul of the above aptitude. The first is the attitude which regards four propositions of the *Sruti* as *Mahavakyas* (superior propositions), these being perceived to provide liberation from materialistic affinity. They are asserted as

Mahavakyas by persons established in the *Santa rasa* (mellow quality of equanimity) in their attempt for effecting a reconciliation among the conflicting *mantrams* and for proving the applicability of all *mantrams* to the monistic meaning of the *Sruti* proposed by them. The second of the obstructive processes consists in undervaluing the three *mantrams* of the Mundaka, *viz.*, *'Dva suparna,'* etc., by harbouring the selfish materialistic desire of assigning them a lower position by non-spiritual classification into high and low. These unwarrantable procedures prevent the realisation of Indivisible Knowledge as the Object of worship. Instead of His realisation they make the Object of worship Himself subject to those erroneous speculations about good and bad that constitute the mental function. They draw those who indulge in them away from the simultaneous consideration of the synthetic and analytic aspects, and by bringing down the Truth, Whom the *Vedanta* seeks to establish, to the world of material discriminations, make such persons the adepts of the undifferentiated view by the postulation of fictitious material identity between the Object of worship and His worshipper. Unless one is illumined by the Light of the Object of worship and of his worshippers of the spiritual realm, there is never wanting the opportunity for remaining confined within the darkness called 'materiality.'

The audience may be inquisitive about my career and fitness, in connection with my servitorship of the order of the exhibitors of the spiritual kingdom. In answar to such enquiry I am in a position to state that my preceptor is the exhibitor, in his role of master of the show, of eternal devotion to the Eternal Activities of existence, cognition and bliss, in the line of apostolic succession from Sree Sanatan Gurudeva, the follower of Sree Krishna-Chaitanyadeva. Not possessing the eligibility of exhibiting in an adequate manner all the teachings of that exhibitor, I am still showing this temerity from the conviction that it is my eternal aptitude to offer my co-operation for the fulfilment of my cherished hope of obtaining the inclination for serving the Truth, by the power that is commensurate with my eligibility, on the stage of initiation into the transcendental knowledge.

The transformed enjoyable entities of this world, after they undergo assimilation by fire, are required to be given up. They then become refuse matter. They have hence been termed 'offal' or 'excrement'. I have come to know in the chain of the transmitted transcendental sound that I am but the meanest among the worms addicted to excrement and liable to be deceived

by the deluding temptations of ephemeral enjoyment, being actually less than the blade of grass. In lieu of being keeper of the store of the good luck of material affinities, I happen to be destitute of all worldly ambition. For this reason I am more insignificant than the worm bred in offal and it is certainly proper that I should realise myself to be the lowest of them all. The two Bandyopadhyayas Jagadananda and Madhabananda once set themselves to oppose the propagandist activities of Sree Gaursundar, Who is Existence Cognition and Bliss, being urged by their habitual mood of unbridled license.

Sree Nityananda is the Embodiment of perennial Bliss. Sree Thakur Haridas is bodily one with four-faced *Brahma*. He is of the most most-revered order of the eternal paraphernalia of *Vishnu*, immune from the thraldom of the deluding potency, free from any ambition of being master of any entity, thoroughly versed in all Knowledge, foremost of the servants of Hari and cherishing the egoism of being the servant of the Divine Holder of Gobardhana Mount. Jagai and Madhai refused to carry out the Command of Sree Chaitanya who had commissioned Nityananda and Haridas to promulgate the same. Jagai and Madhai were habituated to the mode of thinking, which is un-troubled by any considerations in favour of the principle of the division of the people, according to their dispositions (*varna*), into *Brahmana*, *Kshatriya*, *Vaishya* and *Sudra*, and which is devoid of all moral sense and is actively disposed to mischief. Jagai and Madhai, in opposing the promulgation of the tidings of the highest universal good, resorted to the commission of the most heinous crimes of every description. Knowing myself to be more restlessly mischievous than even Jagai and Madhai, I could recognise the quality of my patience in not desisting from evil. By the grace of the lotus feet of Sree Guru I could thus have a glimpse of my real condition more impatient than even that of Jagai and Madhai. In consequence of my disillusionment I am now engaged in the attempt to establish my soul in the state of true forbearance. The success of my attempt depends upon the mercy of the inhabitants of this world afflicted with the scorching triple misery. Therefore, I should be inclined to introduce myself as a person who is without egotism and arrogance.

It is my endeavour to have the eligibility of being established in the conviction that those, who, for the purpose of becoming disposed to the service of Godhead and for manifesting their real nature as possessors of such disposition, will listen to my words, will thereby suffer the total loss of all virtues. In this world those who, are

averse to the service of Godhead, are led by such aversion to achieve brittle, material, worldly prosperity by welcoming the thought of engaging in activities other than the service of Godhead. The virtues acquired by such persons will be destroyed by the guilt of their association with myself. Above every thing else I have greatest sympathy for the honour of such persons through fear that I am doing them harm. I am trying to pick up the conviction that I should tell them so in introducing myself.

Therefore, it so happens that there will be found in me the want of different kinds of ineligibility if I am judged by the test of fitness. I am ineligible for satisfying those who are actuated by any consideration other than the service of Krishna. I am wanting in eligibility for ministering to the gratification of the senses of any person. I possess no fitness for the acquisition of merits which are the products of good works. I am engulfed in the depths of ineligibility in respect of any sort of endeavour for arrogating to myself superiority in the competitive practice of malice in this world. I am also wholly unfit for resting in the state of quietude born of the absence of such non-spiritual differences as those touching the entity itself, as those between the said entity and other entities of the same species and as between entities of one species and another, which is realised by the attainment of fulness of knowledge free from ignorance in the quest of the undifferentiated *Brahman*. Neither do I possess eligibility for that ideal of impartiality, endorsed by the judgment of the world, which is valued in speculations regarding the entity void of every potency, which is labelled *Brahman*. Therefore, my only eligibility, who am ineligible in every way, is to beg for mercy.

(*to be continued*)

Ourselves

Srijukta Sakhicharan Bhaktibijaya :— The Gaudiya of 25th March has published a photo of Srijukta Sakhicharan Bhaktibijaya, the well-known philanthropic merchant of Calcutta in order to familiarise the public with the personality of the donor whose offer of substantial financial support backed by his earnest representations, brought the idea of the immediate extension of the propaganda to western countries within the serious consideration of the Mission in a somewhat unexpected manner. This is hinted in the Editor's speech at the fare-well accorded by the public of Calcutta on the 18th of March to the preachers on the eve of their departure for London.

Farewell-address of the devotees of Sree Gaudiya Math :—

The farewell-address in Bengali, which was presented to the preachers of the Mission proceeding to London, by the devotees of the Gaudiya Math of Calcutta, on March 18, gives expression to the altruistic nature of the propaganda conducted by the preachers of Sree Viswa Vaishnava Raj Sabha. The Teaching of Sree Chaitanya was never intended by Himself to remain confined within the limits of India, Sree Krishna Chaitanya accepted life-long exile at Puri for impressing the necessity of change of heart on the Pandits of Nabadwip who mistook as service of Godhead their grossest addiction to the concerns of this world. The Supreme Lord was compelled to seek for support and sympathy for the cause of the Absolute Truth, which was withheld by the parochial mentality of the sophisticated teachers of Religion of the centre of scriptural studies, from the worshippers of Sree Jagannath Deva who were least infected with speculative and polytheistic ambitions. Sree Viswa-Vaishnava-Raj Sabha, in pursuance of the Method of Sree Krishna Chaitanya, are anxious to embrace so-called strangers who possess the least trace of the genuine disposition for the service of the Absolute by disowning, by their actual sincere conduct, every form of gross and subtle narrowness. Their preachers do not hold their commission from any popular, oligarchic or autocratic authority of this world for the furtherance of any other purpose.

Opening of Sree Krishna Keertana Hall of Madras Gaudiya Math :—

The key of Sree Krishna Kirtana Hall was solemnly handed over to the Editor by Mr. T. Ponirula Pillay Dharmaprana, Avl., the donor, at a public meeting for the formal opening of Sree Krishna Keertana Hall held in the premises of the Madras Gaudiya Math on the 22nd March at 6 P.M. The donor, Mr. T. Ponirula Pillay Dharmaprana Avl., the well-known Engineering Contractor of Madras, was very careful to state that the gift was absolutely unconditional. The foundation stone of the Hall had been laid by His Excellency Sir George Frederic Stanley, Governor of Madras, on Jan. 27, 1932. The Hall was, beautifully decorated for the occasion by Messrs. Wrenn Bennet and Co. The unique function attracted a very large and representative gathering of the citizens of Madras including an unusually high percentage of the notabilities, Judges of the High Court, the Advocate General, Professors, Merchants and many other important personages. The speech of the Editor was brief. Unalloyed theism promulgated by Sree Krishna Chaitanya is identical with that method of approaching the personality of Godhead which instead of seeking to tamper or mutilate the Absolute Truth by crippled attempts of regulating Him, offers an absolutely clean and sincere heart in which He Himself might reveal His own Phase. Godhead can show different Manifestive Aspects of His Own as per the eligibility of the approachers. The Supreme Personality of Godhead has instigated fortunate souls to build a lecture Hall for the purpose of invoking the Transcendental sound in order to impart the true theistic views among the audience. Thanks are due to His Excellency the Governor of Madras for his kind patronage, to Mr. T. S. Ramchandra Iyer, I. C. S. for donation of a portion of the plot of the land in accordance with the desire of his illustrious father late Sir. T. Sadasiva Iyer, an ex-Justice of the Madras High Court and to Mr. T. Ponirula Pillay for his noble and unconditional gift of the Hall to the Mission. In gift like this alone for the unalloyed service of Sree Krishna, altruism reaches its purity and perfection. Rao Sahib Mr. Swaminath Pillay

had been a main factor in the accomplishment of the noble purpose of his son-in-law and deserved the thanks of the public for his sympathy and support.

Propaganda in Bombay :—Editor with a party of preachers reached Bombay from Madras on the 26th March.

On April 3, H. H. Bon Maharaj who had accompained Editor, lectured on the Teaching of Sree Krishna Chaitanya at the Theosophical Hall, Bombay.

His Excellency Sir Frederick Hugh Sykes, Governor of Bombay, granted an interview to H. H. Tridandi Swami Srimad Bon Maharaj, at Government House, Bombay, on April 8. His Excellency expressed his great interest in the impending departure of the preachers of the Mission to England and his sympathy with the efforts of the Mission for uplifting the spiritual standard of humanity.

Editor with a large party of devotees and local helpers attended the Mole in the afternoon on April 10, to give a hearty send-off to His Holiness Srimad Tirtha Maharaj, His Holiness Srimad Bon Maharaj and Srimad Sambidananda Das M.A., Bhaktisastri preachers of Sree Viswa Vaishnava Raj Sabha, who embarked on board M. V. Victoria, bound for Genoa *enroute* to London.

Cuttack, Orissa :—The foundation stone of the Temple of Sree Sachchidananda Math, Cuttack Branch of Sree Chaitanya Math, was laid on March 27, at 11 A.M. by His Holiness Srimad Bodhayana Maharaj in the presence of the photo of the Editor. Dewan Bahadur Sree Krishna Mahapatra, Srijut Mana Mohan Maitra, Professor Nishikanta Sanyal M.A. and other gentlemen were present. Srijukta Binodini Dasi has undertaken to bear the entire cost of the building of the Temple which is being erected on the site gifted by Srijukta Chintamani Nayak.

Amlajorah, Burdwan :—His Holiness Tridandi Swami Bhaktivivek Bharati Maharaj, His Holiness Tridandi Swami Srimad Bhakti Sree Rup Puri Maharaj and Upadeshak Pandit Sripad Siddhaswarup Brahmachari, Bhaktisastri successfully conducted the annual celebrations of the Prapannashrama Math on April 7, and Anniversary of the auspicious Day of Advent of Sree Rama Chandra on April 4. Nagar Samkirtan, expositions of Srimad Bhagabatam, lantern lectures and honouring of Mahaprasadam by the assembled people formed the principal items of the functions.

Pabna :—His Holiness Srimad Bharati Maharaj is preaching at Bera and adjoining villages in the District of Pabna from April 10. Both Hindus and Mussalmans are taking great interest in the Message of the transcendental service of the Absolute due to the captivating eloquence and attractive personality of His Holiness. The Names of the following active helpers deserve respectful mention in this connection. Srijukta Kamakhyaprasad Lahiri L.M.S., Srijukta Basanta Kumar Dutt L.M.P., Srijukta Gopal Chandra Pramanik, Zemindar and Merchant ; Srijukta Arjan Das, Zemindar and Merchant ; Srijukta Anadi Nath Sinha B.A. ; Srijukta Jajneswar Dutt ; Moulvi Belatuddin Ahmad, Talukdar ; Srijukta Meghraj Boid ; Mirza Akarali, member Union Board ; Moulvi Chhaberuddin Ahmad, member Union Board and Zemindar ; Srijukta Sachindranath Bhowmik B.Sc. ; Dr. Lalit Mohan Adhikari, Secretary Hindu Sabha ; Srijukta Siddheswar Dasadhikari ; Srijukta Sakala-Nigama-Murti Das Adhikari ; Srijukta Harendra Kumar Saha, and others.

Brindabanpur, Howrah :—His Holiness Srimad Nemi Maharaj lectured on *Sanatan Dharma* at the village of Brindabanpur in the District of Howrah to a large gathering of the people from 7 to 10 P. M., on April 6. His Holiness discussed many questions on religion put to him by sincere enquirers throughout his stay at the village during 5th and 6th April, to the great satisfaction of all persons.

Ganjam, Madras :—His Holiness Srimad Bhakti Prasuna Bodhayan Maharaj has been preaching in different parts of Ganjam. During the month of April, His Holiness, delivered a series of lantern lectures at Berhampore town successively at Sree Lakshmi-Nrisinha Math ; at the residence of Kaviraj Madhusudan Sarma ; at Sree Gopinath Temple, Barabazar ; at Sanubazar and at the Temple of Kedareswar. Thousands of persons are taking interest in the Teaching of Sree Chaitanyadeva.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SHREE SAJJANATOSHANI

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The Spiritual Call

THE call for the service of the Absolute must not be confounded with the call for the offer of any bodily or mental function to any limited concern of this mundane existence. The continuance of the aptitude for worldliness shuts out all possibility of spiritual awakening.

It is easy to deny the existence of the soul apart from and independently of the body and mind. It is not at all easy to prove that we can be satisfied with any form of mere bodily and mental existence. The body and mind bind ourselves to this world and its concerns. The ideals and prospects of living, which have been realised by their means up till now, have always been recognised as essentially unwholesome and trivial by the better judgment of the race. The world has always been in travail for bringing forth some ideal that is worthier than any mental concoction. This is the psychological urge of the religious quest.

Ethical thought itself, which is perceived as marking the high-water level reached by the developed conscience of the race and which certainly represents the characteristic excellence of the truly civilized man, is being felt to be inadequate, at any rate in its

current forms, and to need immediate and drastic rehabilitation. The discoveries and inventions of the physical Sciences have proved to be a source of new miseries and embarrasments of no mean order. In fact these cherished possessions of the race are to go the the way of all the flesh to the refuse-heap for being replaced by very different arrangements of the same trivial stuff. Is it desirable that this periodical readjustment should cease altogether ? Is it practicable to effect a permanently stable and really satisfactory ordering of the affairs of humanity on any line ? The League of Nations sitting at Geneva is engaged in considering the ways and means for some sort of a stable organisation, being forced thereunto by the terrible prospect of an impending catastrophe threatening to overtake the whole race. There is no avoiding the issue under the time-honoured plea that it is insoluble.

But the perception of the difficulties of the worldly situation and the inadequacy of the remedies proposed by the official creeds for their cure, is not again the spiritual call, but only one more futile call for a fresh synthesis in the light of ever-changing human thought. It is to this familiar end that the efforts of the representatives of the Nations assembled at Geneva are being directed. The physical scientists undoubtedly possess the lead in the councils of mankind at this present critical juncture. They believe in the practicability of ensuring the progressive (?) improvement (?) of the affairs of man, with the resources of knowledge derived from this phenomenal world by the methods of experiment and observation. Nature is the source of all ills that flesh is heir to. Nature is to be the kind mother to heal all wounds inflicted by her on her children, if they persist in enquiring of her. She can give man unmixed and lasting happiness by making him strong and wise in body and mind. She is supposed to be able even to perpetuate human life, which is the highest of boons conceivable by man.

Their recommendation is being acted upon by thinking sections of humanity with single-hearted devotion in the modern Age, with very satisfactory results on the whole. The Age has progressed by leaps and bounds towards the realisation of the promised ideal felicity. But as the goal is not a stationary one, there have always been evoked the necessary salutary (?) drawbacks for stimulating the efforts of the workers for achieving an ever-expanding happy result.

But have these brilliant scientific activities no really definable termination? Does their constructive force decisively exceed their destructive power ? Is

the happiness offered by their constructive face really acceptable to the better judgment of the race? For example the sciences are multiplying luxuries and amenities. Are these valuable for their own sake, or as palliatives of an otherwise intolerable condition created by the very methods that are being recommended and fostered by the secular thought itself?

This is the enquiry on the threshold of spiritual life? The physical sciences, including the empiric philosophical systems and so-called rational interpretations of the revealed scriptures offered by empiric thought, can but promise amelioration. If the race neglects their advice, its sufferings are palpably increased in intensity and volume. It is on this observed fact that the empiric thought takes its stand. The attempt at the multiplication of so-called cures and palliatives for the manifold evils which hold out no hope of ever ceasing of their own accord, is the natural outcome of the demands of the present position.

But will the present position, after the elimination of all its so-called evils, be worth retaining at all? We are so busy with the operation of fighting the besetting evils that we have not a moment to spare for thinking out the issue to any real conclusion.

The call to spiritual living insists, at the very first moment of its real appearance, that we must make time for reconsidering the whole position in a dispassionate mood. We must cease for the nonce to be parties to the quarrels of pedants who, in their anxiety to confine themselves to the so-called needs of the moment, dogmatically shut the door on the serious consideration of the real issue. There is absolutely no necessity for this abnormal haste and impatience.

What shall we do with this life? Shall we try to perpetuate it? Shall we try to improve it? Is it worth either perpetuation or improvement? What is this life? Is it body? Is it bodyless? Which of these should be our objective? Are not these question very relevant? Has modern thought given its serious attention to them? Is it justified in neglecting them on principle? Should it continue to neglect them? Or should it concentrate on them exclusively?

The spiritual call proposes the last course. What is the use of one's persevering in activities that are without a clear purpose? It is an analogous, but not the identical, mood that made Descartes and Bacon pause to take stock of the whole position and suggest a consistent line of conduct for the adoption of the race. Bacon is content to suppose that life means the body and comforts of the body. The mind is found to depend for its sustenance

and nourishment, on the body. The body is tacitly adopted by him as the sole tangible basis of the whole activities of the race. He gives the decent burial to the thoughts of the deductive schools who were trying to meet the needs of this life by equivocal inferences from the words of the Bible, without caring to have a look on the world in which it was necessary for them to live and have all their present interests. The metaphysical back-ground of the frank materialism of the inductive schools is supplied by Descartes who identifies the individual with his thoughts. The extreme form of this line of speculation is to be found in such expressions of Shakespeare as, 'There is nothing good or bad. But thinking makes it so'. But Shakespeare himself doubted the truth of it when he penned, 'Our little life is rounded with a sleep.'

There is an inexplicable background to the present life. That background is located beyond our thoughts; so that if we begin with 'thought' we are committed to 'our little life' and its petty concerns which cannot satisfy us because they are really 'petty' and as such not in themselves alone worthy of man's complete personality. Thought cannot analyse itself. It cannot go beyond its own narrow limits. But thought is capable of being really aware of its insufficiency. Its inadequacy cannot, however, be supplied by itself, although it can be ignored and denied by the exercise of its prerogative of being dishonest.

How can this inexplicable and inaccessible background of life be reached by our admittedly inadequate present resources? This is the first real question on the path of spiritual enquiry.

Therefore, the spiritual call is clearly distinguishable from the calls to worldly activities conditioned by the resources of human thought directed to the exploitation of Physical Nature, by two specific characteristics. The spiritual call recognises the inadequacy and non-finality of human thought. It recognises the unsatisfactory nature of activities under the direction of human thought, by reason of the absence of any clear acceptable purpose therein. This is the negative aspect. The positive aspect of the spiritual call involves the conviction of the necessity for the search of a worthy goal with resources other than those of human thought operating on physical Nature. It involves the assumption of the practicability of this preliminary quest with our present resources.

The revealed Scriptures express the above facts in a clearer manner in terms of concrete realisation. They declare that the Object of quest cannot be any other than the Absolute Truth in as much as our nature is essentially

rational and inquisitive. This perfects the dictum of Descartes and allows the real function and importance to human thought even in its present crippled form. The Scriptures further declare that the Absolute in His Full Manifestation is the Ultimate Reality Who is Conerete, or, in other words, that He a Person Whose Activities are also reciprocal Divine Personalities. The Concrete Absolute Truth is the proper logical equivalent of the Transcendental Active Supreme Personality. The Activity of the Supreme Person also means that He is both Male and Female i.e., Predominating and Predominated Entity. Being All-Knowledge the Supreme Person and His subservients possess the absolute initiative. The Supreme Person, Male and Female, is the Object of quest with our present inadequate resources. It is practicable to approach Him with our present utterly inadequte equipments because the initiative is taken by the Absolute Himself. The Initiative of the Absolute manifests Himself as the activities of persons subsequent to their spiritual awakening. The Living source of all such activities is the Absolute Himself and His Eternal Paraphernalia. The Absolute manifests Himself in the Form of the Transcendental Sound on the lips of His devotees. The Transcendental Sound is, therefore, the only intelligible Means. It is not possible for any person to receive the Message of His devotee unless he is prepared to approach Him with unconditional submission that is due to the Absolute Master, Who is identical with His Message. The personality of the devotee is thus the key to the whole position. It is, therefore, incumbent on every person to seek the help of the *bona fide* devotee of the Absolute, always bearing in mind the caution that the devotee is not recognisable by any worldly tests of ability, imperfect morals, etc., but reveals his spiritual nature through his spoken words to those who are prepared to submit to the servant of the Absolute for receiving and retaining their spiritual enlightenment by his causeless grace.

An Address on the opening ceremony of Sree Krishna-Keertana Hall

My Friends,

I have great pleasure, as indeed, I deem it a great privilege and honour, to be in your midst again about a year after to open this Hall as desired by our esteemed friend Mr. T. Ponirula Pillay Dharmapran Avl., the well-known merchant of South India, who is the noble donor of this Hall to our branch Math in this Presidency town. It would not be out of place here to deal in some details with the desirability of our knowledge and association of topics essentially required as preparatory before we embark for an unknown land by completing suitably our present journey of life. There are diverse views maintained by different people of various mentalities, and the selection and acceptance of the best lie in our individual predilection by listening to the comparative merits of each.

Man claims the supreme position among the sentient objects who have got to transact with the phenomena with a future hope of a continuity of the same even after the transformation of the present tabernacle. Rationalism is associated with man and as per our demand we entertain hopes of using our discretion in the fittest way as far as possible. We know we are dependent of entities without whom our sentientism [rational activities (?)] cannot find real display. Dependence is an inseparable element in us, though our ego is always exercising a potentia inherent in us for dispelling all discomforts of the mundane atmosphere. We are endowed with senses and the senses have no other predilections but to secure felicities in every transaction. When we take up an individual case, we find that gratification of our senses is the principal characteristic in our person. And this personality of many among us often actuates a descending mood among our co-sharers. A reconciling harmony is solicited when we actually put ourselves in difficulty in search of necessary viands. This necessitates a garner to store up all requirements for our use in future. If we prove not to be encroaching upon our friends and co-sharers we cannot live, but the impending regulations to control our senses predominate our decisions on civic principles. We find ourselves quite restricted in our movements, though non-restrictions prove to be factors of our peaceful living. We

look upon the integer for a harmonious settlement of this contending aspects of our decisions. The resort of our needs goes on discussing the merits and demerits of the situation of the very fountain-head of the phenomenal representations. When we are not satisfied with this universal demonstrative aspect as the holy shelter to supply our needs, we press on our ratiocination for the hidden object behind the exoteric manifestations. The Esoteric Fountain-head comes up before our inspection, always setting Himself free from being handicapped in the phenomenal region. So we are compelled to consider the situation of the Eternal Blissful Knowledge transcending all regions of mental speculations. This Oversoul claims to incorporate pure uncontaminated souls on His Harmonious Plane. Our mental speculations may trouble us by asking—why the principal Transcendental Object should not incorporate an all-pervading conception of both non-matter and matter, the conception of parts and the whole, and the inclusion of the two ends of specification. On the other hand the very mental speculation would lead us to rank pantheistic speculation where all sorts of phenomenal exclusions are the principal factors. As individuation is a necessary element in me, and as I find such individual situations to be the objects of our reciprocal activities, and as they are numerous and the numerical position, experienced in our present phenomenal range, is found to be rupturous, there should be a uniting tie to cement the variegated positions, and we often jump into impersonation and dissociative ideas of relativities, The Personality of the Absolute can then only pacify the unsympathetic jealousy innate in the view of mundane persons. This would thereby lead us to the Acme of maximised Magnitude Who is free from all mundane restrictions of temporary aspects and locations in a particular limited space. Again, the phenomenal restrictive views should not be imposed on the Personality of a thoroughly Independent Integer. So the Personality of Godhead is to be approached instead of considering Him to be an accused on the dock for our sensuous inspection. We should allow Him to retain Everything His own. This method of approach is known as unalloyed theism.

The Supreme Lord Sree Krishna Chaitanya has asked all sections of the people of this world not to tamper or mutilate the Absolute Truth by their crippled attempts of regulating Him, but to approach Him with an absolutely clean and sincere heart in which will be revealed His Own Phase. He can show different Manifestive Aspects of His Own as per the eligibility of the approachers.

The Supreme Lord has mercifully disclosed the Name of the very Object of pure theism as Sree Krishna. The conception of an impersonal God, void of all attributes or all possessions of different potentia, is included in Sree Krishna, as being one of His partial Phase where all sorts of sensuous attributions are eliminated.

The Supreme Personality of Godhead has instigated fortunate souls to build a Lecture Hall for the purpose of invoking the Transcendental Sound in order to impart the true theistic views amongst the audience who happen to be present to give an aural reception to that Sound. It is the Providential will that a few from the north-east side have come to this place to take part in invoking the manifestive demonstration with the aid of noble souls who have come forward to help this cause, and I heartily thank them one and all. I take this opportunity of conveying most cordial thanks on behalf of my humble self as well as the Viswa Vaishnav Raj-Sabha to His Excellency the Governor of Madras for his associating himself with the great cause by laying the foundation stone of this Hall last year. I personally and on behalf of the Viswa Vaishnav Raj Sabha thank most sincerely Mr. T. S. Ram Chandra Iyer I. C. S., who donated so kindly and voluntarily a portion of this plot of land to our Mission for the purpose of Sree Krishna Keertana in furtherance of the noble desire of his illustrious father late Sir T. Sadasiva Iyer, a Justice of the Madras High Court, who purchased this very portion with the noble object of giving chance to the public at large of listening to Krishna-Keertana from genuine source. He was truly a lover of Krishna both by profession and faith till the last days of his life and so he was loved by the people of this country. My blessings and thanks go also to Tridandi Swami B. H. Bon through whose sincere service and efforts was purchased the remaining portion of this plot upon which the Hall has been built, from funds collected from the purse of generous souls of this sacred land.

Mr. T. Ponirula Pillay certainly deserves equally best thanks from us all for his noble and unconditional gift of this Hall to Sree Sree Guru-Gauranga Gandharbika-Giridhari of the Sree Chaitanya Math at Sree Mayapur, Nadia, Bengal, of which this Madras Gaudiya Math is a branch. We marked his nobility when he first made quite a substantial donation for the propagating purpose of the Madras Gaudiya Math. Thence forward he has been in touch with our Math, and his inclination to serve the Supreme Godhead Sree Krishna developed gradually as Sree Krishna's Mercy descended upon him. As a result of this he readily

promised and gave all the necessary bricks for this Hall when the erection of this Hall was first contemplated and planned. But the service of Sree Krishna, when sincere, has a peculiar charm and attraction, and it encourages and draws the sincere beginner nearer to Him and to His higher and higher service gradually. Our friend T. Ponirula Pillay felt this encouragement and attraction and in course of time he came forward with full contribution for this Hall in the erection of which his engineering skill, long experience, his hard-earned money and labour, and personal supervision received their truest and highest reward. For, this gift of him has to be properly discriminated from all other gifts of the world made for mundane purposes—the purposes of body and mind, whereas this one is purely for the purpose of serving the Godhead Sree Krishna Himself, and human souls fallen from the service of the Lotus Feet of Sree Krishna. In gifts like this alone for the service of Sree Krishna, altruism reaches its purity and perfection. Today I bless Mr. T. Ponirula Pillay with all my heart, and I am sure he will be infinitely blessed by Sree Krishna, and thanked by all people both in present and future times, as Sree Krishna Keertana that is, the chanting of the Holy Name of Krishna, will spread from this Hall far and wide in this peninsula—and farther to the wide world at present and in the days to come.

I also take this opportunity of publicly thanking all—the members of the family, friends and relations of Mr. T. Ponirula Pillay who have always encouraged him in this great service by their constant support and sympathy, and I shall fail in my duty if I do not in this connection mention particularly the name of Rao Saheb Mr. Swaminath Pillay, the noble father-in-law of Mr. T. Ponirula Pillay, whose encouragement had been a main factor in accomplishing this noble object.

SREE GAUDIYA MATH,
ROYAPETTAH, MADRAS,
March 22, 1933.

SIDDHANTA SARASWATI.

Sree Prataparudradeva

(*continued from p. 346 May, 1933*)

THE next event that we find mentioned in connection with Sree Prataparudradeva is when Mahaprabhu begged from Kasi Misra, Sarbabhauma and Padichha, representing the King, the favour of the King's permission for cleansing the *Gundicha* temple. They agreed to this strange request after expressing their surprise and protesting that the function was not worthy of Him. However, they proposed to supply the pitchers and broomsticks that would be necessary for the purpose. Mahaprabhu accepted this offer of help. Then Mahaprabhu with all his devotees thoroughly cleansed the *Gundicha* Temple. The Lord had the sight of Jagannath, after the period of *anabasar*, from the *Bhogamandap* as the press of the crowd made it impossible to have the view of Jagannath from behind the Garuda column as was always His reverential practice. On this occasion alone His great anxiety for the sight of Jagannath led Him to break that rule imposed by reverence.

The Supreme Lord was pleased to notice the humble service of King Prataparudra on the occasion of *Panduvijaya* when Jagannath came out of His Temple and mounted the Car for His journey to the *Gundicha* Temple. Sree Prataparudra with his own hands swept clean the path of Jagannath with a golden broom and sprinkled the same with sandal water. This might be deemed a mean occupation for the occupant of the throne. It is this humble service that touched the Heart of Mahaprabhu and was the cause of His Mercy to Prataparudra.

The Supreme Lord in the company of all His devotees then performed His Wonderful Dance in front of the Car of Jagannath as it journeyed from the Temple to *Gundicha*. The chanters of *Samkirtana* were divided into seven groups. The Supreme Lord was simultaneously present in all these groups. This Divine Manifestation was, however, open to the view only of the inner devotees of the Lord. Sree Prataparudra had the good fortune of being favoured by the sight of this Divine Performance. The King at once informed Kasi Misra who confirmed it saying that the King was fortunate beyond measure. The King communicated the same by hints to Sarbabhauma who also admitted the truth of it. No other of the King's attendants could see it. It is only those persons,

who are favoured by the Supreme Lord, may know Him. Not even Brahma and Siva can know Him, except by His Favour. This Mercy shown to King Prataparudra is a matter that was beyond the range of perception of others, contrasted with His open refusal to grant the prayer of King for being favoured with His sight, which was known to everybody. For this reason it is never possible for any one to understand the Conduct of Sree Chaitanya. The Supreme Lord manifested all those Transcendental Pastimes that He had once displayed at *Vrindavana*, in course of His Dance in front of the Car of Jagannath. The devotees alone could recognize the same. But no one else knew. King Prataparudra, surrounded by his attendants and resting on the shoulders of Harichandan, witnessed the *Samkirtana* with rapt attention. Sreenibas at one time happened to stand in front of the king obstructing his view of the Lord. Harichandan touched Sreenibas to convey the hint that he should stand out of the line of view of the King. But Sreenibas was not aware of the touch of Harichandan, who was gently pushing him, due to his absorption in the *Samkirtana*. But as Harichandan continued his efforts Sreenibas felt it and angered by his interference he slapped Harichandan. This unintentional insult to the companion of the sovereign made Harichandan furious and he attempted to speak to Sreenibas rude words. But King Prataparudra himself checked his retaliation observing, 'You are fortunate in as much as you have received the touch of his hand. I am not so fortunate as you. It is in reward of your excellent deeds.'

The Lord now ceased from His Wonderful Dance and commanded Swarup to sing. The song of Swarup brought about the embodied manifestation of the corresponding *rasas* in the Moods of the Lord. In this mood of loving separation the Lord Exhibited a movement as if He was about to fall to the ground, just in front of the King. Sree Prataparudra caught the Lord in his arms with the greatest reverence. The touch of the King recalled the external consciousness of the Lord. He shrank from the contact of the King and said that 'He was most unfortunate indeed, as he had to suffer the touch of a person who was sunk in worldliness.' There was none of His associates near enough to render Him help, as Nityananda appeared to be careless due to his absorption in *Samkirtana*, and Kashiswar, Govinda and others happened to be at some distance at that moment.

The angry words of the Lord made the King afraid that he had been guilty of an unpardonable offence. But

Sarbabhauma told the King to banish all such doubts as the Lord was really well-pleased with him and that the Lord was merely teaching their duties to His devotees by making the King a means for this purpose. Sarbabhauma also promised to inform the King a means for this purpose. Sarbabhauma also promised to inform the King at the proper moment when he was to present himself before the Lord.

The Lord now pushed the Car of Jagannath with His Head from behind. This made the Car go forward at great speed to the astonishment of all beholders.

The Car of Jagannath stopped at Balagandi where every person is eligible to make his own offering of eatables to Jagannath. The broad street and the gardens on either side of the road were quickly filled with innumerable worshippers engaged in the act of offering eatables to Jagannath on the spot each by himself.

The Lord retired to a flower garden and laid Himself down for rest on the bare floor of a room inside the garden. The devotees who had taken part in the *Samkirtana* also rested under the trees of the garden.

As the Lord, absorbed in His Loving Mood, was resting in the garden, King Prataparudra presented himself there. By the advice of Sarbabhauma the King had taken off his royal robes and was clad in the simple garb of a *Vaishnava*. He came unattended. With folded hands the King sought and obtained the permission of the devotees for approaching the Lord. He then ventured to clasp the Feet of the Lord, and, as he did so, he prostrated himself on the ground.

The Lord lay on the floor with closed Eyes absorbed in love. The King tended His Feet with tact and care. The King hymned the Lord by reciting the verses of the *Rasa* Pastime from the chapter '*Jayati tehdhikam....*'. As the Lord listened to the words of the King He was pleased beyond measure. The Lord asked the King repeatedly to go on with the recital. As the King recited the verse, '*Taba kathamritam.....*', the Lord rose up and embraced the King, by the impulse of Love. The Lord said, 'You have given Me priceless treasure. I have nothing to give you in return, and so I give you only My Embrace'. So saying the Lord began to recite the same verse. The Lord repeated the verse over and over again. The bodies of both shivered and tears overflowed their eyes. That verse runs as follows, "*Those persons are the most magnanimous givers in this world who sing without stint. Thy nectarine words that are full of power, most delightful to the attending ear, dissipate the malady of separation from*

Godhead, are cherished by the loving devotees and are the life of all afflicted with the pang of separation."

As the Lord repeated the word '*bhurida*' (most magnanimous giver) He embraced the King once more. The Supreme Lord seemed not to be aware who he was. His mercy had been aroused by the sight of the King's previous services. The Lord now bestowed on him, the favour of His Mercy without enquiring about him. This is a concrete instance of the great power of the Mercy of Sree Chaitanya, which fructifies without caring about eligibility of the recipient.

The Lord said, "Who are you that have done Me this good? Who have made Me drink the nectar of the Pastimes of Sree Krishna, coming here all of a sudden?" The King said, "I am the servant of. Your servant. This is my hope that You would kindly make me the servant of Your servant."

Thereafter Mahaprabhu showed the King His Divine Power. The Lord forbade Him to divulge the matter to anybody else. The Lord did not give out that He recognised the King. He, of course, knew everything in His Heart, but appeared to be wholly unaware of the King's presence in His External Behaviour towards him.

The devotees praised the King on witnessing his good fortune. The King after making his prostrations came away from the Presence of the Lord, and, with folded hands, greeted the feet of the devotees. The King then sent a great abundance of *Mahaprasadam* by Sarbabhauma, Ramananda and Baninath. The *Mahaprasadam* sent by the King filled half of the space of the garden. The Lord was very much delighted on beholding the display of such great variety of *Mahaprasadam*. The Eyes of the Lord were gladdened with the joyful sight at the thought of the pleasure with which Jagannath tasted those offerings. Then the Lord made His devotees accept to the full as much of the *Mahaprasadam* as they had capacity for. The surplus sufficed for the feeding of thousands of persons. By the command of the Lord Govinda fetched all the poor to honour the *Mahaprasadam*. The Lord watched the pastime of the feeding of the poor and destitute, instructing all who honoured the *Mahaprasadam* to say "Hari." Those poor people were over-flowed with love for Krishna as they uttered the name of Hari. Such is the wonderful pastime of Sree Gaursundar.

It was now time for the Car of Jagannath to resume the journey to the *Gundicha*. But although all the *Gaudiyas* who were employed to draw the Car, pulled with their utmost strength, they failed to move the Car, and at last gave up the task as

hopeless. The King now hurried to the spot with his chief men and ordered the strongest wrestlers to draw the Car, and, when these also failed, huge elephants maddened by every provocation were harnessed to the Car and were ruthlessly goaded to put forth all their strength. Still the Car would not move an inch. On hearing of this, the Lord came thither with His devotees and watched as the maddened elephants were being goaded to pull the Car. The elephants trumpeted under excrutiating pain as they pulled with all their might, but the Car remained immovable. All the spectators were now filled with a great dismay and rent the sky with their loud lamentations

Thereupon the Supreme Lord unharnessed all those elephants and handed the cables of the Car to His devotees. The Lord put His own Head to the Car and pushed from behind. The Car now moved quickly forward with the rumbling sounds of its wheels. The devotees only ran grasping the cables in their hands but had no occasion to pull, as the Car sped by itself. In their joy all the people shouted, "Glory to Jagannath". The Car reached the gate of the *Gundicha* in a moment. The people were amazed on witnessing the power of Chaitanya. The people congratulated themselves on their good fortune as they shouted in company, "Glory to Gaura Chandra, Glory to Sree Krishna Chaitanya." Sree Prataparudra Deb with his friends and advisers was elated with love on witnessing the Glory of the Lord.

In the fifth year after His arrival at Puri the Lord decided to perform the long contemplated journey to Vrindaban by way of Gauda. He set out on the *Vijaya Dasami* Day from Puri. He was joined by Rai Ramananda at Bhabanipur and passed the first night of the journey at that place. Ramananda travelled in a *dola* and the Lord journeyed on foot. The next morning the Lord reached Bhubaneswar. Thence He came to Cuttack and had the sight of Gopala. At Cuttack the Lord accepted the invitation of a Brahmana whose name was Swapneswar. The devotees of the Lord were the guests of Ramananda. The Lord put up in his garden. After taking His meal the Lord rested under a Bakula tree in the garden.

Rai Ramananda conveyed the news to Prataparudra. The King felt a great joy on hearing of the unexpected Arrival of the Lord and hastened to meet Him. On catching sight of the Lord the King fell prostrate on the ground. Distracted with love he got up and prostrated himself over and over again. He recited hymns to the Lord. His body exhibited signs of horripilation and his eys were full of tears. The

Lord was pleased on seeing his devotion. The Lord rose from His seat and embraced the King. The King continued to recite the hymns and made his obeisances once again. The body of the King was bathed with the tears of Mercy of the Lord. Then Ramananda, after helping the King to be composed, made him assume his seat. The Lord now bestowed His Mercy on the King without reservation. The Lord fully vouchsafed His Mercy to the King whence the Lord is designated, "Deliverer of Prataparudradeva" (*Prataparudra-samtrata*). The companions of the King greeted the Feet of the Lord as the Lord bade him farewell.

On coming outside the King issued his royal commands on the spot to all the administrators (*bishayi*) throughout his kingdom, ordering them, "To build new residences in every village, to collect all necessary articles in abundance which should fill not less than half a dozen rooms at each place, personally to conduct the Lord to the resting places and to attend on Him night and day 'cane in hand' for His service. The King commissioned two of his highest officers, Harichandana and Mangaraj, to arrange everything. His commands ran as follows, 'Get a newly-built boat. Have it kept waiting at the river-side. At the point where the Lord after taking His bath will cross over to the other side, erect a memorial column to signify that it is the greatest of all *Tirthas*. I will bathe there at all times and may I also die at that place. At Chaturdwar make the best newly-built residence. Ramananda is to be always by the side of the Lord."

The King, on being apprised of the Departure of the Lord that evening, made his queens be mounted on elephants which carried canvas chambers. They drew up in a line on the side of the road The Lord resumed His journey in the evening with all His devotees. He bathed in the Chitrotpala river as soon as He arrived there. The queens of Prataparudra obtained the sight of the Lord at this place and made obeisance to Him They were filled with love for Krishna by the sight of the Lord. They forthwith began to articulate the Name of Krishna and their eyes shed tears. Srila Kaviraj Goswami commenting on this event observes that "such merciful Personality is unheard of in all the three worlds at any time, even the distant sight of Whom arouses love for Krishna."

The Lord crossed the river by boat. It was moonlit night. The Lord then came to Chaturdwar. Stopping there for that night the Lord bathed at that place next morning, Just then the *Mahaprasadam* of Jagannath arrived. By the Command of the King, *Padichha*

sent an abundance of *Mahaprasadam* everyday by many bearers The Lord after accepting the *Mahaprasadam* with His Own resumed His journey by taking the Name of Hari. Ramananda, Mangaraj and Harichandana, these three, accompanied the Lord and were in personal attendance on the Lord for His Service. Two of the King's sons also accompanied the Lord. The Lord dismissed the King's sons on arrival at Jajpur and took leave of Rai Ramananda at Remuna. As the Lord spoke the word of parting Rai Ramananda fell senseless on the ground. The Lord was welcomed by the royal officers on His Arrival at the frontier of the kingdom. The Lord stopped here for several days.

(to be continued)

Exhibitor's Address

(continued from p. 350 May, 1933)

I am a person who is lacking the eligibility of culling small alms, like tiny drops of honey gathered by the bee, from the opulence of ability of persons possessed of superior skill in gathering the fruits of utilitarian activities and dispelling ignorance, or possessed of desire for immoral activities or innocent worldly pleasures, or for liberation from all mundane activity. Yet there is a great variety of alms that I beg from animate entities, all of whom are full of mercy and proud of their power of work and power of knowledge. I live upon small alms like the bee. This is my nature. By reason of this constitutional peculiarity I am eligible for culling small alms from all the container and contained entities of the world for the improvement of my body, mind and speech. Therefore, I am an object and beggar of the mercy of all of you. Being, however, unable to maintain in tact at all time the function of begging by reason of unfitness, I confess my want of eligibility also for the function of begging.

Sree Krishna-Chaitanya, the Ocean of Mercy, is the Most Magnanimous of all givers of alms. He is the Giver of Love for Krishna. He is endowed

with Eternal Unalloyed Name and Eternal Beauty. His Name is identical with the Possessor of the Name. He has manifested the complete endeavour for giving away the Unlimited Name as Sound described as Eternal, Pure, Full and Free to all animate entities in every part of the world at all time in different ways. To carry out His Command is certainly the only function of my soul, the utter futility of my endeavour for the attainment of the aptitude for His service notwithstanding. Therefore, I pray to be eligible for accepting my share of the fulness of the eternal diversity of the mood of Master and servant, Attracter and attracted, Object and offerer of worship; for endeavouring for my share in Him that facilitates my chance of being established in my own unalloyed position. I pray to be eternally established in such aptitude. I pray for all this

May the entities who are exhibited manifest their relationship with their eternal subjective nature, who are real existence-cognition-and-bliss, instead of being received as constituent parts of this phenomenal world. This is my prayer. May the external structures of the exhibits not merely attain the level of objects of enjoyment offered for the gratification of the view of their spectators. May their observers obtain an opportunity of obtaining the highest good by progressing more in their aptitude for the unalloyed service of Godhead instead of receiving any worldly benefits. May they also afford me the same opportunity. This is my only prayer.

The degree of eligibility for the service of Godhead varies in different persons. But such eligibility is attainable by all persons. The exhibited diversities would help every person to attain the aptitude for serving those manifestations in proportion to his degree of eligibility. May the only Proprietor of the exhibited entities, Who is no other than the Son of Nanda manifested by *Vrindabana* visible in this mundane world, bestow this eligibility. May Sree Chaitanyadeva, the Bestower of Love for Krishna, confer in them the corresponding eligibility. Sree Krishna Chaitanyadeva propagated His Power in the heart of Sree Rupa, effulgent with the substantive reality, at the Dasaswamedha Ghat of Prayag. He injected the Power that arouses the cognitive aptitude by conferring the strength for getting rid of malice born of the inert condition, into ferocious wild animals, while passing through gardens of enjoyment on His way to Vrindabana. May the same Power be injected and eligibility conferred on the entities exhibited and on the faculty of vision of spectators who are liable to hold firmly the view that inert entities are

identical with the cognitive reality, and thereby show His Blessings on my service of Sree Guru under the guidance of Sree Rupa. I also pray for the alms of Your Mercy in regard to these words of prayer uttered by the synthetic and analytic methods.

Sree Krishna Chaitanyadeva quitted His Home and resided in Sree Purushottama in the Act of exhibiting the Pastime of giving up all mundane thought. It was certainly His Purpose in taking up His residence at Sree Purushottama to cause all conditioned souls to realise in the same the considerations regarding the tasty quality of loving spiritual separation and the practicability of the attainment of the highest desideratum of mankind by such realisation. The thought of the verse of Srimad Bhagabatam, '*Ahuscha te nalinanabha.....*' represents the acme of rational judgment. The realisation of this should be the object of quest of all individual souls. The site of those Pastimes enacted at Syamantapanchaka is the original source of our Theistic Exhibition. It was in accordance with such realisation that this Exhibiton was first opened at that place for arousing the aptitude for the highest good on the occasion of the solar eclipse.

That *Bhakti* is alone the best of functions is mirrored in the emphatic statements of the books and the incomparably pure career of Sree Chaitanya and His beloved associates. The distinctive features of that devotional aptitude are manifested in the records of the scriptures and in the words of those exponents of the scriptures who live up to the teachings of the scriptures. For the purpose of enabling the present cognitive faculty to understand the tidings of the realm that is unknowable or knowable with very great difficulty, it is all-important to describe those transcendental activities and to provide the needful excitant by their representation by the dramatic method. For this reason it is necessary to manifest them by the method of the exhibition for remedying the disease of deluded vision. I had been submitting during the last twelve years times without number with all manner of humble supplication to all sincere helpers of the promulgation of the Heart's Desire of Bhagaban Sree Chaitanyadeva, the supreme importance of an Exhibition for imparting sound theistic education, in order to induce them to take it up in right earnest.

The order of the psilanthrophists (prakrita sahajiyas) on learning about my proposal regarding the organisation of an exhibition of theistic culture, tried to get up a show. But their purpose is quite different from ours. The psilanthropists never bathe in any other current of thought except

that of this universe created by the material Energy (*Prakriti*). They do not cultivate the transcendental science. They count upon the feasibility of maintaining their existence after death on the knowledge of material enjoyment possessed by man in the conditioned state. It was in order to demonstrate to the people that those who lead the spiritual life have no affinity with any mundane exhibition, that I had to translate into action the ideal of the Theistic Exhibition conceived by me. With the desire of promoting the well-being of communities who are engrossed in the pursuit of material enjoyment, I invoked the manifestation of the theistic Exhibition successively at Sridham Mayapur, Sree Gaudiya Math and during last year in the quarter of the town in which Sree Gaudiya Math is located, during the period subsequent to the Kurukshetra Exhibition.

The order of our *Gurus* helps us in the realisation of our desideratum by acting up to the requirement of spiritual thought, urged thereunto by the sense of humility. Most of them brought about the descent of the tidings of the Household of Krishna, by undergoing the hardest labour at the risk of their lives, to the plane of this world created by the deluding potency of Vishnu for the purpose of subduing the sixfold animal passions, such as lust, anger, etc., that are innate to the human race.

We are not unaware that by the process of descent to this mundane plane the view of the transcendental is liable to be missed by the external vision of men directed by the superficial cognitive faculty. But we still cherish the strong hope that all those living receptacles, in whose hearts the aptitude for service is flickering like the light of the lamp about to go out becoming once more inclined towards service and kindling with the services of moods appropriate to the spiritual variegatedness appertaining to the Name, Form, Quality, Paraphernalia and Activity of Krishna, will be established in the sphere of *Vaikuntha-Goloka* in the stage of leaving off this mortal coil. It is with this basic purpose that we are busy in providing the opportunity of making available the transcendental boon of *Vishnu* and *Vaishnavas* to the human race.

The purpose behind the organisation of the Theistic Exhibition is to make the conditioned soul be acquainted with some of the fundamental problems of human life by the complementary positive and negative methods of exposition. What is good (*sat*) condition ? What is *summum bonum* ? Wherein consists the difference between the desirable entities of this world and the highest good ? How may the sixfold divine prerogative be attained by being liberated from the sense of need in

regard to the three objectives of mundane piety, riches and objects of enjoyment? What manner of evil results from the quest of the featureless Brahman by the exclusive state that is devoid of all pomp and circumstances of the Divinity? It is necessary to produce a living interest in the right solution of these besetting problems.

It is first of all necessary to examine the current misconceptions regarding the 'good' *i. e. sat* (or the abiding or real state). In order to do so we should prepare a comparative table setting forth all the different conceptions that have been engendered in this ever-changing world in the stable principles of mind and faculty of individual judgment, together with the varying degrees of the *asat* (ephemeral) element, that appear in them. If we prepare such a comparative record we would find that there is no room for the unalloyed cognitive essence in the receptacles adulterated with active and inert mundane qualities. It is only persons who are adepts in the spiritual service of Vishnu, who can understand the difference that separates the real significance of the term *sat* (good or abiding principle) from the entity, which is a product of relative reasoning, that appears as the good (*sat*) to conditioned souls. The vocabularies of languages represented by the records written in the *Brahmi, Kharausti, Sanki,* and the other scripts, educate us in cultures that, instead of helping us to attain the unalloyed state of the real of pure cognition only bind us to the delusions of ephemeral sound and language. These are not subjects that are fit to be learnt by *sadhus* who are full of eternal cognition and bliss. The invocation of the realisation of the true subjective nature of the entity of spiritual service (*bhakti*) among mankind, is necessary for knowing all this.

Of two friends possessing similarity of nature and purpose one is found to experience the aptitude for the enjoyment of this transitory world. He happens to notice in his friend the disposition of supplying the means of enjoyment of the self-same transitory world. This leads him to aspire after the condition of abnegation. This process is also found to involve him in the folly and undesirable hankering of losing his acquired possessions. When he finds that it is his proper function to do good to his friend, he employs himself in the office of servant of his friend. He is then in a position to understand that the purpose of acting the part of enjoyer by employing his friend as servant, is not any part of the good education. In such circumstances he is apt to regard the rendering of service to his friend as most needful from the point of view of a thoughtful observer. It is only when his

conscience, that is prone to enjoyment and acceptance of service, is touched by the service of his friend and is also made aware of those whom his friend serves as well as the instrumentals and materials by whose means he renders them his services, that he becomes acquainted with the glory of his friend. He then becomes aware that the assertive and meaningless exertions of a person, devoid of the serving aptitude for his friend, are productive of grief, infatuation and fear. This knowledge is consequent upon the realisation, in the act of performing the eternal function, that the friend is the powerful ordainer of hunger, thirst, decay, infatuation, fear and sorrow. The person who understands his friend to be the reservoir of all light, recognises him to be his friend in the tie of the serving function. *Bhakti* is that eternal and supreme function without whom the diverse forms of all other non-devotional activities cause the misapprehensions of souls, indulging in enjoyment or abnegation of mundane entities, who are apt to mistake one thing for another. *Bhakti* enables the individual soul to realise his eternal nature of the aptitude of a servant by causing him to give up the disposition of being master which is foreign to the essential nature of the soul, in order to ensure one's escape from the evil that is attendant on the state of ignorance. The egoism, that regards oneself as master of one's own activities, as regulator of others, by making the individual soul a sojourner of the mundane world on the paths of fruitive work and empiric knowledge, prevents the performance of the function of exclusive serving devotion to the Feet of Godhead.

By assuming the role of the master of Godhead, Who is the Eternal Object of worship, to install Him as a concept having the nature of a servant, is but the invocation of sheer misfortune on the part of the individual soul. In the attainment of the highest good the unalloyed state of his service tends to become the only aptitude of the individual soul. The power of decision of a judge who is subject to childish caprice does not point to the service of Godhead. It is for this reason that Godhead condescends to serve the instructed, in the Role of the Instructor. When the individual soul, on realising his own want of purity runs after the acquisition of the same, he is liable to remain impure, because no one, who happens to be in the state of impurity, is eligible for the sight of Godhead. Sometimes, assuming himself to be pure, in lieu of seeking the knowledge of the real truth, he is busily engaged in pursuits that are pleasing to himself, under the impression that any pursuit that is pleasing to himself is thereby proved to be pure.

As the result of his attempt to foist his own impurity on Godhead, he supposes it to be on a par with the Beneficent Full Autocracy of Godhead. Knowing himself to be the seat of cruel assertive activities, the individual soul is liable to imbibe the malicious disposition by his attempt to view Godhead with his deluded material eyes.

When the *jeeva* exercises his faculty of intelligence on the form of Godhead Who is possessed of eyes resembling the Petals of Lotus flowers, and on His Glance of Mercy, he is in a position to have the sight of the Eye of the Divinity Who is Eternal, Unalloyed, Full and Free. He is then in a position to know that his own vision is defective being tainted with error, prejudice, faulty perception and the purpose to deceive. In this phenomenal world there is found current knowledge of the Name, Form, Quality and Individual Servitorship of Godhead, couched in the language of mundane spectators. But such knowledge is not included within the limits of time and space. If one is bent upon regarding such perception to be similar to the mundane process, such perversity will prevent him from obtaining the real sight of the Entity of the Supreme Person when He chooses to descend to this mundane plane. Such deluded vision, in stead of exciting the recollection of the Eye, Ear, Nose, Tongue, Skin and Mind of the Lotus-Eyed One, would make the small mouth be only guilty of uttering big words by making the observer suppose that They are also tainted with defects similar to his own. It is then that the aversion to Godhead begins to show itself in the mal-interpretation of the scriptural text '*kapyas*' and the Supreme Person seems to be included within the category of the material. The Theistic Exhibiton cherishes the desire of unfettering such a person from the chains of the deluded vision, born of the sensuous enjoyment of the conditioned soul, for the purprose of exhibiting the distinctive character of the pure theist.

(*to be continued*)

Sree Vyasa Puja Response

(ii)

(*continued from p. 330, May 1933*)

ALL so-called knowledge of this world is knowledge born of the fleshy senses. The knowledge that is received at the University or from physical Nature, may promote greater synthesis, analysis and development of the experience of this mundane world. It is not proposed to discard the knowledge that is imparted by the Universities (literally the academies of this world). But it is proposed to ascertain the relation of Godhead with the same. To discard such knowledge is the barren form of renunciation (*falgu vairagya*). We learn this from the teaching of Sriman Mahaprabhu. '*The discarding of entities that are related to Hari by liberationist, under the misapprehension that they are mundane, is called barren abnegation.*'

The different branches of mundane knowledge are being applied in an improper way by mankind who have their faces turned away from Krishna. It is as if ornaments for the ear are being worn on the feet. It is necessary to admit the real utility of every entity. Extreme attachment to things of this world and extreme aloofness from all worldly concerns are equally removed from the function of the servant of Godhead. The servant of Godhead should cultivate affinities with all entities on Krishna's sole account.

We are apt to suppose that name and form are bound to embarrass in every case. Such an inference is derived from mundane experience. From where have name and form come to this world ? Where is their source ? It is because there happen to be really name and form in that transcendental realm that the perverted reflections of those entities are cast in this world. '*From Whom all these entities have their birth, by Whom they live, to Whom they go back and in whom they enter, seek for That. That is Brahman.*'

It is forbidden to the *Brahmacharin* (one who serves the *Brahman*) to look upon any woman. But notwithstanding such injunction it is no proof of the possession of superior intelligence to jump to the conclusion that womankind is, therefore, wicked. The very same thought, by which woman is adjudged to be condemnable, is also equally applicable to the male. To

look upon an entity as an object of one's sensuous gratification, is to cast one's eye upon woman. It applies equally to both male and female. The entity is not condemnable. There is scope for condemnation of the disposition that makes use of the entity. The diversity of the world is not bad nor defective. But the (ephemeral) wrong use of that diversity is certainly condemnable. If the diversity of the world is to be used for the service of Godhead, it should be one's duty to accept it thankfully for the purpose.

It often happens that we practise a habit of keeping our hands in an uplifted position and other diverse forms of asceticism. But by their means no actual result is achieved. "*If Hari is worshipped, where is the further use of ascetic practices? If Hari is not worshipped where is the use of ascetic practices in such circumstances? If Hari is Present both inside and outside, what is the use of ascetic practices? If Hari is not Present, both inside and outside, what is the use of ascetic practices?*

If we do not serve the Eternal Entity we are guilty of making the wrong use of this insignificant human life. Whereas if we serve Godhead, the human life becomes worth living.

Krishna is the Figure of all nectarine *rasas* (mellow tastiness). In Him there is no want of any *rasa*. The servant of Krishna is fully aware of everything regarding the other *devatas* (gods) of this world or of the series of the *Avataras* (Descending Divine Personalities) of *Vishnu*. The Self-same Krishna is served only by His devotees. That Entity is unattainable by fictitious knowledge. Those, who have had an opportunity of listening to the text of the Bhagabatam, '*Jnane prayasam udapashya.....*', know that the sight of the Transcendental Realm of Knowledge will not be available by the efforts of countless lifetimes by means of such knowledge. A disease, which is most difficult of cure, has got into its jaws the human race. In its terrible grip we are seized with the determination not to employ our body, mind and speech in the service of Godhead and are bent upon abusing our freedom of will. It is necessary to be freed from the clutches of this monster.

The inadequate, or less than full, conception of the Whole has been termed '*Brahman*' and '*Paramatman*'. The conception of '*Paramatman*' has been formed by incorporating undesirable elements by joining together truth and untruth for the satisfaction of the principle of comprehension. But it is not possible to interpolate any counterfeit entity in the Divinity.

It is not the mark of the state of liberation to be merely freed from the clutches of inconveniences. Something more is required. The conception of redemption (*mukti*) does not mean merely getting rid of untruth. We require positive accretion. It is not our final requisition merely to be freed from the inexperience and uselessness of this mundane world. Unless we have the taste for the diversity of the Transcendental Activities of the Entity, Who is full of Eternal Pastimes and Divine Activities, we are apt to be caught in the virtues and vices of the world being intoxicated with the dynamics of mundane existence. Only those who are desirous of liberation from the conditioned state are anxious to get rid of the inconveniences of this world. But it is one's duty to turn one's serious consideration to those matters in which the unconditioned souls are actively interested. So long as the conditioned state prevails the conviction of the possbility of difference of ways and means is unavoidable, due to the fact that it is not possible in the conditioned state to have any idea of the subject in whom the unconditioned souls are actually interested. Till we are freed from the clutches of this misjudgment the conditioned soul, liable to be contaminated with the fourfold defects of error, prejudice, inadequacy of sense-organs and tendency to deceive, cannot place enough reliance on the words of the redeemed souls. Those who have arrived at the conclusion that the essential characteristic of *mukti* (liberation) is merely cessation of misery, have been betrayed into a line of thought that is prevalent in the conditioned state which exposes us to the triple miseries of this mundane world. The scope of their vision is very short, indeed. If we refrain from the active consideration of the positive diversities of the Absolute, Who is located beyond the mundane, by being misled by their words, what do we gain by such conduct ? Sree Chaitanyadeva has not employed Himself in the pursuit of any thoughts that centre round the current activities of this body or mind. He has employed His Thought on the subject of the diversity appertaining to our relationships with the fullness of Entity possessed of His Eternal Body, that prevails in the real state which is located beyond both of these two bodies. We should employ our thoughts on that subject even while we are allowed to be in this world. Every rational entity is vitally interested in this matter.

It is the full realisation of bliss that should be sought after. The mere cessation of misery is not what is required. In the state of positive liberation (*mukti*) we should attain some positive entity. We should be on our guard that in our

quest for one entity we may not go after a different entity. It is necessary to perform the preparatory activities before death. It is only if the accumulated intelligence of all our friends, the concerted help of all persons, can employ themselves in the service of the servants of Godhead, that we should accept them. But we should by no means display any aptitude for carrying the burden and refuse matter of this world to the next.

Subserviency to Godhead is the only good path open to us. If we know how to work out a simple equation by the rule of three we would be in a position to understand how much normal endeavour should be made for the eternal life in proportion to what has actually been found necessary in the apparent interests of a hundred years of existence. That endeavour must be made within the short span of this life. Because it is the human life which alone is capable of yielding the *summum bonum*. If mankind is in a position to understand this simple mathematical proposition it can have no other function in this life except the quest of Krishna. It is supremely necessary for us to fully connect every activity,—to take each simple step and to draw each simple breath,—with the reference to Krishna.

The order of my preceptors has told us many things in very beautiful language. I shall not repeat them. I would, however, state a few essential things for their acceptance. We have no other function except throwing ourselves on the protection of Godhead. We must not consider Godhead to be the care-taker of our garden. It is not our desideratum to attend only to our present day needs. Our primary duty, basic purpose, is the service of Hari. The two verses of Sree Rupa Gaswami *viz*, '*anasaktasya bisayan*' ... and '*prapanchikataya buddhya* ...' like the polar star point out the course to be followed by us by the negative and positive enunciation of the same. We must always walk in that path on which we shall be fully provided with the service of Krishna. May we never perform any activity being deprived of the service of the servants of Godhead. If we donot employ all secular knowledge. —history, literature, philosophy, science, the arts of war and politics,—in its proper sense, or in other words, if we do not fully connect everything with the reference to Krishna that is reduce it to the service of Godhead, it would give rise to the controversial method which would make us think that we should give up this thing, and that thing, and that it is not this and not that.

How is it possible for us to conceive of the transcendental entity with the present capacity of our senses ? Srila

Rupa Goswami Prabhu has supplied the answer of the question in a very charming manner by refuting the psilanthropic views. 'Hence (i. e. being transcendental) the Name, etc., of Sree Krishna is not perceptible by the senses. He manifests Himself of His own accord on the tongue, etc., that is disposed to His service.' 'The proper enjoyment of the entities of this world by one who is unattached to them by fully connecting the same to the reference to Krishna is called the right form of renunciation.'

The very first aphorism of the Brahma Sutra is, 'thereafter this gives rise to the enquiry regarding the Brahman'. In the person who has become detached from the mundane world, who has transcended the material planes of fruitive work and empiric knowledge, there arises the enquiry regarding the Great One or the *Brahman* which sets him free from the quest of the small. Those who have not transcended the mundane plane are non-vedantists. The atheistical professors of the system of Sankhya etc., remain confined to the limiting numerical reference. The expansion of one quadrant is open to our view. Our vision fails to take in simultaneously the extended space of three quadrants. The potency that corresponds to individual souls originates from Samkarsana. If this is not understood we are landed to the question, '*Who is to ask whom?*' "*Seated on the same tree* (on which sits also the Supreme Soul) *the individual soul sunk* (in the enjoyment of worldly entities) *is subjected to sorrow due to infatuation by reason of his non-Divine nature.*"

If one supposes the Served and His servant, the *Guru* and his disciple, the self-realised soul and the neophyte, to be on a level of equality with each other, he is liable to be *sunk* in worldliness. Such a person is overtaken by sorrow, or attains the state of the Sudra. Inquisitiveness about the Brahman or the state of the Brahmana is no longer retained. It is no doubt desirable to be able to see everything with an equal eye. But such seeing does not involve the abuse of the realisation of the common nature of the worshipper and Worshipped. On that plane although there is non-difference as regards quality, there is difference as regards magnitude. In difference there is reference to non-difference, while in non-difference there is reference of high and low. '*Those persons whose intellect is lighted up with the Veda* (*Real Knowledge*) *are Pandits. Pandits see the Brahmana possessed of learning and humility, the cow, the elephant, the dog and the eater of the dog with an equal eye.* By missing the significance of the above verse if the elephant and the dog are considered as the same in the gross sense, no

consistent meaning can be made out. The equality of vision refers to the soul.

The entity which is called grief is an aptitude born of the state of want or destitution. "*Sugasya tadanadara-srabanat tadadrabanad suchyate hi*" (Br. Sut. 1.3.34.)

Even the very slightest deviation from the Real Truth is subject to the law of change. The view that there is a rival of Godhead—that there is a Beelzabub—is derived from aversion to Godhead. Between our words and those who are extremely vain of the empiric knowledge of the Scriptures, there flows a great Biraja river. Those who suppose that they can understand everything very well, can write correct language, can speak well, have no aptitude for hearing. The external coating alone possesses any attraction for their minds. They only gossip fictitious stories about the Brahman. They do not make any enquiry for knowing about Him.

Is the human race doomed to remain so foolish? Will it be never able to understand the tidings of the Possessor of the Triple Potency, of triquadrantal expansion? Will its stunted intellect be never expanded?

The answer to the quest for the Brahman is contained in the aphorism *Yanmadyasya yatah.....*', from Whom this world has its birth, continuance and dissolution. Therefore, this world can never be false. If the world is supposed to be false then He, by the transformation of Whose Power this world has had its birth, also is proved to be false. If the reflected image is denied, the original source of the image is also subjected to hostile attack. There is no unwholesomeness in the original substance, but there is unwholesomeness in the shadow. This is all the difference. The Ultimate Entity is born in Mathura. He abides in Vrindavana. Whereas when the separation to Mathura begins, there ensues the exquisite state of the love-lorn maiden. In the Divine Realm of Dvaraka there prevails the Manifestation of Majesty. In Pravas there is the Pastime of Disappearance. At the point where the intellectualism of man terminates, foolish persons are declaring that the Transcendental Activity also terminates. Leela (Transcendental Activity) is never ended. That Activity goes on at all time in the form of the circle of light traced by a revolving point of fire.

Gaudiya Math Propaganda in Europe

Extract from the letters of the preachers

[The party of preachers of Sree Viswa Vaishnava Raj Sabha consisting of Tridandiswami B. P. Tirtha, Tridandiswami B. H. Bon and Sm. Sambidananda Das M. A., started on 10-4-33 in the afternoon from Bombay on board M. V. Victoria.]

Letter of Tridandiswami B. P. Tirtha of 26-4-33

We reached Dover at 6-30 P. M. on 22-4-33 via Genoa. Victoria station, London was reached by an hour and a half's journey from Dover. We bowed down our heads to the Lotus Feet of Sreegurudeva on alighting at the Victoria Station. Tridandiswami B. H. Bon at once sent a wire of our safe arrival in London. We put up at night at the Indian Students' Union Hostel, 112 Gower Street. All letters are to be addressed without the words 'His Holiness'.

Arrival in London

After a good deal of search we got suitable accommodation though not quite comfortable on 24th evening (£2-10s a week) at 9 Torrington Square, London W. C. I.

On the 25th we met the Secretary of the Friends' Society in London and Mr. Shastri of Madras, Sans. Mss. antiquarian. We are handicapped for non-arrival of luggages from Genoa. Cotton clothes are of no use now. We shall have warm clothes in no time. Today is a fine sunny day or rather a gala day for the English people, the first such day since our arrival.

Letter of Tridandiswami B. H. Bon of 26-4-33

Our letters will be sent to Calcutta as His Divine Grace' whereabouts are not known to us.

We reached London on 22-4-33 at 8 in the evening. The sun sets at 8 P. M., but darkness is felt at 8-30 P. M. Indian Students' Union is managed by Indian Y. M. C. A. We stayed here for two nights. We shifted to 9 Torrington Square on the 24th. We have been cooking for ourselves.

Prof. Rolan Penrose, an Englishman, whom we met on the M. V. Victoria gave us two letters for London and two for Paris. We have seen the two London gentlemen. One of them Mr. J. Harvey Theobold is on old man of 70 and very learned. I saw him on 25-4 with Tridandiswami B. P. Tirtha at the 'Friends' House' of the Quackers. He introduced us to Mr. John P. Fletcher, Secretary, London centre of the Friends' Service Council, an elderly gentleman. I talked to him for about 30 minutes. He promised to arrange some meetings for us in the Quackers' Association. All the introductions are in the big trunks which have not arrived yet. We expect them on 28-4-33. It will take 15 days' time before I may begin to meet people by appointment. It is now cold as at Ooty ; but the local people say it is the hottest time of the year. Kindly ask our friends not to write "His Holiness", as both Catholic and Protestants will be offended.

Acquaintance on Board

Letter of Tridandiswami B. H. Bon of 5-5-33 :—

His Divine Grace' letter by Air Mail was received on 4-5-33. This is a land of too much formality and etiquette. Our ordinary wearing cloth is smiled at by ladies and gents on the streets. I have seen Mr. Fletcher of the 'Friends' House'. The letters from * * were very useful. Mr. F. H. Browne C. I. E., of the "Times" was informed by * * of our coming to London. He received me yesterday. Mr.

Frederick Grubb, an old and highly educated gentleman introduced by * * was also awaiting our arrival in London. He will think out in what practical way he can assist us. The Editor "Central News" introduced by * * has already taken up our cause and news have been sent to all papers and it is circulating like fire. I have also seen news Editor of Reuter. He has shorthanded our talk with him and it will be sent down to all papers. Editor, 'Daily Express' was very much interested to talk to us. They have taken our photos and these will be out shortly. Editor, 'Manchester Guardian' wants me to wait for 15 days for arrival of their Eastern news Editor who is now away from London. I expect to see Editors of Free Press of India, Morning Post, Evening News, Daily News, Evening Standard and others. Reporters have already begun to question me on serveral points. Yesterday I have written to Sir Findlater Stewart, India Office. I shall see Sir Samuel Hoare and Mr. Butler. On Tuesday the 25-4-33 Tridandiswami B. P. Tirtha delivered a short speech of twenty minutes at the Indian Students' Union—discussion group. There were twenty Indian students and two English ladies. The lecture was quite good. It was on 'the Message of the Supreme Lord'. As usual in this country questions begin to flow in torrents after the speech. I was desired by Tridandi Swami B. P. Tirtha to conduct the questions.

Meeting with News Editors

Lecture at Indian Students' Union

I go out at 9 A. M., and return at 1 P. M. At 3 P. M., I again go out and return at 8-30 in the afternoon. Now the sun sets at 9-30 P. M., in June it will set at 10-24 P. M. We finish our dinner at 9 P. M., and then write letters. I go to bed at 12 and rise at 6-30. I read papers at night and early morning. I can tell my beads of the Holy Name for some time in the morning. Just now (5-5-33) I receive two introductory letters to Colonel Sir Francis Younghusband, K. C. S. I., K. C. I. E., one of the most learned religious men in the eyes of the London public and to Sir E. Denison Ross, C. I. E, Director of School of Oriental Studies, London University. *D. L. T. received at Bombay on 7-5-33.*

We have invited hundred to tea, speaking on 'Gaudiya Mission', 39 Drayton Gardens, S. Kensington, London, S. W. 10.

Letter of Tridandiswami B. H. Bon to Vasudev Prabhu of 11-5-33.

I am no more s ared at on the streets The PressR eporters are bent on finding out our personal life and create a story of that. They want to know what the speaker himself has realised and to say of himself.

Letter of Tridandiswami B P. Tirtha of 12-5-33. from 39 Drayton Gardens.

Landlord and Landlady are always kind to us in teaching English etiquette and formalities whenever we express our desire to learn Here manner maketh a man.

Letter of Tridandiswami B. H. Bon 12-5-33

39, Drayton Gardens, South Kensington, London, S. W. 10., was occupied on 10-5-33.

London office opened

I was invited to tea at Mr. and Mrs. Grubb's on Sunday the 7th inst. at 4 P. M. Sir Alladi Krishna Swami, Advocate General was also one among others. We two were on the same table with Mr. Grubb, our host. The same day there was a huge procession to Hyde Park of the Labour Party. Prominent members of the Parliament (Lobour) spoke brilliantly. We were present naturally with all prominence. Several came forward and we had to answer such questions as 'Why we worship trees ?—hills ?—many Gods ? What happens after death ? What is ghost ? etc." Lt. Colonel Seymour gave me the address where we are living. We are now exclusively alone. We are staying with Mr.

and Mrs. Bellham who are Godfearing people. Mr. Bellham is serving in the Goverment. I was invited to a lecture at Caxton Hall on 9.5.33 when Sir John Thompson, K. C. S. I., K. C. I. E. spoke and the Most Hon'ble the Marquess of Reading, G. C. B., G. C. S. I., G. C. I. E., G. C. V. O., presided. The meeting was organised by East India Association of the Conservative Party. On the proposal of Mr. F. H. Browne, C. I. E., of the Times and General Secretary of the Association I have been accepted as a member. I shall be allowed to give remarks and views at the next meeting on 1st June, on the speech of the main speaker. The season in London ends in July and re-opens in October. This season is fully engaged. Mr. Browne may try to give me earliest chance in October to be the main speaker at Caxton Hall. On the 10th I interviewed Sir Findlater Stewart at India Office by appointment. I had a very lively talk most freely for 40 minutes. I told him of the religious tolerance of the British Crown and explained how a loving relationship must be maintained between the Crown and religious people. In India in early days the King was to protect and support religious men who in their turn were to pray for the safety of the throne. Sir Findlater was much satisfied. He questioned me about our Mission's activities and lastly asked me what he could do for us. I asked him for our paying homage to Their Majesties on behalf of the Mission and to the Prince of Wales, to deliver lectures in Parliament and in the different Universities. He said he would consult with Sir Samuel and do his best to help us in several ways. I have sent my letters to Sir Samuel, Mr. Henry Wheeler, Sir Charles Tegart and Lord Irwin. It will take me at least six months to see all *those to whom I have letters. They are again* introducing me to their friends. On Sunday next I shall see Mr. H. L. S. Polak, Solicitor, at tea being invited. I am thinking of inviting those whom I have already seen. Back date for return invitation is unmannerly. Sambit has taken his admission today for Doctorate and paid £21. Sambit is daily cooking for us. In the day we take rice, *dal* and potatoes. In the night we have milk, bread and a curry. This is all that we have as our food. The news agencies are giving full attention to us. During the last week the following papers have published about us :—

Lecture at Caxton Hall

Meeting Sir Findlater Stewart

1. Times—Heading "A Hindu Mission".
2. Belfast Telegraph—"Hindu Leader with another religion arriving in London with flowing robes introduced by Viceroy".
3. Yorkshire Herald—"The New Religion of Unalloyed Devotion".
4. Irish Daily Telegraph—"Another Hindu Religion".
5. Yorkshire Evening News—"Hindu spreads Gospel of Love".
6. Jersey Morning News—"New Religion comes in London".
7. Sports General—"Hindu Leader brings a new Religion. Unalloyed Devotion and human Love creed founded 1486".
8. Daily Express—"Indian Mystic Monk to lecture in England".

Early this week we expect many more papers publishing news about us.

Philosophy will not appeal to them very much at the beginning. We must create interest in the public first. We have not yet received the books from Bombay. I have got receipt of the despatch of Sree Krishna Chaitanya from Bombay ; the books will reach by S.S. Mandola, in which many delegates for the Economic Conference are coming. In addressing letters to us, particularly registered letters, wires and *money orders, kindly instruct not to write "His*

Holiness" or "Bon Maharaj". We will not be given delivery of things and money in that case. Our name in wires or letters must correspond with the name in passports. It is, "Tridandi Swami B. H. Bon" or "Tridandi Swami Bhakti Hriday Bon" and not "Maharaj"

Letter of Sambidananda dated 12.5.33 :—

* * * * The climate changes several times even in a day.

(to be continued)

Ourselves

Bankura :—Upadeshak Pandit Sripad Siddha Swarup Brahmachary with a party of devotees reached Bankura on April 19. Brahmachariji expounded the narrative of Sree Prahlad Maharaj during April 19 to 21 at the residence of Sj. Debendra Lal Dutta and Sj. Annada Prasad Dutta. He expounded the career of Maharaj Ambarish at the residence of Sj. Kumud Krishna Bandopadhyaya, Govt. Pleader, on April 22. On April 23 he addressed a large gathering of people at the local Marwari Dharmasala on the subject of 'the Duty of Human Life'. On April 24 Brahmachariji expounded the episode of the nine *Yogendras* at the residence of Sj. Purna Chandra Mukhopadhyaya, M. A. On April 25 Brahmachariji explained from Srimad Bhagabatam the answer to the question, "What is the means of the attainment of the *summum bonum* by individual soul" at the residence of Sj. Kali Pada Sarkar, M. A., Retired Inspector of Schools.

Bombay :—His Holiness Tridandiswami Srimad Bhakti Sarbaswa Giri Maharaj expounded the narrative of Sri Nrisinghadev on April 25, at the residence of Mr. Baburao Selveker, Hornby Road, Bombay.

Gaudiya Math Office was opened at Bombay on May 1, near the Babulnath Road.

His Holiness Tridandiswami Srimad Bhakti Rakshak Sridhar Maharaj spoke on 'Function of individual souls' at the lecture hall of the Saraswata Brahman Samaj, Bombay on May 13.

His Holiness Tridandiswami Srimad Bhakti Rakshak Sridhar Maharaj, His Holiness Tridandiswami Srimad Bhakti Swarup Parbat Maharaj, Mahopadeshak Pandit Atul Chandra Bandopadhyaya, Bhaktisaranga Goswami, Bhaktisastri, Mahamahopadeshak, Acharyya, Professor Sripad Nishi Kanta Sanyal, M. A., Mahamahopadeshak Pandit Sripad Ananta Vasudev, Paravidyabhusan, B. A., Acharyya Sripad Paramananda, Vidyaratna, Mahopadeshak, Acharyya, Professor Sripad Jadubar Das, Bhaktisastri, M.A. B.L., and other devotees performed the *kirtana* of panchatattwa and Sri Hari Nama *Mahamantra* on May 15, at the famous temple of Babulnath Siva in the town of Bombay.

Extract from the Bombay Chronicle, Bombay, May 15,1933

Gaudiya Math in Bombay

The public are already aware of the arrival in Bombay of His Divine Grace Paramahansa Sreela Bhakti Siddhanta Saraswati Goswami Maharaj, President of Sree Viswa Vaishnava Raj Sabha and Acharyya of the unalloyed Gaudiya Vaishnava Community, in connection with the despatch of a party of Gaudiya Missionaries for preaching the Religion of Transcendental Love to the Countries of the West.

His Divine Grace is now staying at Jangoo Villa on the Babul Nath Road, close to the Babul Nath Temple, with a large party of learned preachers with the intention of establishing a permanent propaganda centre in Bombay City. The Bombay Gaudiya Math will serve as the head-quarters of the Mission in Western India.

The Message of Sree Krishna Chaitanya has

continued to be misunderstood and misrepresented by many of his so-called followers during the last two hundred years. This has given rise to a number of sects within the Gaudiya Vaishnava Communion which profess views, on the alleged authority of Sree Krishna Chaitanya, that are diametrically opposed to His actual teachings. It is the purpose of His Divine Grace to enlighten all persons, irrespective of caste, creed or colour, in regard to the true principles of unalloyed devotion taught by Sree Krishna Chaitanya.

His Divine Grace is inviting the co-operation of all honest servants of Sree Krishna for carrying out this Heart's Desire of Sree Krishna Chaitanya on the lines chalked out by Sree Rupa who was authorised by Sree Krishna Chaitanya to give to the world the message of unalloyed devotion taught by Sree Krishna Chaitanya. His Divine Grace has been joined by hundreds of self-dedicated souls who have renounced the world for carrying the message of Divine Love to all parts of the world by acting up to their preaching.

The expanding activities of Sree Viswa Vaishnava Raj Sabha are represented by the establishment of over forty Maths, i. e. permanent centres of propaganda, in all parts of India. The Sabha is running six journals in different languages and is regularly editing and publishing the priceless works of the immense Gaudiya Vaishnava Literature from its own printing presses. It also employs organised parties of preachers under the lead of trained Paribrajaka Sannyasins who approach all persons in their homes in order to inform them regarding the object and method of the propaganda by discourses, readings and exposition of devotional scriptures, and address public gatherings of the people from the platform by constantly travelling through all parts of the country.

His Divine Grace is always accessible to all honest inquirers. His Divine Grace gives His regular discourses from 4 P. M to 8 P. M. every day. The preachers of the mission are available for addressing public meeting and for giving discourses and expositions, on the invitation of the public. These functions are undertaken by them without any pecuniary remuneration.

Preachers of the Mission arrived in London :—His Holines Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj, His Holiness Tridandiswami Srimad Bhakti Hriday Bon Maharaj and Sriman Sambidananda Das Adhicary, Bhakti-sastri. M.A., preachers of Sri Viswa Vaishnav Raj Sabha reached London on April 22.

His Holiness Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj delivered a short discourse on the Message of the Supreme Lord at the Indian Students' Union, 12 Gower Street, London on May 2.

London office of the Gaudiya Math was opened on May 10, at 39 Drayton Gardens, South Kensington, S. W. 10.

Faridpore :—His Holiness Tridandiswami Srimad Bhakti Vivek Bharati Maharaj expounded Srimad Bhagabatam on April 25, at the residence of Sj. Mahendra Nath Saha, Zemindar at Pancharia in the District of Faridpore.

Madras :—His Holiness Tridandiswami Srimad Bhakti Rakshak Sridhar Maharaj conducted a *Sankirtan* procession along the streets of Sri Perembadur, Madras, on April 30 and duly circumambulated the holy temple of Sri Ramanujacharyya. His Holiness had a long discourse with Srijut Ram Das Bhattacharyya M.A., B.T., resident of the local Sanskrit College, who was convinced of the super-excellent of the chanting of the Holy Nama promulgated by Sri Krishna Chaitanya.

Sree Gaudiya Math, Calcutta :—His Holiness Tridandiswami Srimad Bhakti Vilas Gavastinemi Maharaj delivered an interesting discourse on the Teaching of Geeta at the Lecture Hall of Sree Gaudiya Math, Calcutta, on May 6. Swamiji Maharaj spoke for an hour and a half on Sree Rai Ramananda at the same place on May 14

Departure :—Disappearance of Sripad Akinchan Dasadhicary took place at 5 A. M., on April 18 at the Gaudiya Math, Calcutta. He was living at the Math in his old days, serving the Math with zeal and devotion to the last moment of his life. His separation is felt by all devotees.

THE HARMONIST

OR

SREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj



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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI,
THE HARMONIST

VOL. XXV. JUNE 1927, 441 Chaitanya-Era. NO. 1.

Obeisance

I do obeisance to the Divinely beautiful lotus Feet of Sree Gurudeva, to all the revered Gurus and the devotees of Vishnu ;

Obeisance to Sree Rupa himself with his elder brother (Sanatan) attended by Raghunath in the company of his associates and followers, and with Jiva (Goswamin).

Obeisance to Krishna-Chaitanyadeva with His own, with Advaita and with the Abadhuta (super-ascetic) Nityananda.

Obeisance to the Feet of Sree Radha and Krishna attended by Lalita and Sree Bishakha with their mates.

Manifold obeisance to Thee who is by Name Krishna-Chaitanya, Whose Beauty is of the yellow colour,

Who by Quality is exceedingly merciful, Whose Function is bestowing the Love of Krishna and Who is Krishna Himself.

Obeisance to Thee, Thakur Bhaktivinode, by name Sachchidananda,

The greatest of the followers of Sree Rupa, an Embodiment of Gaur's Love.

Foreword

THE name of the Journal, the **'Harmonist'**, stands in need of a little explanation. **'Sajjana-toshani'** the only Sanskrit name headed the paper when she used to appear in Bengali, and the same spirit and aims of the 'Sajjana-toshani' are to be continued though she has now put on the English garb. "Harmonist" is the free English equivalent of the word 'Sajjana-tosham.' This point will bear a little elucidation. The title 'Sajjana-toshani' was adopted to signify a definite purpose.

The word 'Sajjana' is made up of two parts *viz.* 'Sat' and 'Jana'. 'Sat' is 'Godhead' or the 'Absolute Truth'. This is in accordance with the sruti **'ॐ तत्सत्'**. 'Sat' means the Ever-Existent, the Unchangeable, the One Spirit and Harmony Himself. The 'Sajjana' is one who belongs to and serves the 'Sat', 'Toshani' is in the feminine form and means one who is desirous of pleasing. The journal aims exclusively at pleasing 'Sajjanas'. The feminine form of the word is indicative of her attitude of humility in regard to 'Sajjanas'. The word 'Sajjana' is not really narrow in its denotation. To him who possesses the clearest spiritual vision all living beings without exception are 'Sajjanas'. This is specifically borne out by the passage :—

"हे साधवः सकलमेव विहाय दूरात्
चैतन्यचन्द्रचरणे कुरुतानुरागम् ॥"

'Ye Sadhus, bidding farewell to everything from a distance, offer your hearts' devotion at the Feet of 'Chaitanyachandra'.

The 'Harmonist' as preacher of God's Word has to be endowed with the requisite qualities. Her high mission is to please all living beings by conveying to them the Divine Message in the fitting manner. Her object is emphatically not to create rupture but to bring about harmony. This constitutes the vital difference between her and the elevationist or the salvationist. Both of the latter fail to satisfy the hankering of the soul, because they only offer or withhold the things of this world. The elevationist (**कर्म्मिन्**) attempts to do temporary good to himself or to a few at the expense of others. The object of all good work is at best merely temporary relief and even that is uncertain. All such efforts have, moreover, the invariable dark side. This is true of the so-called philanthropic endeavours no less than of our 'jajnas' that involve the direct sacrifice of animal life (**पशुयज्ञ**). The Salvationist is a deluded, disguised seeker of his purely individual interest.

Both the systems involve ultimate disappointment and confusion for all concerned. The Salvationist perched on the solitary height of his sterile, egotistic isolation is on reaching his goal

condemned to a neutralized existence which is death in life. This prospect is not different from that of the Karmis who are equally deluded, and cannot do lasting good to any one. The remedy that both of these propose for the ills of life is manifestly inadequate and even harmful. Their particularistic methods multiply hostilities and increase confusion. The object of the 'Sajjana-toshani' is the radical cure of evil. Her method is entirely different from those of the elevationist or the salvationist. She is absolutely unselfish and impartial. Her method is that of **अमन्दोदया दया'** 'non-evil-producing kindness' of Sree Chaitanyadeva so beautifully described by Damodar Swarup, the Second facsimile of the Supreme Lord, in the Sloka—

'हेलोद्धूलितखेदया विशदया प्रोन्मीलदामोदया
शाग्रच्छास्त्रविवादया रसदया चित्तार्पितोन्मादया ।
शश्वद्भक्तिविनोदया समदया माधुर्य्यमर्य्यादया
श्रीचैतन्य दयानिधे तव दया भूयादमन्दोदया ॥'

'Thou ocean of Kindness, Sree Chaitanya, may that vast non-evil-producing Kindness of thine be aroused towards me that tends to dissipate all sorrows with ease, to fully reveal everythig by reason of its purity, to unfold without reserve the transcendent bliss, to conclude all the wranglings of the *Shastras*, to shower *rasa* (the quality of harmony), to confer Divinely rapturous intoxication of the pure mind, to cause incessantly the natural flow of devotion, to bestow tranquility of the soul,—and which exhibits the limit of transcendental sweetness.'

With the above object in view the '*Sajjana-toshani*' made her first appearance in the year 1879 in the modest form of a Bengali spiritual Monthly edited by Thakur Bhaktivinode. The paper remained under his editorship for seventeen years. She was later made over to the present editor who conducted the paper till she attained her twenty-fourth year of publication. Though the further publication of the 'Sajjana-toshani' was not possible for various reasons the object of the paper was subsequently taken up with vigour by the well-known Gaudiya, the Bengali religious Weekly, which was started five years ago.

The '*Sajjana-toshani*' as edited by Thakur Bhaktivinode was mainly in Bengali with occasional separate English numbers. The start was with articles on current topics congenial to the harmonic school of religionists to which were later added original texts of the four *Vaishnava Sampradayas* with the object of gradually familiarising the public with the vocabulary and technicalities of the four schools. Thakur Bhaktivinode as the Pioneer-Preacher of '*Suddha bhakti*' 'pure devotion' in Bengal in the present age had to serve a public which was at the time unprepared to receive his true message in its entirety. Although at that period even

his supporters failed to grasp the full meaning of his message, his writings made the general public acquainted with the principles of the Vaishnava-religion in the measure of the capacity of each individual.

The profesors of *Vaishnavism* or Harmonic School are by tradition divided into three classes according to the quality of their devotion. Those whose devotion is unalloyed are '*Suddha bhaktas*'. The '*Misra bhaktas*', the next class, consist of those whose devotion is alloyed. The third class, that of '*Biddha bhaktas*', practise a form of devotion which is almost wholly perverted. In the days of *Thakur Bhaktivinode* the number of devotees professing '*Suddha bhakti*' in Bengal were very few. His appeals had to be made to the class of '*Misra bhaktas*' and '*Biddha bhaktas*' among whom he found supporters and sympathisers. The 'Sajjana-toshani' of that period did not altogether escape the influence of the views of these supporters. *Thakur Bhaktivinode*, himself the Pioneer '*Suddha bhakta*,' found it absolutely necessary to tolerate more or less this influence of '*Misra bhaktas*' and '*Biddha bhaktas*' within the movement. By the will of our Supreme Lord the *Sajjana-toshani* became subsequently strictly the organ of the *Suddha-bhakti* movement and it is a proof of the fact that Thakur Bhakti-vinode's object is being carried out that a large number of highly educated and sincere souls have been accepting the principle of "Suddha-bhakti".

Thakur Bhaktivinode issued occasional English numbers of the 'Sajjana-toshani'. His object was to spread the message of '*Suddha bhakti*' in and outside Bengal. His object in regard to Bengali-knowing community has been taken up by the Gaudiya-Editorial board. The 'Sajjana-toshani' thus finds herself in a position to cease herBengali garb now on the appearance of the Gaudiya and array herself in English to make her appeals to the world at large.

This is in accordance with the desire of *Mahaprabhu*, as He gave vent to proselytism. He did not limit His message to any narrow sect. On the contrary, His message is for the whole living world including be it remembered the world of animals and plants. For the purpose of spreading His message of the Divine Love He employs an infinite army of followers.

A passage in the *Chaitanya Bhagabata* (Life of *Sree Chaitanyadeva* by *Thakur Brindabandas*)* clearly records the desire of Mahaprabhu—

'पृथिवीते आछे यत नगरादि ग्राम ।
सर्व्वत्र प्रचार हइबे मोर नाम ॥'—चैः भाः

'My Name will be preached everywhere, in all the villages and towns of the whole world'.

*The English version of which will appear serially in the 'Harmonist'. The second edition of the original work with exhaustive notes in Bengali is being published by the Gaudiya Printing Works.

The 'Harmonist' seeks to carry out this desire of the Lord. For the present she is appearing in English, Sanskrit and Hindi. But she does not by any means desire to confine herself to these languages only. The Lord desires His Word to be preached to all living beings. The 'Harmonist' stands for this desire. She cherishes the faith that a day will come when His Word will be preached everywhere all over the world through the medium of all the languages including the language of animals and plants when this will be practicable. She believes that *Gaursundar* will in the fulness of time raise up fit preachers in every part of the world and in numbers amply sufficient for His Purpose. This is the message of the 'Harmonist'.

In conclusion it may be pointed out that association (सङ्ग) with '*Suddha bhaktas*' is absolutely necessary to enter into the spirit of *Mahaprabhu's* teachings. The 'Harmonist' will serve to bring about the association of the public with the '*Suddhabhaktas.*' The '*Suddha bhaktas*' expect that they can count upon a patient hearing from 'Sajjanas'. Such association will be for mutual benefit. It is necessary at the outset to caution the reader against the theory of 'Vox populi vox Dei'. The 'Harmonist' has nothing to do with 'vox populi'. Her only concern is with 'vox Dei'. It is the voice of God alone that will find utterance in these pages. The kind indulgence of the reader is solicited to overlook shortcomings in expression inseparable from the employment of a foreign language and consider only the spirit irrespective of the defective garb in which she might be clothed.

The Gaudiya Math : Its Message and Activities

BY the grace of the Lord of the *Gaudiyas* the message of the **Gaudiya Math** is to-day not unknown to any one in the whole of *Gauda Desh*—and not in *Gauda Desh* only, but over *Naimisharanya*, *Ayodhya*, *Prayag*, *Kasi*, *Sree Brindaban*, *Mathura* on one side and also over *Dakshinatya* and everywhere throughout the tracts of Orissa on the other, has been well proclaimed the message of the **Gaudiya Math**, the principal branch of the **Sree Chaitanya Math** which is the root implanted in the soil of the Advent of Sreeman **Mahaprabhu**, —**Sree Mayapur Nabadvipa Dhama.** Over *Gaudamandala*, *Kshetramandala* and *Brajamandala* the message of the **Gaudiya Math** has gone forth.

The truth (*satya*) is propagated in a two-fold way viz.—positively or by the

method of direct support and negatively or by the method of opposition. The truth cannot be made sufficiently known by the positive method alone. Propaganda by the method of opposition more than the presentation of the positive aspect brings about more brilliantly in this world the appearance and glorification of the truth. In the *Satya Yuga*, *Hiranyakasipu* more than *Prahlad* by the adoption of the method of negative propaganda proclaimed greatly the glory of *Nrisinghadeva*. In the *Treta Yuga*, *Ravana* more than *Hanumana* proclaimed the greatness of *Sree Ramachandra* to the world. In *Dwapara* more than the *Pandava*, *Yadava* and other devotees, *Kansa*, *Jarasandha*, *Shishupala* and the rest as antagonists proclaimed the greatness of *Sree Krishna*. In the *Kali Yuga*,—*Jagai*, *Madhai*, *Chand Kazi*, *Prakasananda*, *Saraswati*—the professor of *Mayavada*, *Ramchandra Khan*—the hater of *Vishnu* and *Vaishnavas*, *Ramchandra Puri* and in after times, the various hypocrite sects, more than the *Bhaktas* of *Gaur*, have proclaimed the greatness of *Gaur* and *Nityananda* to the world by adopting the hostile method. The truth is in all ages propagated in this way by the positive and negative methods. The true message of the **Sree Gaudiya Math** has spread and is spreading in the world in this manner.

It may be asked—'What does the *Gaudiya Math* do? Is the *Gaudiya Math* merely one other association like the thousands of sects that are to be found in this world? Or, is the *Gaudiya Math* one among the other welfare-societies of the world? Or, is the *Gaudiya Math* one of the many mischievous organisations that carry on their activities in this world? What work does the *Gaudiya Math* do for the benefit of the world? Is the *Gaudiya Math* affectionate like a mother, a protector like a father or a helper like a brother? What good does the *Gaudiya Math* do to the world, what well-being of society does it desire, what very inconsiderable service does it render to mankind that the world, the civilized world, or the whole of mankind, should listen to its message?'—Many such questions may arise in our minds.

The *Gaudiya Math* is not an association like the thousands of sects. The *Gaudiya Math* is not desirous of the welfare or non-welfare of the world like other benefit-or-mischief-making societies. The *Gaudiya Math* does not do work that is beneficial or harmful in terms of worldly enjoyments. The *Gaudiya Math* is neither affectionate nor cruel like a worldly mother, neither protector nor destroyer like a worldly father, neither helper nor enemy like a worldly brother. What then *is* this *Gaudiya Math* that the world should listen to its words?

There need be no want of harmony between the *Gaudiya Math* and the whole

world, as the only disharmony is caused by *one* little word. The *Gaudiya Math* says that harmony between itself and the whole world can be established by means of one word, viz. that the duty of all *jivas* consists in the exclusive service of the *Adhokshaja* (अधोक्षज) the transcendent. The majority of the people of this world says that the service of the *Akshaja* (अक्षज), i. e. the phenomenal, is the duty of everyone of the *jivas*. Even when this is not actually said by word of mouth, in practice it is this that is always done. The *Gaudiya Math* says that that which is the object of our activities *(sadhya)* should itself be the only means *(sadhan)* for the attainment of the object. In the opinion of the majority of men of the world *sadhya* and *sadhan* are different, one from the other. The *Gaudiya Math* says that words like 'unity', 'universal love' etc. so long as one continues to be under the influence of the physical and mental *dharma*, are mere sounds like such words as *akash-kusum* (ærial flower) etc. Harmony is possible only when one has obtained a firm footing in the *dharma* (function) of the soul.

This distinction requires to be made perfectly clear. The service of the *Adhokshaja* means the service of the transcendental Godhead. That which helps or hinders the gratification of the body or the mind is not the service of the *Adhokshaja*, it is the service of the *Akshaja*. The body is pleased by the enjoyment of free air, by gazing at the open sky. The troublesome mind is gratified if it is allowed to roam at will like an unbridled horse, to revel in the beauties of Nature to gather as it lists honey from the many-tinted flowerage of the groves of poesy. The contrary of this the neutralizationist's point of view is based upon repugnance of all gratification. Neither of these is service of the *Adhokshaja*—both are service of the *Akshaja*.

The majority of the people of the world, although they profess to be positivists, fail to see, although it must be quite patent, the greatest of all the phenomena. They at any rate forget it in practice even when they appear to know. The greatest of the positivists like Charvaka, although he could not but have observed this greatest of all the phenomena, failed to take notice of it ;—that great phenomenon is generally known by the name of—death.

If the memory of this great event is retained in our minds we would assuredly be solicitous for the *'amrita'* (deathlessness). The *sruti* says we are all children of the *'amrita'*—heirs of the *'amrita'*—

शृण्वन्तु विश्वे अमृतस्य पुत्राः—(श्वेताश्वः २।५)

'Listen ye, all children of the the amrita.'

In this world there are found two kinds of endeavour for obtaining this *'amrita'*. Like unto the sons of kings of the epochs recorded in history some try to ascend the throne of their father

by treason against the father ; on the other hand, loyal sons in seeking to be heirs of a kindhearted and affectionate father look upon constant service as being both the means and the end.

The Gaudiya Math under-stands the last-named as being the appropriate and eternal method. Why is it appropriate ? Because—

"शृण्वतां स्वकथाः कृष्णः पुण्यश्रवणकीर्त्तनः ।
हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत् सताम् ॥"

'Sree Krishna, the tidings of Whom whosoever listens to or sings is sanctified, the Benefactor of all holy persons, appearing in the hearts of all who listen to the accounts of Himself destroys the evil propensities of their hearts to the very root'. This seed of sin or sinful desire or ignorance (अविद्या) is the cause of the wordly sojourn of the *jiva*.

Why is the method eternal ? Because—

"भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम् ।"

'In the beginning the '*Munis*' 'sages' worshipped the *Adhokshaja Bhagabana* (the transcendental God in His plenitude) in this way'.

That type of kindness which does not give rise to 'मन्द' 'evil' is termed 'अमन्दोदया दया'. As for example if a sick man is allowed to eat tamarind or a drunkard is helped to proceed to a liquor shop kindness is indeed shown, but in the sequel it turns out to be productive of harm to the person who is the recipient of kindness. If the sick man is placed under medical treatment against his will and inclination, if the drunkard is protected from his evil course, 'अमन्दोदया दया' 'non-harm-producing kindness' is shown. Preventing floods and famines, nursing the sick, pleasing or displeasing anybody, or stultifying the faculty of consciousness of any one—every one of these is an instance of 'मन्दोदया दया' 'harm-producing kindness'. Man can not understand it till he realises his true position. By such acts the *jiva* is not really benefited. Cutting the root of misery is doing real good to others ; the treatment that allows the gangrene of sensual desires to remain does no real good to the patient,—neither is it a proof of great wisdom out of spite to the gangrene of sensual desires to hang the sick-man holding out the prospect of 'मुक्ति' annihilation as complete and permanent cure.

"स्वयं निःश्रेयसं विद्वान् न वक्त्यज्ञाय कर्म्म हि ।
न राति रोगिणेऽपथ्यं वाञ्छतो हि भिषक्तमः ॥"

"Just as the best physician, even if the patient evinces a desire for unwholesome food, does not allow it ; in like manner he who is himself aware of 'निश्रेयः' 'the highest good' never advises an ignorant person to do 'कर्म्म'-'work' for his own interest." The *Sruti* says—

अविद्यायां बहूधा वर्त्तमाना
वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्म्मिणो न प्रवेदयन्ति रागात्
तेनातुराः क्षीणलोकाश्च्यवन्ते ॥
—(मुण्डक १।२।९)

—'Ignorant persons being themselves in the midst of manifold '**अविद्या**' 'errors' think thus, 'we have gained what we want'. Because they work for their own interest they have no experience of the real truth by reason of their attachment to such work. With extreme solicitude they gain little as the result of their activities. After a time they fall from that position.' The *Sruti* further says—

अविद्यायामन्तरे वर्त्तमानाः
स्वयं धीराः पण्डितम्मन्यमानाः ।
जंघन्यमानाः परियन्ति मूढ़ा
अन्धेनैव नीयमाना यथान्धाः ॥

—(मुण्डक १।२।८)

'Those who remaining in the midst of ignorance consider themselves to be conscientious and enlightened such perverted and ignorant men come to grief like the blind man led by the blind.'

Most people of the world forgetful of their own Home under the spell of the enchantress are running headlong in the opposite direction—in this performance again their intoxication, eagerness, concentration and firm determination are so intense that they have indeed very little opportunity to think about Home. But the voice of the **Gaudiya Math**, the flying, red-tinted banner of the **Gaudiya Math** arresting the ear and the eye of all persons is ever proclaiming—

"कृष्ण बल सङ्गे चल
एइ मात्र भिक्षा चाइ ।"

'Say 'Krishna', come along ; this is the only alms we beg.'

'Back to God and back to Home is the message of Gaudiya Math.'

"To arrest the pervertedly current tide and to redirect it towards the Eternal Source is the seemingly unpleasant duty of the **Gaudiya Math.**"

The **Gaudiya Math** says, 'All men of the world without exception are our kin—all birds and beasts, grass and shrubs are our kindred ; whatsoever conscious being wheresoever existing belongs to our Supreme Lord ; we shall conduct our kindred from out of the spells of the enchantress towards Home. We shall not be showing for-the-time-being sweet symapathy for them by enabling those who have fallen into the snares of the enchantress to get more deeply entangled. Even if under the spell of the enchantress they fill heaven and earth with their loud protestations against our endeavours we will still proclaim the message of the '*amrita*' to them.

Even if it be contrary to the current of thoughts of the religious or religiously minded people as that term is understood by the world, or appear strange or wonderful to them, we will still for ever practise and proclaim those religious works, the '*sanatan dharma*', made by God, the tidings of which are unknown to any of the *Rishis*, gods, *siddhas* and men,—the *dharma* which although it happens to.

be hidden, pure, difficult to understand alone enables us to attain the '*amrita*',—the *dharma* that is the supreme *dharma* of the *jiva*, the *dharma* to which all *jivas* without exception have a claim, the *dharma* to which everyone in the universe may become the heir. That *dharma* is the object as well as the method of our endeavours.

The current that is sweeping the world, the flood on which it is adrift—the famine by which it is distressed—the want, fear, sorrow, delusion by which it is mastered, oppressed and tortured—can be prevented, can be pulled up by the root, by the method of moving Homeward—of self-surrender at the holy feet of the sorrowless and fearless '*amrita*.' So long as we shall stay in the foreign land—the greater the distance and the speed with which we shall continue to run towards foreign lands and away from the direction of Home—so long and to the same extent sorrow, fear and delusion will not leave us ; they will on the contrary mock us like the delusive deer by their further and steady increase. The *Sruti* says—

"द्वितीयाद् वै भयं भवति ।"

—(बृहदारण्यकोपनिषत्)

'Fear must result from the perception of a second entity different from Godhead.' Death cannot be abolished from this mundane world. By no amount of efforts of the united *jivas* of the whole universe the three-fold misery can be banished to the Andamans. No one can extinguish the fire of Ravana's funeral pyre—it is the water well cooled by contact with the Feet of **Sree Ramchandra** that alone has the power to quench it. Once the world is fairly embarked on the high tide of the Holy Name the insignificant worldly flood retires forthwith ; if the alms in the shape of the glorification of the songs of **Hari** become easily procurable, the little famines will leave us for good as a mere attendant result. With the appearance of sorrow-delusion-fear-killing '*bhakti*' (devotional faith), *avidya* (nescience) the root of every form of misery of the *jiva* is destroyed and the soul is well satisfied.

'*Bhakti*' is like fire. Nothing else can purify gold in the manner that fire can. Without '*Bhaktiyoga*' (association of *Bhakti*) other forms of effort are meaningless like the attempt to refine gold by the application of tamarind, earth or ashes.

To imagine '*arthabada*' in regard to the Holy name, or, in other words, to imagine that the glorification of the Name is mere exaggeration of praise is that Godless intellectual attitude which gives rise to our belief in other tangible forms of effort. We think that the work of glorification, preaching etc. of the Name of **Hari** is not conducive to the general good. Or again we may think sometimes that the

glorification and preaching of the Name is on a level with other kinds of effort. The first is *'arthabad'* in regard to the Name, the second is the *'aparadha'* 'offence' of believing the Name as being equal to other good works. To have faith in the Holy Name is so very rare that we may leave it out of consideration ; if we had faith even in *'Namabhasa'* (the most dimly perceived Name) we would have never said that succouring the victims of floods is better than *kirtan* and *prachar* (singing and preaching God).—freeing the country from famines, opening of hospitals are better than preaching devotion to God. Hundreds of famines can be got rid of, not by *'Namabhasa'* but, even by *'Namaparadha'* (offensive taking of the Name). The *'mukti'* that is not obtained in crores of births by *'Brahma-jnan'* 'knowledge of Brahman' can be had by one single *'Namabhasa'*. This is no exaggeration, this alone is the only true message. **Sree Gaursundar**, the Saviour-of-Kalijuga *'Avatari'* (the source of incarnations) by means of the *'Namacharya'* (the teacher of the Name by his own personal example) **Sree Thakur Haridas** has borne testimony to it. Adopting the Jaina view aggravated by the bad logic of purveyors of vulgar news neither **Chaitanyadeva** nor any of His devotees was ever in a hurry to prevent flood or famine or to found hospitals, nor did they give any other advice to any one except telling all men at all times and places—

"कलिकाले नाम बिना नाहि आर धर्म्म"

* * *

"खाइते शुइते यथा तथा नाम लय ।
देश काल पात्र नाहि सर्व्व सिद्धि हय ॥

* * *

या'रे देख ता'रे कह 'कृष्ण' उपदेश ।
आमार आज्ञाय गुरु हञा तार एइ देश ॥"

* * *

"उच्च संकीर्त्तन ता'ते करिले प्रचार ।
स्थिर चर जीवेर खण्डाइले संसार ॥"

* * *

"भारत भूमिते हैल मनुष्य जन्म या'र ।
जन्म सार्थक करि' कर पर-उपकार ॥"

"In the *Kaliyuga* there is no other *dharma* except uttering the Name of *Krishna*.

* * *

Taking the Name in whatever place whether eating or sleeping, irrespective of time, place, person—all is fulfilled."

* * *

"Whomsoever thou meet'st, instruct him about **Krishna**, by My Command being Guru save this land."

* * *

"Thou did'st proclaim the high *Sankirtana* and cancel the worldly course of *jivas* moving or motionless."

* * *

"Ye that are born as men in the land of *Bharata*, attaining the significance of human life do good unto others."

There is no other *dharma* of the *jiva* except *kirtan* (singing God). To the extent that one disbelieves '*bhakti*' 'devotion' as denoted by *kirtan* or the Holy Name—in other words those who think that all wants cannot be fulfilled by *kirtan*—to that extent are such people '*nastik*' 'atheistical.' The degree of help one gives in the propagation of '*bhakti*' as denoted by *kirtan* is the sole measure of one's belief in God. On the other hand, a man is a '*nastik*' 'disbeliever' to the extent that he obstructs *kirtan*. As the Name has to be taken every moment even while eating or sleeping, as *bhakti* denoted by *kirtan* is the only *dharma* of the *jiva*, as there is no other *dharma* except this, where is then time for getting rid of flood or famine or founding hospitals ? Those who claiming to be positivists are forgetful of the greatest of all facts viz. death,—those who being fallen, like the blind man led by the blind, under the spell of the enchantress, loiter about like travellers without an objective, —it is such people that have time for work other than *Hari-kirtan* (singing Hari). All other efforts with the exception of *Hari-kirtan* are the cause of '*sansar*' 'the worldly sojourn'—the road leading not to the East but in the opposite direction ; on the other hand all-time *Hari-kirtan* is turning away from every other direction to face the East, or journey Home-ward.

The **Gaudiya Math** is the missionary of this all-time *kirtan*. The **Gaudiya Math** does not ask to destroy all efforts of the world but to deflect their course. The **Gaudiya Math** begs every one of us to offer his all to Krishna. The '*dhum dham*' or pomp and display of the **Gaudiya Math** is for the sole purpose of making all efforts of the world '*Krishnapara*' 'having Krishna as their Goal'. The offering to Krishna comes first and after the offering has been made *bhakti* begins. The **Gaudiya Math** says 'make the offering to Krishna first and after that has been done profess to be a '*bhakta*' 'devotee'.' The *Gaudiya Math* says—do not imitate the the '*kirtankari*' (one who does kirtan). '*Dhang*' 'burlesque' is the other name of '*anukaran*' 'imitation.' By arraying oneself in the trappings of '*Dhang*' or '*shang*' 'harlequin', people can be deceived but no good is done either to oneself or to others. It is those who follow the '*kirtankari*' that are really their own benefactors or properly alive to self interest, and also benefactors of others or mindful of others' interests. They are not blinded by considerations of undue personal advantages nor do they cheat others ; and are, therefore, truly disinterested. It is by *kirtan* alone that the claims of self-interest, interests of others and disinterestedness are simultaneously satisfied.

'*Bhog*' 'enjoyment' or '*Mukti*' 'freedom from misery' in the shape of prevention of famines etc. is gained by

'*Namaparadha*' 'offensively taking the Name' or by '*Namabhasa*' 'taking the dimly perceived Name.' That by which crores of times greater eternal good is produced—whereby the lotus of the eternal well-being of the *jiva* blossoms forth—that '*Sree Nama*' 'Holy Name' the **Gaudiya Math** endeavours to give away freely. They are earnestly trying to give away freely **Krishna** Himself.

In this world there are many persons who spread unwholesome doctrines after advertising their intention to give good advice ; but most men are deceived by the idea that the actually pleasurable experience of the moment is the 'good.' In *Sanatan-Siksha* (instruction to Sanatan)—

"के आमि, केन मोरे जारे तापत्रय ।
इहा नाहि जानि केमने हित हय ॥"

"Who am I, why doth the three-fold misery afflict me ? I do not know how good can be."

In answer to the question 'how can there be good' the message of the 'good' that **Gaursundar**, the Expounder of the 'Sanatan-dharma' 'traditional religion' delivered to us regarding the only means of obtaining that 'good' if it once reached our ears we would not have considered '*bhakti*' denoted by '*Kirtan*' as weak and other methods as strong. Turning our face away from the direction in which the treasure would be easily found we would not have hurried towards the South for the bite of wasps, towards the West for the terrors of the *Yaksha* (the demon that guards worldly riches), towards the North for offering our lives to the fangs of the black snake. Our Home is Eastward, we are running with all speed away from the East towards other points of the compass ; and when the people of the East call out to us to turn back, deluded by the mirage we say 'We will not listen to you, see what beautiful lakes full of the cleanest water lie yonder before our very eyes.' Talking thus and being by degrees enamoured of that which only appears to our senses we are ever moving away from Home towards foreign lands. In those circumstances the doings of the **Gaudiya Math** sometimes seem to us and to those who are like-minded with ourselves as being contrary to our ideas. This is likely and need not cause any surprise; but all this notwithstanding the **Gaudiya Math** bearing its message, with its bright flag flying, emblazoning on it the words that attract our ears and eyes, is ever saying :—

"नेह यत्कर्म्म धर्म्माय न विरागाय कल्पते ।
न तीर्थपाद-सेवायै जीवन्नपि मृतो हि सः ॥"
"एवं नृणां क्रियायोगाः सर्व्वे संसृति हेतवः ।
त एवात्म-विनाशाय कल्पन्ते कल्पिताः परे ॥
यदत्र क्रियते कर्म्म भगवत्परितोषणम् ।
ज्ञानं यत्तदधीनं हि भक्तियोग-समन्वितम् ॥"

'The work that is not done for the sake of '*dharma*,' the '*dharma*' that is not performed for the purpose of '*virag*'

'renunciation,' the '*vairagya*' 'renunciation' that is not practised for the service of *Vishnu*, such work, '*dharma*' or '*Vairagya*' whosoever practises is dead in life, The '*naimittic*' 'conditional' '*Kamya-Karmas*' 'fruitive works' are the cause of '*Sansar-bandhan*' 'the bondage of the world' or '*Yoni-bhramana*' 'birth-journeys' ; but those very works if they are done for God-head have the power to destroy un-Godliness. The '*bhagavaj-jnanam*' 'Divine knowledge' associated with '*bhakti*' 'devotion' denoted by *sraban, kirtan etc.* (listening to, singing etc.) is assuredly the unswerving fruit of work that are performed in this world for pleasing God.'

—It is this that is the subject of the propaganda of the **Sree Gaudiya Math.** The Sree Gaudiya Math by its practice proclaims that without the gratification of the senses of God-head by the gratification of the senses of the *jiva* no real good can accrue either to oneself or to others. By invocation of '*mukti*' 'annihilation' in deprecation of the pleasures of the senses of the *jiva*, God is not served. There are many hypocrite-sects who counterfeit '*bhakti*' 'devotion' by assuming the paraphernalia of the false devotee but are not aware that '*bhakti*' is an impulse of the soul. Of these some for the purpose of filling their bellies, some for fame, or some again by imitating some other purpose serve to delude the people.

The *Gaudiya Math* says—in the name of *dharma* it is not proper to practise trade. Not using Hari to serve our own pleasures, our duty is only to serve 'Sree Hari.' The **Gaudiya Math** says that imitating the devotee of Hari or putting on the dress of *Narad* as in a *theatrical* performance is far from walking after the devotee of **Hari** or following *Narad*. The delightful tune, time, cadence alone do not constitute the *Hari-kirtan* of the **Gaudiya Math** ; those are found even in the performances of the gramophone or of harlots. '*Chetanata*' 'consciousness' is necessary, the fiery life is necessary, simultaneous practice and preaching is necessary. The **Gaudiya Math** says that he who does not possess a pure character is not fit even to be styled man not to speak of being regarded as religious (धार्म्मिक). The **Gaudiya Math** keeps at a distance from the five '*Kalisthanas*' 'abodes of quarrel'. The '*Kalisthanas*' according to a text of the *Bhagabata* are the following—(1) dissipating games such as cards, dice etc. ; trade or the profession of a trader in the name of *dharma* ; (2) indulgence in luxuries such as betel, tobacco, wines etc. ; (3) improper association with woman or unusual addiction to one's own wife ; (4) animal slaughter ; not to proclaim the truth to people but to deceive them by un-truth ; not to preach *Harikatha* 'the word of God' to *jiva* ; in lieu of *Harikatha* to give other kinds of advice ; (5) by cheating people or by accepting money that is earned by

their labour from people in general to apply such wealth to the maintenance of wife and children or increasing the scope of one's own enjoyments; not to employ everything the body, mind and speech of the *jiva*-life, wealth and intellect—in the service of *Sree Vishnu* who is the Proprietor of all things and the Supreme Lord of all wealth.

The *shastra* says, of all things the human body is the dearest to God; the human body is the giver of the '*paramartha*' 'highest good' and is very difficult to obtain; and, therefore, while this body lasts, without being immersed in any other thing, not deceiving ourselves by thinking that any other method except sorrow-stupor-fear-killing '*bhakti*' is productive of good, it is our duty unceasingly to practise devotion. Other forms of devotion to God are weak, the devotion denoted by *kirtan* is strong. Once the protection of the strong '*bhakti*' is secured it gives to *jivas* the highest good with little effort on their part. Therefore, by preaching *kirtan* at all times to induce, by right of the highest kinship, the whole of the *jiva* to turn Homeward is true universal love, true help of others, true kindness and the true duty of life. The **Gaudiya Math** embracing all without exception the inhabitants of the universe, in sadness calling upon all to turn their face towards God to be preachers of this *bhakti* denoted by *kirtan*, says,—

"हे साधवः सकलमेव विहाय दूरात्
चैतन्यचन्द्रचरणे कुरुतानुरागम् ।"

"Ye, the righteous, bidding goodbye to everything from a distance, offer the devotion of your hearts to the Feet of **Chaitanyachandra**."

Associated-Counterpart

THE Sanskrit word '*Guru*' (गुरु) ordinarily means 'heavy' as opposed to '*Laghu*' (लघु) meaning 'light'. In its technical and etymological sense, the meaning of the term is 'One Who by His Super-human (अतिमर्त्य) Personality and the light of great examples of the trancendent force of His devout character dispels the darkness or ignorance of the human-heart and transfuses Himself into the lives of those who unconditionally and sincerely surrender themselves to His Divine Feet.' Such is the great Personality, the Highest Ideal, that bears the appellation of *Guru* in the *Shastras*. Hence the *Sruti* says :—

"तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥"

"To know the Godhead fully, one should completely and most humbly surrender himself to the Holy Feet of a Guru, Who is versed in the *Srauta Shastras* (श्रौतशास्त्र) and is ever-devoted to *Brahman*."

Some may question this saying,—'what can be more intolerable than to submit to another's control over our conduct—nay, over the whole course of our spiritual life ?' Verily resignation, submission or a complete obedience come into direct collision with the ordinary activities, based on empiricism, of our misdirected free-will which always leads us to the pursuit of the senses. It is easier to bear fasts and austerities or to part with any necessaries of life than to submit one's will to that of another who is a close and devout follower of the Transcendent Truth (अधोक्षज सत्य). But to surrender oneself sincerely to the Highest Ideal is the greatest of all sacrifices and it is the only royal road to the Goal of Unbounded Eternal Bliss.

As students of the empirical school, we are also expected to urge—we may obey God but why need we obey a *Guru* ?' In anticipation of such words coming from our lips as the out-come of unconscious apathy towards Godhead, God Himself tells us in language that cannot be misunderstood—

"आचार्य्यं मां विजानीयात् नावमन्येत कर्हिचित् ।
न मर्त्त बुद्ध्यासूयेत सर्व्वदेवमयो गुरुः ॥"

'You should know that the Acharyya is the associated counter-part of Myself. He should never be disregarded in any way. With the very limited power of mundane knowledge the transcendent conduct of the *Acharyya* should not be measured and found fault with. The *Acharyya* is the embodiment of all Godliness.'

Guru or the Spiritual Guide is a God-sent Super-human Personality to save us from the bondage of empiricism. We are not to look upon Him or trust in Him or His transcendent wisdom as if He were a mortal being ; thereby we would be totally led astray from the path of devotion (भक्ति). The Spiritual Pastor to Whom we submit is the Ambassador of *Vishnu* to lead us into the eternal kingdom of *Vaikuntha* (वैकुण्ठ) i. e. the kingdom which is free from all form of want. The Godhead helps us, speaks to us through His associated counterpart, we mean, our eternal Spiritual Master, the *Gurudeva* (गुरुदेव). We can never so surely discover God's Will, God's Voice, as through the channel of humble obedience and sincere surrender to our Spiritual Master, so emphatically taught and devoutly practised by all the true devotees of olden times. The Spiritual Guide or Acharyya is our Model—the Highest Ideal, before us. We need not shrink through pride, vanity or self-sufficiency from treading in His foot-steps. So we should take the vow of sincere obedience to the Divine Words of our Spiritual Guide, remembering Him to be the most be-

loved, the associated counter-part, of the Godhead,—Who condescends to come down from *Baikuntha* to lead us thither, our original abode Without such a Spiritual Guide or *Guru* a person is like a boat without a helmsman or a ship without rudder or compass, left to drift hither and thither with every wind that blows. Hence the *Acharyya* says :—

"यो गुरोश्चरणं समवहाय भगवदन्तर्मुखी कर्त्तुं प्रयतन्ते, ते तेषु तेषु उपायेषु खिद्यन्ते अतो व्यसनशतान्विता भवन्ति अतएव इह संसारे तिष्ठन्त्येव। अकृतकर्णधारा जलधौ यथा तद्वत्।"

'Those who attempt to approach the Godhead ignoring the Holy Feet of the *Gurudeva* are put into great difficulties by the very means they adopt. They are overtaken by hundreds of dissipations. Hence they are surely forced to remain in the succession of births and rebirths. As a lay man in a boat without the assistance of helmsman intending to cross the ocean is sure to lose his life, so a man intending to approach Godhead without the help of the *Guru* is sure to be lost'.

The true devotees of the Absolute Truth—*Krishna*, are the salt of the earth ; they are the medicines of human lives that are suffering from spiritual sickness. Without their presence and occasional advent in this world, the world would not be worth living in. And our *Guru* or Spiritual Guide should be one who is the best of all such true devotees.

Because the spiritual Guide is above all human frailties, ignorance and weakness, because He is *Krishna's* own Person—*Krishna's* most beloved—*Krishna's* associated counter-part,—so He is the fittest Person to guard us against the deceits of illusion or *Maya*. God's own person can alone shield us from the clutches of illusion and confirm by His light of examples the importance of unalloyed devotion. There is healthy contagiousness in His undeviating adherence to the Absolute Truth, in every example of His devout action. His ever-living Words are like sharp-edged weapons cutting the tangled knots of our mental attachment to empericism. His words are inspiration to the weak in heart and healing balm to those who are constantly suffering from spiritual sickness. A Spiritual Guide is the living beacon on the path of devotion.

But where can be found such Highest Ideal ? The truly sincere and humble soul that earnestly desires to advance in spiritual life will get such an Ideal. But if we consciously or unconsciously want to be cheated we shall accordingly get a cheat. For there run the words of the Godhead himself—

"ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।"

'I deal out justice according to the manner I am approached, i. e. if one approaches me with a sincere heart I also deal with him sincerely that is show him the true path by sending my Own Person to him, on the other hand,

he who tries to cheat me is deluded by my *Maya*.

If good Guides are rare, much more are good subjects for guidance. The *Sruti* says :—

आश्चर्योऽस्य वक्ता कुशलस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥

Too many of us want to be directed after our own fashion and would fain combine the double service against which the *Acharyyas* have warned us those of God and of the world :—

"लोकरक्षा गोराभजा एकत्रे निष्फल"

'To try to retain all worldly advantages and to serve *God* at one and the same time is incompatible.'

So if we earnestly and sincerely desire to devote our life for the eternal service of the Absolute Truth,—Krishna, we should pray most sincerely to Him to supply us with a Guide after His Own Heart (and not after our ever-deceiving heart or emotional fancy); and never doubt but that He will kindly send to us His own most trusted and most beloved Agent—His associated counter-part. Verily except *Krishna's* own Representative no one is fit to occupy the most responsible office of a Spiritual Guide.

So we should be most careful in choosing a *Guru*. Rather it is impossible for a man who is ever likely to be duped by the senses or phenomena to choose a *Guru* Who is not a thing of this World, Who is the Transcendent thing, that has condescended to come down to the earth according to God's Will.

No professional priest or "sale-tongued" preacher can hold the position of a *Guru*. Mercenary people are actuated by personal motives, self-interest and vanity and are not intent solely on God's Glory and the good of the fallen souls like a True Spiritual Guide. As a man in fetters and hand-cuff cannot unchain another man who is in a like predicament, so a man claiming to be *Guru* but himself fallen in the clutches of *Maya*, can not free another from the same danger.

No question of heredity can arise in choosing a Spiritual Guide. As it has been previously said that our Spiritual Guide should be a God-sent Person—the direct Representative of *Krishna* so mundane reference has no value in His case. Even worldly common sense tells us that the son of a doctor cannot always necessarily be a doctor. *Krishna's* Representative appears in this world irrespective of heredity. *Sree Mahaprabhu* says :—

किबा विप्र, किबा न्यासी, शूद्र केने नय ।
येइ कृष्णतत्त्ववेत्ता, सेइ गुरु हय ॥

Whether He appears in a Brahmin family, whether He is found in the garb of a *Sannyasin* or even if He makes His appearance in this world in a *Shudra* family, whosoever is versed in *Krishna-tatva* (the transcendent knowledge of

Krishna) He and He alone is fit to be a Spiritual Guide.

It follows, therefore, that neither an elevationist nor a salvationist is fit to be a *Guru* because they themselves are in the state of want (अभाव) and not in their natural and true position (स्वभाव). The man who has lost his natural position *i. e.* the eternal service of *Krishna* which is the only eternal function of the Soul (जीवात्मा), is in a state of want and, led astray by the energy of *Maya*, tries to fulfil his wants by the things that are mundane. In this way sometimes he thinks to make up his shortcomings by turning himself an elevationist so as to have the taste of *soma*-liquor, to have women, gold and fame in this and after-worlds, or sometimes critically ignoring such hedonistic attitude he takes the pessimistic view of the world and becomes a salvationist.

Both of them are needy persons, and it is a matter of common sense that a needy person cannot remove the needs of another. The *Shastras* enjoin strict avoidance of any spiritual dependence on these classes. It is incumbent on us, therefore, to take refuge at the Holy feet of a Devotee, Who serves *Krishna*, by all means and at all times.

In conclusion, let us prostrate ourselves at the Holy Feet of *Gurudeva*, Who is no other than the associated counter-part of *Krishna* and Who being Kindness Incarnate, is ever busy in kindly operating on the cataractous eye of ignorance of *Jivas* with the spikelet of transcendental knowledge, thus opening their eternal spiritual eyes and anointing them with the collyrium of unalloyed and disinterested love for *Krishna*.

Thakur Haridas

WE shall reverently review the career of Sree Thakur Haridas who was so entirely devoted to the service of Sree Hari in the spirit of Thakur Haridas whose pride was in the servitude of the Supreme Lord and shall feel satisfied by thus honouring ourselves and hope that the reader will share our satisfaction. The great devotee made his appearance in this world at the village of Budhan, in the district of Jessore, towards the end of the 14th century. It is necessary to have some idea of the state of society in Bengal at that period in order to be able to understand the significance of the Thakur's appearance. The caste-system had lost all its propriety and its so-called purity was only another name for oppressive practices due to the grossest abuse of its principles. The views regarding religion that were then upheld by the public opinion of the so-called religious communities were nothing but the infuriated expression of sectarian rancour. On the one hand, the rotten Hindu-society swollen with the pride of caste showed every contempt for those who formed the lower grades of its own strata and in the name of religion endeavoured merely to realise selfish ambitions. Their practice of religion took the forms of hostility to Vaishnabas and attacks on the Sanatan Dharma—the Eternal Religion of all Jibas. The meanness of the

selfish, contempt for the true faith, wanton cruelty showed all the virulence of a chronic disease that had penetrated to the very bones and marrow of the Hindu society. On the other hand, the narrow-minded Yavana sampradaya was enacting scenes of malice, hatred, aggression and oppression towards the Hindu-community. The Yavana-society failing to appreciate the true greatness of Hinduism never desisted from its persistent and many-sided activities against the religion of the Hindus. The Aryas and Yavanas of Bengal were acting towards each other on the conviction that the dharma of man was based on the principle of mutual animosity leading to unjustifiable attacks on the mode of worship of each by the other. The contending passions of the two parties brought untold suffering on society in Bengal. The generality of the people devoid of all religious association and demoralised by every form of luxury held in high estimation the pleasures of the world and material power. Exter al display had become so prominent in all the religious practices of the Hindus that it would be no exaggeration to say that there was not a single person who had any sympathy for the method of artless devotion. Under the inpression that the attainment of the kingdom of the next world was a feat as difficult as the crossing of the highest mountain peaks, the difficult methods of the Yoga, arduous bratas 'vowed observances' such as Chandrayana etc., severe Brahmacharyya and Sannyasa 'asceticism' etc. were pointed out as the paths leading to Bhukti 'enjoyment' or mukti 'annihilation'. As they had doubts regarding the possibility of attainment of the trivial fruits of dharma, artha and kama by offensive taking of the Name and of mukti the goal of the so-called vedantist practices by taking the dimly perceived Name, the Hindus had absolutely no respect for the straight path of devotion,

In these dark days of Bengal, thirty or thirtyfive years in advance of the appearance of Bhagaban Shree Chaitanya-deva, in order to help the transcendent activities of Him Who is Love Himself, the four-faced Birinchi appeared in non-Hindu Yavana family in the village of Budhan. The actual site of Budhan village is not known at the present day. But several maujas belonging to Budhan pargana are remembered by the inhabitants of the locality. We do not learn anything about the boyhood of Thakur Haridas from authoritative works. No reliance can be placed on recent books on the subject that offer fictitious accounts bearing the names of ancient authors. In the opinion of some the appearance of Brahma in non-Hindu Yavana family was in expiation of the offence of stealing the calves. There are some again who hold that Shree Pralhad Maharaj became visible under the name of Haridas.

When he grew up in years Thakur Haridas, giving up the social customs and principles of the Yavana family was found constantly taking the Name of Shree Hari. The writers who have recorded the lila of those days are silent as regards the agent by whose instigation Thakur Haridas was initiated in the rite of the Name of the Godhead transgressing the rules of Yavana society and also as regards the person whose mercy he obtained. We, therefore, feel a certain degree of apprehension in adducing proofs in support of those facts after the lapse of such a long period. Haridas ascertained that to pray to God without any selfish object giving up all mundane expectations and impulses is the only duty of life. After having arrived at this decision though still very young. Thakur Haridas left Budhan and taking up his residence in a solitary cell close to Benapole began loudly taking the Name of Krishna.

[*To be continued.*

Nilachal Mahotsab

The annual Mahotsab of the Purusottam Math will commence on the 32nd Jaistha, 15th June, Gaur Era 441, Wednesday, the day of the Snanayatra of Sree Sree Jagannath Deva and will last till the 16th Asadh, 1st July, Friday. The thirteenth Anniversary Mahotsab of the Disappearance of Om Vishnupad Sree Sreemad Bhaktivinode Thakur entered into Eternal Lila will be celebrated on the 14th Asadh, 29th June, Wednesday. In connection with these mahotsabs there will be daily Patha of Sreemad Bhagabat, Sree-Chaitanya Charitamrita etc., Sree Harikirtan and religious discourses among the devotees. The Mahotsab of Sree Brahma Gaudiya Math, Brahmagiri, Alalnath, will take place during the period of 'anabasar' (days following Snanayatra and before Navayauvana) and will be accompanied by devotional functions in pursuance of the Practice of Sree Gaur Sundar.

We shall feel obliged if you would kindly join these devotional performances with your friends.

Sree Purusottam Math
Svargadvar (Puri)
The 10th June, 1927.

The most unworthy
Servants of the Vaishnavas,
Tridandibhikshu BHAKTI VIVEK BHARATI,
ATULCHANDRA DEVASARMA BANDOPADHYAYA,
(Bhakti-Saranga.)

Sree Kshetra and Alalnath

SREE Kshetra is one of the holiest Vaisnab Tirthas, has ever been the seat of the worship of Vishnu and is accordingly styled 'Dashavatara Kshetra' in the Shastras. Sree Jagannath Deva is the Sovereign of the Purusottam kshetra. The Sankhyayana Brahmana says :—

"आदौ यद्दारु प्लवते सिन्धोः पारे अपुरूषम् ।
तदा लभस्व दुर्दृनो तेन याहि परं स्थलम् ॥"

As explained by the Sankhyayana Bhasya, the sloka means "from eternity in the remote land the Brahma-in-the-Form-of-Wood Who is not made

by anybody, manifests Himself on the shores of the sea. All worshipping Him attain the region of the best Vaisnabas" The account of the Daru-Brahma as being wellknown in the Sruti is repeatedly mentioned in the Smritis. The Sreemurtis of Jagannath Deva, Balaram and Suvadra are eternal. The worship of Sree Jagannath Deva appears to have been restored in very early times by Adi Visnusvami from the clutches of pseudo Vaishnabas passing in the name of Buddhists. The Car Festival dates from his time. According to old tradition Utkal was conquered in very earily times by king Pandya Vijaya of the Pandya country who on the occasion removed the Sree Bigrahas from Nilachal to a place afterwards named Sundarachal from where they were again brought back to Nilachal on the departure of the conqueror. This event, it is said, was the origin of the Car Festival and it appears to be indicated by the term Pahandi (i.e. Pandya Vijaya) applied to the ceremony when the Sree murtis are brought out of the Temple and placed on the cars.

Adi Vishnu Svami was the son of 'Deveswar' or 'Deva Svami' the *Purohit* and *mantrin* of king Pandya Vijaya. The pseudo-Vaishnabas were powerful in Sree Kshetra and regained possession of the Temple and continued their mode of celebration newly adopting the practice of the Car Festival and other ceremonies instituted by Adi Vishnu Svami although they changed the names of the Sree Bigrahas and converted the Temple into a Buddhist-Shrine. Sree Kshetra according to tradition was in later ages visited by Sree Sankaracharyya, Sree Ramanujacharyya, Sree Madhvacharyya and Sree Nimbarkacharyya whose sampradayas established their respective maths at the place.

The World-Teacher Sree Gouranga Deva attended by Prabhu Nityananda arrived at Nilachal in the beginning of the sixteenth century as the Acharyya of the Madhva Gaudiya Sampradaya. He was later on joined there by Sree Advaita Prabhu, Sree Thakur Haridas, Sree Svarup Damodar, Sreepad Gosvamis who were His agents and the general body of His followers. The transcendental activities of Sreeman Mahaprabhu at Nilachal where He resided for the last eighteen years of the period during which He was manifest in the world are described by Sreemad Kaviraj Gosvami in the Sree Chaitanya Charitamrita. To this day all the spots at Sree Kshetra sanctified by His deeds are visited by all devout pilgrims.

Om Vishnupad Sreemad Thakur Bhaktivinode the Pioneer Preacher of suddha Bhakti of the present age performed Hari-bhajan in Sree-Kshetra during many years. The Sree Purusottam Math and the seva of Sree Gour Sundar have been established in the Thakur's Bhajan kuti these six years.

Alalnath is well-known to the readers of Sree Chaitanya Charitamrita. It is situated on the sea-shore fourteen miles to the south of Puri where stands the beautiful stone-temple of Sree Alalnath, a four-armed Bigraha of Vasudeva. The Sree Bigraha of Alalnath (Alwar-nath) is alleged to have been set up by one of the twelve alwars (alwar is the Tamil equivalent of the associate of the Godhead) and serves as the connecting link between the Tamil lands of the south and the Odhra – Utkal Desha. During the period of anabasara (i. e. commencing from after the day of snanyatra to before *Navayaubana*) Sreeman Mahaprabhu retired to Alalnath from Puri and resided there with some of His devotees. The Sree Brahma Gaudiya math has been established as a branch of the Sree Chaitanya Math close to the Sree Mandir where Sree Chaitanya Deva used to reside during his stay at Alalnath.

Let us hope that the Purusottam Kshetra will again become the centre for the propagation of the doctrine of suddha bhakti taught here through so many years by the supreme Lord Himself and from here spread to the extreme limits of the south by way of Alalnath.

ALL GLORY TO SREE GAUR AND NITYANANDA.

THAKUR BRINDABAN'S

SRI CHAITANYA BHAGABAT

(Done into English)

FIRST PART

CHAPTER I.

Summary :—The chapter constitutes the brief introduction to the subject. In the five opening verses which are in Sanskrit obeisance is made to *Sree Chaitanya, Nityananda* and the devotees of *Vishnu*. This is followed by the *Mangalacharana* (auspicious act in the beginning for success of the work) in which the obeisance to the devotees takes precedence of that to Chaitanyachandra Himself. Then comes the obeisance to Nityananda, the tutelary Divinity of the author. His grace is recognised as the source of the author's inspiration in the undertaking which is beyond the capacity of mortals. In this connection *Nityananda Tattva* (the Truth about *Nityananda*) is established and elaborated. The chapter concludes with a succint enumeration of the transcendent activities of Gaursundar and ends, as in the case of every subsequent chapter, with a declaration of the author's dependence on the grace of *Nityananda*. The attitude is that of resigned humility.

The *Lila* (transcendent activities) of *Sree Chaitanya* has been divided into three separate parts. The first part *Adikhanda* is devoted mainly to the display of His learning. In the middle part *Madhyakhanda* is described the display of 'kirtan' (preaching). The last part *Antyakhanda* chiefly deals with the preaching of the *Sreenam* (Holy Name) in the garb of ascetic during His residence at *Nilachal* (Puri).

1. With arms extending to the knee, of colour yellow like that of gold,
The only two progenitors of the Sankirtan (1), with wide eyes resembling the lotus,
The two Protectors of the world, the two Supremes of the twice-born, the two Divine fosterers of yuga-dharma, (2)
Make I obeisance to the Twin, the Benefactors of the world, the Embodiments of the Divine Pity.

2. Obeisance to the Existent in the three-fold time, Son of Jagannath,
Obeisance to Thee with Thy servants, sons and consorts.

3. Appearing in the world, with Mercy, of average human Form, Ever Existent Lords,
Sree Krishna Chaitanya and Nityananda, the two Brothers I do worship.

4. Glory to Him, of tempered prowess, bright as gold, with lotus-wide eyes,
With six arms reaching to the exquisite knee, diversely dancing to perfection, replete with mellow devotion.

5. All Glory to Divine Krishna Chaitanya Chandra,
All Glory to His Deeds that are eternal and holy,
All Glory to the servant of the Lord of the Universe,
All Glory to the Dance of all His beloved.

6. In the beginning at the feet of Sree Chaitanya's loved followers
My prostrated obeisances I make in end-less ways.

7. Then bow I to Sree Krishna Chaitanya, the Great Lord,
Who appearing in Nabadvipa bore the Name of Bisvambhar.

8. 'The worship paid to My devotees is higher than mine',
The selfsame Lord didst affirm in the Vedas and the Bhagabata.

9. 'I hold as higher in every way the worship that is paid to My devotees,

10. Wherefore have I in the beginning offered my homage to His devotees ;
Thus augurs it well for the success of the undertaking.

11. Obeisance to the cherished Divinity of my worship, Nityanandarai,
By Whose grace the glorious deeds of Chaitanya manifest themselves.

12. Obeisance to Lord Balaram with a thousand Faces,
Whose thousand Mouths are the abode of the glorious deeds of Krishna.

(*To be continued*)

(1). Congregational preaching by devotees.
(2). Divine dispensation for the Age.

The Para-Vidya-Pitha at Sree Mayapur

HISTORY bears testimony to the fact that Sree Nabadvipa at the time of Mahaprabhu was a vast University-town to which students from all countries flocked in very large numbers for advanced studies in all branches of Sanskrit or unalloyed learning. They sat for the purpose at the feet of numerous eminent Professors who had their 'tols' in the town and who freely admitted those who submitted to the rules of pupilage into their household where the students had the privilege of sharing the pure and simple life of their preceptors. If the purity of the fountain-head can be restored we may reasonably expect that we would again have in our midst eminent Professors, capable of guiding to transcendence deeply versed in all branches of learning devoting their lives to expounding the real meaning of the Shastras that has well-nigh been forgotten to inquisitive seekers of the Truth and enable Nabadvipa to regain its glorious position as the greatest seat of transcendental Sanskrit learning.

With the above object in view the Para-Vidya Pitha has been established at Sree-Dham Mayapur, the place of Advent of Sreeman Mahaprabhu. The Vyakarana (Harinamamrita Vyakarana of Sripad Jiba Goswami) and Kavya classes have already been started. Classes in Navya and Madhwa Nyaya, in Vedanta with the commentaries of the different schools and in other subjects will be opened as soon as a sufficient number of pupils of the right type are available. The Para-Vidya Pitha will in the long run provide for the teaching of the Vedas, Vedanta, Nyaya, Sahitya, Smriti and other branches of Vedic and Sanskrit learning.

Para-Vidya means learning by which the Godhead can be realised and the term indicates the spirit in which all studies should be undertaken. The Para-Vidya Pitha hopes to provide by the Grace of Mahaprabhu the highest training in the different Shastras in a pure and unworldly atmosphere to all sincere students.

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Propaganda Topics

(Communicated)

Sreedham Mayapur :—The annual function of the Circum-ambulation of the nine islands of Sree Nabadvipa was duly performed by thousands of devotees, who had assembled from all parts of India. The huge procession of the devotees started from the Sree Chaitanya Math preceded by Sankirtan and led by His Divine Holiness Paramahansa Thakur going the round of each island in one day and completing the Circum-ambulation of Sree Nabadvipa in nine days. At each island Mahaprasad and accommodation were provided for everybody free of cost. The Advent of Sree Gour Sundar was celebrated on the following day by treating all assembled people to Mahaprosad and by Sankirtan and Harikatha by His Divine Holiness Paramahansa Paribrajakacharyya Sreemad Bhaktisiddhanta Saraswati Thakur with their Holinesses the Tridandi-Swamijis of the Gaudiya Math. The next day Sree Sree Gandharbika Giridhari were solemnly installed by His Divine Holiness Paramahana Thakur in the specially designed and newly built Temple. It is a composite structure consisting of the main shrine which is in the middle from which project laterally four minor shrines. Sree Gandharbika Giridhari and Sree Mahaprabhu occupy the main shrine. Each of the minor shrines is occupied by one of the founder Acharyya of the four Vaishnab Sampradayas viz Sree Ramanuja, Sree Nimbarka, Sree Vishnuswami and Sree Madhwa. The lofty temple stands with its spacious Natmandir within the Sree Chaitanya Math. An immense concourse of people witnessed these grand ceremonies and joined enthusiastically with the Sankirtan party that circumambulated the temple. Mahaprosad was distributed to all present without stint.

The Suddha Sanatanist-Conference assembled next day in the Sree Chaitanya Math under the presidency of His Divine Holiness Paramhansa Thakur. It was attended by the devotees from all parts of India at the special invitation of the Viswa Vaishnab Raj-sabha. It was proposed to take immediate steps for the establishment of a Veda Vidyalaya attached to the Sree Chaitanya Math. Careful arrangement had been made for the accommodation of those devotees who came from a distance to take part in the conference.

Separate and special arrangements were made for the accommodation of ladies who came to witness these ceremonies. Mahaprasad and accommodation were provided in all cases.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

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Thakur Bhaktivinode

THAKUR Bhaktivinode 'the founder of the Sajjanatoshani' made his auspicious advent into this world on the 2nd September 1838. He remained visible to us for a period of seventy-six years.

The seat of the family in which Thakur Bhaktivinode made his appearance is Calcutta but he first saw the light in the village of Birnagar (Ula) within Nabadwipamandal (the circle of Nabadwipa). One of the ancestors was the recipient of the special favour of Lord Nityananda, the Associated Counterpart of Mahaprabhu Sree Chaitanya. In boyhood Thakur Bhaktivinode resided in his maternal uncle's house at Birnagar in the midst of opulence. He was overtaken by a sudden adversity in his eleventh year. Shortly after this he came to Calcutta.

In Calcutta, Thakur Bhaktivinode studied in the Hindu Charitable Institution for four years and later in the Hindu College. From Calcutta he proceeded to Orissa and took up his residence for a time in the village of Chhuti. There he taught in a school which he established in the neighbourhood, at Kendrapara, the headquarters of the sub-division. In 1859 Thakur Bhaktivinode moved to Puri. He next served as a teacher at Cuttack, Bhadrak and Midnapur.

In 1861 Thakur Bhaktivinode's long service under Government began. He was employed in various capacities and at different places. While posted at Puri he disposed of the case of the notorious Bishakishan * whom he convicted and sent to prison.

* Bishakishan belonged to the sect of atibadis, so numerous in Orissa, originally founded by Jagannathdas a Brahman of Jajpur who adopting 'mayabad' (the doctrine of illusion) fell away from the path of unalloyed devotion and cut off his connection with Mahaprabhu Sree Chaitanya. A few persons belonging to this atibadi sect of whom Bishakishan was the leader gave themselves out to be a new type of avatars (incarnations) and assuming the role of Krishna indulged in all sorts of profane immoralities under the guise of Ras pastimes. Bishakishan attained Yoga-siddhi (miraculous powers acquired by practising Yoga i.e. certain forms of ascetic severities) and gave sundry proofs of it. He predicted correctly future events and his remedies in treating diseases were infallible. His selfish desire for material aggrandisement filled him with worldly ambition and in

Thakur Bhaktivinode was employed by Government to supervise and organise the proper management of the Temple of Jagannath.

During a short leave Thakur Bhaktivinode went to Sree Brindaban where he met Sree Jagannathdas Babaji. While visiting Sree Radhakunda, Gobardhan and the other holy sites, Thakur Bhaktivinode heard of the oppression that was practised there at that time by a gang of professional robbers who bore the name of Kanjharhs. By great exertions he was able to reclaim this powerful gang and even induced them to lead moral lives.

The publication of the Sajjanatoshani was begun in 1879. Thakur Bhaktivinode re-established the Vishva Vaishnav Sava in Calcutta in 1884. In 1887 while posted at Krishnagar, Thakur Bhaktivinode made the discovery of the Site of Advent of Mahaprabhu Sree Chaitanya. The identification of the site which was in accordance with the transcendent experiences of Sree Jagannathdas Babaji and other Siddha (Perfect) holy sages was corroborated by the evidence of the records of the Collectorate which were for the purpose, subjected to an exhaustive and searching examination by Thakur Bhaktivinode who in his official capacity had free access to them.

Thakur Bhaktivinode now turned his attention to the active preaching of the Sree Nama (the Holy Name) and journeyed to different places for the purpose. The Nabadwipdham Pracharini Sava was established in 1300 B. S. In that year on the full-moon day of the month of Falgun the Sree Vigrahas (Holy Images) of Sree Gaur and Vishnupriya were installed at Sree Mayapur the place of Advent of the Supreme Lord. Thakur Bhaktivinode retired from service under Government in 1894.

Thakur Bhaktivinode is the author of a vast number of works on शुद्धभक्ति (unalloyed devotion), numbering over a hundred, in Bengali, English, Oriya, Hindi, Persian and Sanskrit. This is a superhuman record, especially if we bear in mind the fact that the task involved the close examina- of many Sanskrit and Bengali works that were then almost unknown and could be procured only with great difficulty ; and several big books had to be copied out in their entirety by the author with his own hand. Some of his works are of immense dimension and everyone of them is a priceless treasure that will ever remain an inspiration to those who choose to walk in the path of unalloyed devotion. It is not possible to deal with the contents of those works here. It is our intention to review them in regular and systematic way in future issues of this Journal.

Thakur Bhaktivinode ceased to be visible in this world on 23rd June 1914.

The above is a brief outline of the exoteric activities of Thakur Bhaktivinode which had as their only object the service of Sree Krishna. He was Sree Gauranga's Own ; and his holy impulse of constant service of Hari was manifest in the absolute artlessness of his external conduct as of his inmost thoughts. He made his appearance in this world at a time when Gaudamandal (the holy land of Gauda) had become an arena of the unholy contentions of so-called religious sects of every description which were unanimous only in their relentless hostility to the doctrine of unalloyed and eternal devotion to God. Thakur Bhaktivinode appeared in this world out of divine pity for us with the object of remedying those disorders by the ministration of the healing balm of the loving instructions of Sree Chaitanyachandra. His acts are those of a Vaishnav who is ever pure, ever free from every defect, ever delighting only in the Name of Krishna and ever indifferent to mere worldly values. Those alone are privileged to have the sight of a Vaishnav who have their faces turned towards God.

furtherance of his selfish interests he fomented risings against the Government. Mr. Ravenshaw—after whom the College at Cuttack is named—took a keen personal interest in this affair and gave his close attention to every phase of it.

Religious Views.

'DHARMA' means 'that by which we are enabled to fully understand the reality'. In regard to such understanding all objects are found to be divided into two broad classes viz. those that are living and those that are devoid of the principle of life. We are living beings. We see the world as its observers. We act independently on our own initiative. But in our present estimation life-less objects cannot do all this. Knowing, willing, feeling are the natural functions of the living. The non-living do not appear to possess these functions. These functions of the living are exercised in two different ways viz. positively by the *srauta* process, that is by the *descent* of the transcendental reality or the descending method,—and negatively, by the ordinary method of empiricism or the ascending process based on perception of the external world by the channels of the senses. Both of these methods have been employed from eternity in the attempt to obtain the knowledge of the reality. The Sreemad Bhagabat, the un-concocted commentary of the Brahma sutra, says—

"एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनाऽत्मनः ।
अन्वयव्यतिरेकाभ्यां यत् स्यात् सर्व्वत्र सर्व्वदा ॥"

But the *dharma* can be known by the positive, descending or *srauta* method. Or it may be put thus—the knowledge regarding the synthetic reality being recited and heard, by a succession of such recital followed by such consequent manifestation to the sense of hearing, has always been appearing in this world. It is of course possible to undertake the investigation of the reality by the negative method, the method of difference or the progressive method on the basis of the experience of external objects perceived by the senses ;—but by such methods the reality can not be fully known. Hence the Sreemad Bhagabat also says—

"ज्ञाने प्रयासमुदपास्य नमन्त एव
जीवन्ति सन्मुखरितां भवदीयवार्त्ताम् ।
स्थानस्थिताः श्रुतिगतां तनुवाङ्मनोभि-
र्ये प्रायशोऽजित जितोऽप्यसि तैस्त्रिलोक्याम् ॥"

That is to say 'Thou un-conquered Vishnu Who art beyond the reach of mind and of words, those who giving up the path of abstract reasoning based entirely on the experience of external, material (non-spiritual) objects gained by means of the senses with the resolve 'I must in a reverent spirit, because it is worth listening to, hear *kirtan* (recital)' from the holy mouths of *sadhus* (the uncontaminated) who are free from the fourfold disqualification of error, inadver-

tence, deceipt and deficiency of the organs of sense and are fully experienced in the delineation of transcendental reality, and with body, mind and speech discarding all egotism pass their lives ever intent on Thy sanctifying story,—such persons placed in what-ever circumstances in this three-fold world knowing Thee rightly, even Thee Who art unconquerable and so very difficult to be known, are enabled to make Thee submit to loving devotion.'

Thus we find that the full view of the reality by the complete cessation of all delusions is not obtainable on the path of abstract reasoning—it is attainable on the road of the Spiritual Guide and disciple or by listening to *kirtan*. The *shastras* and pious custom have proclaimed this road as being that of '*bhakti*' or devotion. *Sruti* (i. e. hearing) is another name of the *Veda*. Abandoning that *srauta* path or allegiance to the *Veda*, acquiring knowledge with the instrumentality of the organs of the sense that mutually contradict one another and deceive at every step, and adopting, under the impression that it constitutes our main warranty, the testimony of direct perception, inference or tradition etc, that is to say all evidences with the exception of that of the authoritative sources or of the Veda, the position that we take up is liable to be rendered untenable by a cleverer dialectician. By such method we shall never be able to gain the absolute knowledge. Comte the famous philosopher, who was born in one of the countries of the west, professing this reality of matter has left to us an abundant differential exposition by the method of induction resting on his own materialistic personal experience. Although he professes to be a realist his method of exposition resting entirely on the experience of material objects has necessarily failed to make any approach to the transcendental reality. In like manner most philosophers or religious sects conceiving that the objective to be reached is the undifferentiated Truth, as opposed to differentiated matter, are endeavouring to approximate the same with the help of personal experience, the product of the material senses of each.

By such efforts, notwithstanding any success in elaborately embellishing the particular body of opinions of their respective sects, those thinkers have only helped to increase or consolidate the narrowness of clique, party or sect. For the reason that all those religious or philosophical speculations are not making for universal harmony or unity by basing themselves on the principle of one Absolute Truth that it is narrowness that has been spread by their means. All those bodies of sectarian opinion also shift to an ever-increasing distance from the basic ideal of the knowledge of one Absolute Reality, instead of harmony, are erecting steadily under

the name of equality vast dividing barriers. If we enquire for the cause of this we find that sectarian differences are the product of the differences of inclination due to the great force of the mental function. There is no doubt about the fact that such differences of inclination are a second nature in the case of beings that have, from time that has no beginning, their faces turned away from God. The various schools of opinion having arisen in advocacy of the variety of inclinations due to differences in the experience of the world gained by the exercise of the external senses and narrowness being thus generated, mutual differences and hostilities have gone on steadily increasing. It is for this reason that the different religious or philosophical views are technically styled *sampradaic vadas* (sectarian *controversial* theories or creeds).

On a little reflection we find that the ultimate object the attainment of which is the aim of those theories or creeds is one or other of the four *purusharthas* (principal 'objects of human life') viz. *dharma*, *artha*, *kam* and *moksha* (religious merit, worldly prosperity, desire of sensuous enjoyments and emancipation). All those efforts for the attainment of these 'objects of human life' are based on external or non-spiritual (*achit*)knowledge of the reality obtained by means of the senses.

The gratification of one's senses or selfish desires is the fulfilment of such efforts. The inexperience displayed in the investigation of the absolute reality by thus mistaking the material for the spiritual knowledge gives rise to the endeavour to effect a compromise between matter and spirit by simply placing them under one and the same category. It is this that is responsible for the increased narrowness of the different speculative schools and religious sects that aim at the attainment of the aforesaid 'four objects of human life'.

The *acharyya* (teacher by his personal example) of the doctrine of 'undifferentiated intelligent reality' (*chinmatrvishesa vada*) Shree Shankara adopting the system of worship of the five gods (*panchopasana*) has effected a compromise between religious merit, worldly prosperity, sensual gratification and emancipation. In the *pancharatra* (system inculcating five different knowledge) work Purusha Samhita it is laid down that man worships the Sun(Surya) for obtaining religious merit, Ganesha for worldly prosperity, Sakti (female energy) for sensuous gratification and Siva or Rudra for emancipation. In their opinion, on the attainment of success (*siddhi*) consequent on a course of worship which is a pursuit of the temporary (*anitya*) in which the object of worship is to be understood by the worshipper as being really unreal or temporary (*achit* or *anitya*), the difference between, or the specifications of,

the worshipped and the worshipper disappears, and with this 'realisation of unity' (*advaita-siddhi*) or the 'undifferentiated state' (*nirvishesa*) the ultimate object of desire is gained. For this reason the form of the worship of Vishnu that is based on selfish desire (e. g. at certain places the worship of Dadhivamana for getting rid of disease, sorrow, fear) is also classed with the 'worship of the five' ;—in the case of such Vishnu-worship also the end that is desired is the 'destruction of the worshipped' or 'the attainment of the undifferentiated Brahman in the form of the complete elision of the individual self.' Therefore we see that the 'worship of the five' based on these doctrines can by no means ever be the 'highest (*parama*) duty', or 'the eternal (*shashvata*), permanent (*sanatana*) and constant (*nitya*) *dharma* of the *jiva*.'

Hence the Sreemad Bhagabata has said—

"स वै पुंसां परो धर्म्मो यतो भक्तिरधोक्षजे ।
अहैतुक्यप्रतिहता ययात्मा सुप्रसीदति ॥"

Or in other words that by means of which *bhakti* (devotional faith) in the *adhokshaja* (the transcendental Godhead) is aroused is the highest *dharma* of man. Such devotional faith possesses two distinguishing features viz,—(1) it is *akaituki* causeless(2)it is *apratihata* (un-interrupted) ; and it is only by such devotional faith that the soul is well satisfied. The word *adhokshaja* that has been used in the passage quoted means 'He by Whom the knowledge that is born of the senses is transcended' **"अधःकृतं अतिक्रान्तं अक्षजं इन्द्रियजं ज्ञानं येन सः"** that is to say 'He who exists beyond the scope of all knowledge of the *jiva* that is born of the senses' ;—He is *Sree Krishna*. To him is assured 'the right reserved' of enjoying Himself in ways that are beyond the reach of the knowledge born of the senses of horizontally-moving animals, man, gods etc. etc. The love (*preeti*) towards this transcendental reality that is produced by the practice of the highest *dharma* is known as *bhakti* (devotional faith)—*seva* (service **भज् धातुः सेवायाम्**), which is not based on any adventitous cause and which is ever uninterrupted. And the worship that is ordinarily found *enacted* of the object of worship based on the desires for religious merit, worldly prosperity, sensuous gratification and emancipation, is not *suddha bhakti* (pure devotion) ; and the temporary excitation of *bhakti* (devotion) that is due to peculiarities of place, time or object, being interruptable and distortable by time, is therefore,also *not* pure devotion. The devotion that is causeless (*akaituki*), or in other words, which is based on the desire for the exclusive love for the transcendental object of worship, and which is uninterruptable or without intermission, by such devotion alone the satisfaction of the 'soul' (*atman*) is obtained. Here

the word 'soul' does not mean merely the perishable body 'made up of the five elements' (*pancha-bhautika*) with the ten organs of sense, nor does it mean the mind (*manas*) 'the eleventh sense' the propeller or ruler of the aggregate of the sense-organs. All effort by the body or the mind of the *jiva* is only gratification of the senses of the *jiva* and is *not* the love of the transcendent. The service of the transcendent or devotion is not really gratification of the senses. The Sree Naradapancharatra says :—

"सर्व्वोपाधिविनिर्म्मुक्तं तत्परत्वेन निर्म्मलम् ।
हृषीकेण हृषीकेश-सेवनं भक्तिरुच्यते ॥"

By means of all the senses (*hrishika*) exclusively to desire the love of Vishnu Who is the Lord of all the senses, is devotion. This devotion is not covered up by the twin conditions of gross and subtle matter, and by reason of its ending in signifying the service of Vishnu it is *suddha* or free from impurity. It is on account of the predominance of the knowledge born of the senses and aversion to the service of the transcendent, that the impulse of pure devotion and the 'soul' have been covered up, in the state of bondage of the *jiva*, by those two gross and subtle conditions.

[*To be continued.*

The Chaitanya Doctrines.

BY the Grace of Mahaprabhu thoughtful minds all over the world now realise that Absolute Truth must transcend all limitations of time and space. This auspicious result has been greatly helped by the widely ranging speculations of scientific men who, during the four centuries since the advent of the Supreme Lord have been busy carrying on their investigation in diverse fields of human knowledge in different parts of the world. This is also the attitude of the educated classes in this country. The anomaly of diversity of religions is admitted on all hands. From the point of view of the scientist there can be but one religion. Scientific investigation has brought out the fact that the existing religions contain elements that are adventitious having had their origin in the special circumstances of the age or locality. The Doctrines of Mahaprabhu are absolutely free from all such defects. They are eternal and universal. This is a large statement made with due deliberation ; and the attempt will be made in the pages of this Journal to fully substantiate the claim. This great subject can be suitably unfolded only by gradual steps ; and, if it is to be properly understood, will require as a preliminary the patient and close attention of the readers for a certain length of time.

In all His teachings, Mahaprabhu in pursuance of the Shastric method expounds everything in the order of (i) subject of *reference* (ii) Explanation of *relationship* with the subject, and (iii) object of such relationship.

According to Him whatever the Veda says is true. It is, therefore, the duty of *Sadhus* (holy persons) to strictly obey the Vedas in their con-

(i) सम्बन्ध, (ii) अभिधेय, (iii) प्रयोजन

duct. It is the function of the Vedas to make known Sreekrishna directly or indirectly, positively or negatively. Therefore, as regards the subject of reference, everything in the Veda relates to Sree Krishna. As regards explanation of the relationship with the subject the Veda regards devotion to Krishna alone as significant. The goal of such relationship is the love of Krishna.

Sreemad *Gaurchandra*, Who is the Godhead Himself, teaches jivas (souls) the following ten tattvas.

(1) The word of the (iv) Vedic tradition is the chief evidence ;—which teaches the following nine conclusions.—

(2) Krishna Himself or Hari is the Absolute Truth in the Universe.

(3) He is All-powerful.

(4) He is the boundless Ocean of the nectar of rasa (harmony).

(5) Jivas (souls) are in their essence decimal parts of Hari.

(6) Due to their 'tatastha' (intermediate between 'chit' and 'achit') character 'jivas' in the state of bondage are in the power of '*Maya*' (illusion).

(7) Due to their 'tatastha' nature jivas in their free state are beyond the power of 'Maya'.

(8) The relationship with Sree Krishna of the whole Universe comprising '*Jiva*' and '*Jada*' (matter) is that of inconceivable (transcendent) simultaneous difference and agreement. (v)

(9) The only 'sadhan' (function, duty) of 'jivas' (souls) is unalloyed devotion. (vi)

(10) The only 'sadhya' (object) of 'jivas' (souls) is the unalloyed love of Krishna.

The doctrines of Mahaprabhu are thus stated in an old sloka—

आराध्यो भगवान् व्रजेशतनयस्तद्धाम वृन्दावनं
रम्या काचिदुपासना व्रजवधूवर्गेण या कल्पिता ।
श्रीमद्भागवतं प्रमाणममलं प्रेमा पुमर्थो महान्
श्रीचैतन्यमहाप्रभोर्मतमिदं तत्रादरो नः परः ॥

Sreekrishna who is the God-Head Himself is the only Object of worship, His eternal Abode is *Sreedham Brindaban*. The best mode of worship is that of 'braja gopis'. The Sreemad Bhagabat is the unadulterated recorded evidence. Love of Krishna is the goal. These are the doctrines of Sree Chaitanya Mahaprabhu. We have the highest regard for His doctrines and none for any other.

(iv) आम्नाय

(v) अचिन्त्यभेदाभेद, (vi) शुद्धभक्ति

Khlystism.

THE practice and doctrines of the 'Khlysts' a religious (?) sect of Russia bear a striking resemblance to those of the *prakrita-sahajias*, *Bauls*, *Kalachandis* and *Kisoribhajas* of this country. In all of these cults the root of error assumes the form of the absurd and profane blunder that the transcendental activities of the Godhead as found in the Scriptures are identical with the vilest sexual orgies of the worst human debauchees. Those who are excessively addicted to sensual enjoyment are sometimes so much deluded thereby as to suppose that all men are equally vile. Some of the very worst

among them are so entirely lost to all sense of shame that they feel no hesitation in actually proclaiming, to those who failing to see through their artifices are willing to listen to them, that there is nothing holier and happier than sexual immorality ; pretending to have discovered the abominable doctrine (?) in the Scriptural accounts of the transcendental activities of the Godhead.

Most people of this world, although they do not possess the knowledge of the transcendental reality, are, however, sufficiently convinced of the mundane necessity of leading a chaste life and are not prepared to lend any deliberate support to doctrines that may undermine sexual morality. This is undoubtedly a sound instinct. But such desire for sexual purity unenlightend by faith in God is not in itself of sufficient strength to save us from the clutches of pseudo-religionists of the type of 'Khlysts' and we should, therefore, be on our guard and avoid intimate association with a person without previously satisfying ourselves by careful *personal* enquiry about his *practices*, irrespective of his religious practices bearing in mind the advice of **Goursundar** that 'no one can be a teacher of *dharma* who does not himself *practise* it.'

To what terrible lengths of immorality unscrupulous psilanthropists may lead their willing victims is well known in this country. That the evil is to be found everywhere and is not peculiar to this country will be clear from the following account of the infamous 'Gregori Rasputin' who figured so prominently in the history of Russia during the early period of the Great war, taken from Prince Yonsonpoff's memoirs that is appearing in the Sunday Chronicle of London.

In that work 'Khlystism' is described as essentially sexual in character : it is a blend of the coarsest animal passion with a belief in the highest spiritual revelation. The 'prayer meetings' (?) of the Khlysts combined in an intense degree religious (?) ecstacy and erotic abandon. The Khlysts believe that at the height of their hysterical excitement the Holy Spirit (?) descends among them, and that the licentious conclusion of their ceremonies is nothing else than an act of 'God's blessing' (?)..... The ceremony begins with a slow rhythmic dance which changes to a mad whirl. There is a blinding glitter of candles in the room during 'prayer' (?) and the inevitable climax is a wild, amorous debauch.

Here is the remarkable account of the Rake's Progress of the satanical Gregori Rasputin, the typical Khlyst. Rasputin was by birth a peasant. He was the son of a professional horse-stealer and was himself a horse-stealer in early life. He was not endowed with a prepossessing appearance. His face was of the most ordinary peasant

type—a coarse oval, with large, ugly features overgrown with a slovenly beard and with a long nose; his small grey eyes looked out from under bushy eyebrows with piercing yet shifty glances. This ungainly ruffian who was being constantly thrashed by infuriated peasants whose horses he stole became all at once the Autocrat, to all intents and purposes, of the Russian state.

While still engaged in stealing horses in his native village in a remote corner of Russia Rasputin was discovered by 'a young missionary monk a well-informed and deeply religious man and as naive as a child' and presented by him *as a man of God* to Bishop Theophan who in his turn introduced the impostor (?) to the Tsar's palace. Rasputin's amazing influence over his victims is supposed by the writer of the memoir to have been due to his immense dynamic force which was the result of ascetic practices. He could go without food or sleep like an Indian Fakir. To those, however, who distrusted him his eyes appeared to be amazingly repulsive. They also noticed that he walked with a mincing gait and approached young maidens even of the highest families with a sly, sickly smile embracing them without ceremony, kissing them with 'an air of condescension.' At the Tsar's palace he appeared in the guise of a righteous man who had consecrated himself to God; in society drawing rooms, among his female admirers, he was much less circumspect; and finally, at home or in a private room at a restaurant in the intimate company of his associates, he gave full vent to his drunkenness and wanton debauchery. In certain—incidentally very small circles of the highest rank in St. Petersburg society occultism of every kind was cultivated. In this environment Rasputin was assured of marked success. Rasputin *justified* all his monstrous debauchery with typical Khlyst reasoning; and sometimes instilled into women the belief that association with him was far from being a sin. The Empress of Russia was entirely in Rasputin's grip and on the outbreak of the Great war not a single important event at the front was decided without a preliminary conference with him. This naturally alarmed the people who tried their best to induce the Emperor to cease his connection with Rasputin. But the Emperor and the Empress remained deaf to all supplications advice, warnings and threats. The more Rasputin was opposed, the more convincing the evidence against him, the less attention was paid to the matter at the Tsar's palace. &c.

The *Prakrita Sahajia*, *Baul* and *Kalachandi* sects of pseudo-Vaishnavas of this country who almost openly practise and preach sexual immorality are not ashamed to declare that their

doctrines (?) are those taught by **Mahaprabhu**. Whose followers they give themselves out to be. The practices of these and other allied sects will be treated specifically in coming numbers of this journal. It will suffice for the present to give the reader a concrete example of **Gaursundar's** own practice as indicative of the principles that He recommended His followers—householders as well as ascetics—to follow in their relations with the female sex.

During the period that **Mahaprabhu** displayed the *lila* of leading the *life of a householder* His Practice is thus indicated in a general way in three short sentences by the author of Sree Chaitanya Bhagabat, the oldest and the most authentic account of His career,—

"एइ मत चापल्य करेन सबा सने ।
सबे स्त्री मात्र ना देखेन दृष्टिकोणे ॥
स्त्री हेन नाम प्रभु एइ अवतारे ।
श्रवणेओ ना करिला विदित संसारे ॥
अतएव यत महामहिम सकले ।
गौराङ्ग 'नागर' हेन स्तव नाहि बले ॥"

—(चै: भा: आ: १५।२८-३०)

"He played many such merry pranks on all persons, barring only this that He never cast even a side-glance on a female. It is known to the whole world that in this incarnation the Lord did not even allow His ear to hear such a thing as the name of a female. Hence all devotees of exalted position never address Him as *amorous* **Gauranga**."

Mahaprabhu exhibited the *lila* of renouncing the world and becoming an ascetic at the age of twenty-four. It was during His residence at Puri *as an ascetic* that the following incident took place which is thus described in the Sree Chaitanya Charitamrita, the companion work of Sree Chaitanya Bhagabat.

One day Sree Bhagawanacharyya invited the Lord to his residence and had many choice dishes cooked at his own place to be offered to Him. He himself asked the junior Haridas who used to sing kirtan to the Lord to obtain by begging fine, white raw rice from the sister of Shikhi Mahiti. The sister of Sikhi Mahiti was an old lady of great piety and an eminent Vaishnava who was declared by **Mahaprabhu** Himself as belonging to the very highest class of Vaishnavas ranking her with Swarup Gosain, Rai Ramananda and Shikhi Mahiti himself. Haridas brought from her rice by begging. The Acharyya was very much delighted by obtaining the fine rice and had it cooked with very great care. At noon when **Mahaprabhu** sat at His meal He said that the rice was very fine and asked from where it had been obtained. The Acharyya said the rice was obtained by begging from Madhabi Dasi. The Lord said, 'who went there to beg ?' The Acharyya mentioned the name of

the junior Haridas. The Lord praised the rice and sat down to meal. On his return to his own residence He commanded Govinda not to admit the junior Haridas into the house from that day. Haridas was distressed finding the door of the Lord shut against him. No one know why he was forbidden admission. Haridas gave up food and at the end of the three days Swarup and others went to the Lord and said, 'Lord, what offence has Haridas committed ? Why is the door shut against him for which he has gone on fast ?' The Lord said, He cannot see the face of a Vairagi who accosts a female. Saying this **Mahaprabhu** retired to the inner apartments. All were struck dumb at the sight of the Lord's anger. Another day all of them together submitted this prayer at the feet of the Lord on behalf of Haridas—'Lord, the offence is slight. Be propitiated. He has now learnt the lesson and will not offend again'. The Lord said, 'My mind is not under my control. It refuses contact with a Vairagi who accosts females. Give up this vain talk all of you and betake yourselves to your proper duties. If you say anything more you will not see Me here.' Hearing this all put their hands to their ears and dispersed to their respective duties. .....Yet another day all went to Paramananda Puri and requested him saying 'Propitiate the Lord'. Then Puri Gosain came alone to the Lord. The Lord did obeisance to him, had him seated with great respect and asked, what is your command ? What has brought you here ? Puri Gosain begged Him to be propitiated towards Haridas. On hearing this the Lord said, "Gosain, listen to Me, you stay here with all the Vaishnavas, command Me to go to Alalnath. I shall reside there with only Govinda to keep Me company." Saying this the Lord called Govinda and making obeisance to Puri left the place. Puri Gosain much agitated hurried after the Lord and by entreaties persuaded Him to return to the house.....All the devotees then went to Haridas and Swarup Gosain said 'Listen, Haridas Believe that all of us desire your good. The Lord insists. The Godhead is his own master. He is merciful and will be again kind some day. If you insist His firmness will increase. His anger will leave afterwards. He has bathed and taken His meal'. Saying this and persuading Haridas to have his food and bath Swarup returned to his house encouraging him to cherish hope. When the Lord used to go out to have sight of Jagannath, Haridas had a view of the Lord from a distance.....Haridas passed one year in this way but still **Mahaprabhu** was not propitiated. One day, as the night was nearing its close, making obeisance to the Lord Haridas set out for praying without telling any one. There vowing the attainment of

the lotus feet of the supreme Lord Haridas gave up this life by entering the Tribeni.....One day **Mahaprabhu** asked the devotees, 'Where is Haridas? Let him be brought here.' All said, 'On the day that completed one year having risen up at night he went away no one knows where'. On hearing this **Mahaprabhu** gently smiled. All the devotees wondered in their minds..... A Vaishnava came to Nabadvipa from Prayag. He told them all about Haridas, of his solemn vow and of his immersion in the Tribeni. On hearing this Sreebas and others were filled with wonder. At the end of the year Sivananda accompanied by all the devotees with great joy came to meet the Lord; When Sreebas asked, 'Where is Haridas?' The Lord replied, 'a being enjoys the fruit of his acts'. Then Sreebas narrated Haridas's story, the vow he took and his immersion in the Tribeni. On hearing this the Lord laughing with hearty satisfaction said 'this is the proper expiation for the offence of looking upon a female as an object of sensuous desire.'

Thakur Haridas

(Continued from previous issue)

THE sixteen names of thirty-two letters, the Tarak Bramha Name, was adopted as the form of prayer. That one born of a Yavana family was bound to use only Yavanic language in worshipping God, such narrowness never manifested itself in the heart of magnanimous Haridas. Accepting the principle of Universal and highest charity and living in the solitary cell of Benapole he continued loudly to take the Name. The sight of Haridas endeavouring with a singleness of purpose to take the Name aroused the feeling of hostility in the malicious section of Hindu society. The pure-hearted people were delighted with the spectacle of Haridas's un-precedented love for the Name; but the evil impulses of certain persons imbued with the mischievous instincts of brutes were not subdued. One of the leaders of this body of haters of devotees formed the resolution of devising a method of defiling Haridas. This man by name Ramchandra Khan was very well-known in those parts. He had also an immense following and great material prosperity made him proud. Under the advice of several mean-minded friends he prepared to engage himself in an evil deed. Haridas did not originally belong to the district of Ramchandra. He, an alien, had come to reside in the village of Ramchandra. Without offering to support the evil deeds of Ramchandra

he was always occupied with the Name of Hari ; born in Yavana family he uttered vocatives of the Sanskrit language in calling God ; the Name uttered by him, because he prayed with a loud voice, penetrated into the auricular cavities of persons such as Ramchandra Khan etc. and such hearing in the opinion of Ramchandra being clearly against the Shastras, Ramchandra volunteered to create trouble for Haridas. Ramchandra thought that Haridas was a weak-minded youngman like himself that he was engaged in uttering the Name of Hari merely under the impulse of the moment, had become a sadhu being denied the possession of objects of sensuous gratification and therefore, would be drawn away from the path of holiness by the actual contact of any object of sensuous desire ; and thinking thus and gaining over a certain harlot by holding out the prospect of pecuniary reward he sent her to the solitary cell of Thakur Haridas. The Lord of day had just gained the summit of the sun-set mountain, the lonely cell had become lonelier at the approach of darkness, Sree Haridas was taking the Name of God with undivided attention, his faculty of external perception had shrunk as the result of taking the Nāme and all inner faculties were engaged in the service of God,—when the harlot sent by Ramchandra Khan appeared before him. That fallen woman by the beauty of her person and the display of amorous gestures born of the passions of the heart that make a man forget himself, tried her utmost to shake the impulse of the service of Thakur Haridas. But through the three divisions of the night—the periods of dusk, the dead of night and the small hours of departing gloom—no change was produced in the heart of Haridas. Remaining firm he did not fall into the enchanting meshes of the harlot. Those objects of sensuous gratification for the attainment of which the irrepressible appetites of the human mind are eager, by presenting themselves in the solitary cell of Haridas did not obstruct his service of God. There is a very great difference between the heart of a Vaishnava and that of an ordinary man. The harlot failing with all manner of effort to gain her object returning at sunrise to Ramchandra Khan reported everything as it had happened. The hard-hearted Ramchandra instructed her to try again at night to captivate the heart of Haridas. Acting under the direction of the heartless Ramchandra that woman, lost to shame, continued to employ all her arts to prevent the devotional practice of Haridas. Three successive nights passed away in this manner and yet the un-worldly heart of Haridas seeking no respite from the service of Hari did not render the least help to the realisation of the confident hopes of the harlot and Ramchandra. In answer to all the

efforts of the harlot Sree Haridas Thakur always persisted in telling her that as the required number of Names to be counted had not been completed he was for that reason occupied in uttering the Name. Those who are ever engaged in taking the un-defiled Name do not turn to sin even when such sins accumulate close to them. The elevationists are not able to forego such opportunities of sinful acts; but watching the manifestation of the super-natural force of the character of Haridas the heart of the sinful woman was changed. Throwing herself at the feet of Thakur Haridas she said with contrition, 'I am addicted to sin, contaminated by the lust of many; you are the greatest of devotees engaged in the service of Hari; the evil propensities of my heart have been destroyed in your company by the force of your transcendental power; I am now a supplicant for following the footsteps of a Bhagabat like yourself; out of mercy direct me to walk in the path of devotion!' The heart of the merciful Haridas was touched. He forgot all about the bad profession of the harlot—the unworthy object of the lust of many and deciding that she was eligible for taking the mahamantra of the Name of Hari in the manner that is free from offence, rescued her from the deep well of sensuality. Such mercy is not met with anywhere except the heart of a Vaishnava. All praise to Haridas! May your mercy be appreciated by all the people of the world—that non-evil producing, disillusioning kindness of thine towards the ugly harlot that tried to turn your mind away from the service of Krishna. There can be no comparison between the man who is bound by the results of his actions and the Vaishnava who is worthy of the homage of all the gods. The Suddha Bhaktas who have thrown themselves on the protection of the Name treasuring up in their hearts the incomparable deeds of Thakur Haridas should free from offence un-ceasingly call upon the Name of Krishna and will thus obtain the mercy of Thakur Haridas who is the acharyya of the Name i. e. teacher of the Name by his own practice The six passions of lust etc. will ever fail to ensure the success of any efforts directed against the devotees of God.

(To be continued)

EQUALITY.

Why dost thou hate the worship of the stranger?
The symbols of worship are many in different lands among different peoples.
Some worship with 'Kachha' off, some on their knees,
Some again remain with eyes closed in worship of *Brahma*,
Some worship in '*yogasana*', some find joy in *Sankirtan*,
All are worshipping the one beloved **Krishna**,
Therefore live all as brothers in good amity,
Always practise *Hari bhakti* in this life or in death.

Sri Chaitanya Bhagabat.

[*Continued from the 23rd page*]

13. The most precious jewels are treasured in the best loved places,
The Mouths of Sree Ananta are the Treasury of the jewels of (Krishna's) glorious deeds.

14. Therefore in the beginning if praises of Balaram
Find expression in that mouth manifests the Kirtan of Chaitanya.

15. A thousand-hooded serpent is Lord Balaram.
What-so-ever the Lord does is all unrestrained.

16. The great Lord Haladhar, of immense stature,
Drunk with the praise of Chaitanya Chandra, of exceeding patience.

17. Above him there is none other dearer to Chaitanya.
At all time does He delight in that form.

18. His behaviour what-so-ever being listens to, sings,
Him does Srikrishna-Chaitanya give his supreme protection,

19. With him are greatly pleased Mahesh and Parvati,
On his tongue dances the Pure Goddess of speech.

20. With ninety-thousand consorts, Parvati and the rest,
Does Siva offer homage to Sankarshan as His worshipper.

21. This narrative in the fifth skandha of the Bhagabat
Is the Balaram ballad revered of all Vaishnavas.

22. Generously unconventional to the extreme is the narrative of His Rasa(3) pastimes
In Brindaban in the company of gopis He did take delight.

23. Two months of the spring that bear the names of Madhab and Madhu,
Did last, says the Purana, the Rasa-pastimes of "Wielder of the plough"

24. Listen, those slokas of the Bhagabat are these,
Spoken by Sree Suka, to Raja Parikshit who was the hearer,

25. 'Two months did there abide those of Madhu and Madhab,
The Divine Rama augmenting the amour of the gopis during the nights.

26. *Encircled by spiritual damsels He took His delight in gardens fringing the Yamuna*
Which were lightened by the shining digits of the full moon served by breezes perfumed with the scent of the lotus.

27. *His praises sung by Gandharbas, within the circle resplendent with the beauty of ladies,*
He did sport like that Lord of the herd of female elephants, the Tusker that serves Mahendra.

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(3) *Rasa*—harmonious, ecstatic and amorous dance of spiritual milk-maids in a circular form illustrated by kissing, embracing, singing etc. with a view to enchant transcending all rules of society.

28. *Drums sounded in the sky, the gods in delight did send down the shower of flowers.*
Forthwith did the Gandharbas and the Munis please Rama by reciting the deeds of His prowess.

29. All association with females is condemned by the Munis
Who thus did sing hymns of praise in the rasa of Rama.

30. At Whose rasa the gods appearing sent down the flowery shower,
The gods who know that difference there is none between Krishna and Haladhar.

31. The doings of Haladhar are hidden away in the four Vedas.
It is not I who say but all have been revealed in the Puranas.

32. There are some people who by reason of foolishness do not look into the Puranas ;
They hold the rasa-sport of Balaram as not revealed.

33. But the two Brothers in the society of gopikas
Did in the same spot perform the rasa-sport inside Brindaban.

34. *'Thereafter, on a certain occasion, Govinda and Rama of wonderful prowess,*
Sported in the wood at night encircled by the ladies of Braja ;

35. *Their praises sung melodiously by those females who were so attached to them by love ;—*
Their bodies beautifully decorated with ornaments, sandal-paste, garlands and clothes free from all particles of dust ;

36. *Preferring the dusk with the stars visible and the moon showing above the horizon,*
With bees intoxicated by the odour of Mallika, served by breezes blowing over the lotus,

37. *Sang they together, blessing the ear and the mind of all beings,*
Discoursing melodious airs athwart the whole gamut.

38. Listening to the Bhagabata without loving Rama
Ensures the expulsion of the hearer from the paths of Vishnu and Vaishnavas.

39. Who does not recognise the Bhagabata is like the Yavana ;
His punisher is the Lord Yama in each successive birth.

40. Even now some that dance and caper in the guise of eunuchs
Aver, 'Is there shastra in which is found the rasa of Balaram ?'

41. Some sinners never admit though they see the shastra,
And misinterpret even by offering one meaning as another.

42. Balai is Love-embodied of Chaitanya Chandra ;
Offending against Him brings death at every step.

43. In different forms He Himself becomes the servant as well as the Lord—
All those signs appear to view only in His descent into this world.

44. As chum, brother, fan, bed, offerings, Apartment, umbrella, clothing, diverse ornaments, seat,—

45. The Lord in all forms serves Himself ;
Whom He favours he alone knows.

46. *As apartment, bed, seat, shoe, fine clothing, pillow, umbrella and other transcendental insignia,*
By reason of the difference of form persisting to the last, Thou art rightly styled 'Shesha' by people.

47. The mighty Sree Garuda, the constituent of Ananta,
Gracefully and with zeal encompasses Krishna.

48. Whether Brahma, or Siva, or Sanaka with other sons of Brahma,
Vyasa, Suka, Narada and others—who-so-ever bears the name of devotee

49. Worshipped of them all is great Shree Ananta,
The Lord with a thousand faces, saturate with mellowing devotion.

50. Primal god, great yogi, Isvara, Vaishnava,—
This the full height of His glory is not known to all.

51. Ye have heard about His service, now listen as regards His power—
How self-supported He abides in Patala.

52. Shree Narada Gosvamin attended by tamburu
Thus sings His praise putting it into verse in the presence of Brahma.—

53. *By whose thought Satva and the other qualities of Nature following one another in regular order, that are the causes of the origin, persistence and absorption of this world, were enabled to act—*
Whose Form is ever-lasting and without a beginning ; Who being One in His Own Self contains the many ;—how can man know His ways ?

54. *Who out of His infinite mercy to us assumed the pure satva Form wherein all effect and cause manifests itself ;*
Whose prowess is infinite, of Whose un-blameable Lila for subduing the minds of His Own the Lord of the hunted hath a glimpse.

55. *Whose Name after being heard, or accidently, or being distressed, or in jest, if by the fallen is recited,*
Instantly destroys the endless sins of men ;—on Whom else besides the Divine Shesa the seeker of the highest good shall depend ?

56. *On one head of the thousand-headed great Ananta, of immeasurable, infinite prowess,*
Is placed like an atom this globe of the world with its hills, streams seas and living beings ;—His deeds even with a thousand tongues who can recount ?

57. *The great Lord Ananta of such prowess, of infinite might, possessed of all high qualities and majesty,*
Dwelling at the base of rasatala, self-supported, holds up with ease this world in order to nourish it.'

58. Creation, maintenance, destruction, satva and the other qualities that follow in its train,
Are produced and cease to be, time and again, by whose Glance ;

59. Yet in His Own Self Ananta is One, Whose Glory is ever-lasting and without a beginning :
Who can understand His Ways ?

60. The Lord out of mercy assumes the pure satva Form
Wherein unfolded with graceful ease all things are manifested.

61. The ripples of His Movements the mighty Lion having imbibed,
Delights the minds of his kin with alacrity.

62. The Name of Ananta heard or duly recited—
Who-so-ever in whatever wise may opine—

63. The bondage of endless births does instantly snap ;
Wherefore his hold of Him a Vaishnava does never relinquish.

64. Without Shesa there is no deliverance from the world ;
Yea, the Name of Ananta redeems all jivas.

65. To nourish this boundless world with all its hills and seas,
The Lord supports it on His head,—

66. As a tiny point on one of His thousand hoods,
Scarce aware that it exists,—so infinite His power.

67. With thousand mouths, the up-holder of the world, the foremost of gods,
Keeps on singing incessantly the glories of Krishna.

68. It is Ananta Who sings and there is no end of beauty and glory ;
Both being mighty neither of them may win nor yield.

69. To this day with His thousand beauteous mouths
Shesadeva sings the deeds of Chaitanya and finds no end.

70. **Shree Raga** (4)
(Burden of song)
Hey Ho ! Rama and Gopala are vying in praise of one another !
Brahma, Rudra, the gods,
Siddhas and the greatest munis
Are gazing on with joy.

71. With the cry 'I must reach shore,' He doth plunge making all speed to get across the sea,
But the ocean of Krishna's glory offers no bounds and broadeneth out evermore.

(4) One of the six primary musical modes.

PRAYER

"Say Radha-Krishna, oh say, say all"—
Teaching this
O'er all Nadia
Go dancing Gour and Nitai.
For no reason under the influence of *Maya*
Drift'st thou
Gasp'st as thou art drowned, brother.
Jiva is the servant of Krishna,
This belief
Once accepted there is no more sorrow.
Krishna when thou say'st
Thou wilt be thrilled,
Thy eyes will shed tears, I say.
Say Radha Krishna
Come along,
This alms alone I beg,
'All dangers leave,'
Says Bhakti-vinode,
'When I sing that Name.'

PURE SERVICE

Naughty mind ! What *Vaishnab* thou art !
To think on gold and woman
Night and day
There is no use ; all those do not remain.
Your gold
Dost procure but pleasure ;
By means of gold serve thou *Madhab*.
The love of women
Is not thy domain.
Its sole Lord is *Yadava*.
For the sake of fame
In lonely cell
Thy '*Hari nama*' is mere vanity.
Material fame
Is the pig's refuse.
Know'st thou not it is the treasure of *Maya*

Taking Refuge in God (श्रीशरणागति)

[I]

1. Sree Krishna Chaitanya, the Supreme Lord, out of Divine Pity for *jiva*,
With His Own Associates and his Own Abode descending

2. The Love of God that can only be obtained with the utmost difficulty to give freely away,
Teaches to take refuge in Him : resignation, that is the very life of the devotee.

3. Lowliness of the spirit, dedication of self, loving acceptance of Him as Protector,
Cherishing faith that Krishna will surely protect,

4 Assenting only to acts that are conducive to devotion,
Promising to renounce conduct that is adverse to it—

5. In these sixfold ways, whoever takes refuge in Him,
His prayer reaches the ears of the Gracious Child of Nanda.

6 At the feet of Rupa and Sanatana holding the straw between the teeth
Falls Bhaktivinode clasping both the feet with his hands

7. Crying all the while as he says : 'I am the vilest I do realise,
Teach thou me resignation and make me the worthiest.'

[II]

1. Forgetting thyself, coming into this world,
Having suffered manifold pain,
At Thy feet have I come,
Thee I shall tell my sorrows :

2. In mother's womb while I lay
In the deadly fetters of bondage,
For once, Oh Lord, showing Thyself to me
Didst Thou abandon Thy poor servant.

3. Then thought I : after I have birth,
I shall worship Thee.
I was born but fallen into the meshes of *Maya*
There was not a particle of Knowledge.

4. A fondled child in the lap of kindred,
Laughingly I passed the time.
The affection of the father and mother madest me forget,
This world did taste sweet.

5. By slow degrees day by day, growing up as a boy
With other boys did I play.
In a few more days the pow'r of understanding was aroused
I conned my lessons night and day.

6. In the pride of learning I journeyed to many a place,
Earning wealth,
Supporting kindered with all my heart,
Hari, Thee I forgot.

7. Now in old age Bhaktivinode
Crying feels so sad ;
Not worshipping Thee the days passed in vain,
What help is there now ?

Propaganda Topics

(Communicated)

Midnapur :—His Holiness Tridandi Swami Bhakti Pradip Tirtha Maharaj and Sreepad Bhakti Saranga Goswami delivered a series of lectures on 'Sanatan Dharma' in the Hall of Contai Hari-Sabha. The teachers of the local college, schools, pleaders, mukteers and many other highly educated and influential gentlemen were present on the occasion. All who listened to the blissful message of unalloyed devotion from the lips of Swamiji Maharaj, realised the difference between the subject of the preaching of Sree Gaudiya Math and the adulterated '*prachar*' '*preaching*' without '*achar*' or practice of the so-called Vaishanab or other Dharma-Sampradayas. His Holiness also lectured in English at Kharagpur on Sanatan Dharma and his speech was highly appreciated by the Railway staff who accorded a hearty reception with Sankirtan to His Divine Holiness Paramahansa Paribrajakacharyya Sreemad Bhakti Siddhanta Saraswati Goswami Thakur while His Divine Holiness was passing by Kharagpur on His way to Puri.

Orissa :—His Holiness Tridandi Swami Sreemad Bhakti Sarvaswa Giri Maharaj from Sree Sachchidananda Math of Cuttack arrived at Baripada in the Mourbhanja State and by his discourses and Kirtan laid open to the inhabitants the path of eternal good. He is now preaching in other towns and villages of Orissa.

Puri and Alalnath—His Divine Holiness Paramahansa Paribrajakacharyya Sreemad Bhakti Siddhanta Saraswati Thakur paid a visit to Puri and Alalnath there by affording a great opportunity to many persons of those places of listening to Hari katha from His lips.

Sree Gaudiya Math :—The Gaudiya Math has been holding Vedanta and Upanishad classes regularly every day. The object of the Vedanta class which assembles in the evening is the comparative study of the Vadarayan Sutra. There are supplementary discourses on Yuktimallika and the *Nyaya-Parsan*. Regular reading and explanation of Sri-Chaitanya-Charitamrita and *Sankirtan* take place in the Math every after-noon.

Publications of the Gaudiya Math :—The first part of the Chaitanya Bhagabat with exhaustive notes in Bengali has just been published. The English version of the work is appearing in the Sajjanatoshani (in English). Its translation in Sanskrit verse will be published soon. The Sanskrit version, it is hoped, will exhibit the qualities of Srimad Bhagabat.

Calcutta:—There was reading of Srimad Bhagabat and Sankirtan at the residence of Sriyukta Saratchandra Chatterjee Gour Karuna Kataksha Baibhab at Shyambazar. Many distinguished gentlemen including high officials, professors of Colleges, and eminent pandits were present. The reading and explanation of Srimad Bhagabat by Sripad Sundarananda Vidya vinode B. A. the editor of the Gaudiya, was most instructive and was highly appreciated. The songs by Sripad Pranabananda Brahmachary, Sripad Ananta Vasudev Vidyabhusan B. A and Sriyukta Haripada Vidyaratna M. A., B L. thrilled the audience with their deeply devotional fervour ; and their high artistic qualities greatly delighted everybody. The courtesy, the geniality, the open-hearted hospitality and the earnest and overflowing devotion of the distinguished hosts are never to be forgotten.

Bogra—His Holiness Tridandiswami Sreemad Bhakti Vivek Bharati Maharaj with a number of Brahmacharies of the Gaudiya Math, has arrived at Bogra to preach the doctrines of Mahaprabhu in the District.

Naimisharanya :—His Holiness Tridandi Swami Srimad Bhakti Hridaya Bana Maharaj has been preaching "Suddha-Sanatan-dharma" in Naimisharanya and neighbouring places. His Holiness lectures on Bhagabat dharma which he delivered at Sitapur in English and Hindi were remarkably eloquent. All have been attracted towards Srimad Bhagabat by hearing from his lips the message of the highest ideal of the Bhagabat dharma.

Cuttack :—His Divine Holiness Paramahansa Goswami Thakur recently paid His auspicious visit to the town of Cuttack. His Divine Holiness delivered a lecture to the gentry of the town of the Sachchidananda Math and was listened to with perfect and reverent attention. TheMahanta Maharaj of the Tulsipore Math, Rai Bahadur Janakinath Bose, Sreeyukta Durgaprasanna Dasgupta retired Govt pleader, Sreeyukta Sreeram Chandra Bose, Retired Deputy Magistrate, Sreejukta Satish Chandra Bose B. L. Sreeyukta Subodhchandra Chatterjee B. L. Sreejukta Madanmohan Pattanayak retired pleader. Sreejukta Radhamohan Pattanayak, Sreejukta Nityananda Ghose Retired Deputy Magistrate and many other leading gentlemen were present. The meeting opened with a Bengali song of welcome to His Divine Holiness composed by Sreeyukta Natabar Mukherjee Bhaktiratna of Kumara which was sung by himself. The revered Mahanta Maharaj said that His Divine Holiness Sreemad Siddhanta Saraswati Thakur is an associated counterpart of Sree Gouranga Himself who has appeared in this world in order to save the four Sampradayas of the Vaishnabs and to reestablish the glory of the Vaishnaba Dharma. Rai Bahadur Janakinath Bose said that he had that day listened for the first time to the true Harikatha. Sriyut Radhamohon Pattanayak, Sreejukta Madanmohon Pattanayak and Sreejukta Sreeramchandra Bose placed there services at the disposal of his Divine Holiness. There was a constant stream of people who followed to Sree Sachchidananda Math to have a sight of His Divine Holiness and listen to Harikatha from his lips. A large number of persons were treated to Mahaprasada

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Lectures and Sankritan at the Durbhanga Building of the Calcutta University

The employees of the Calcutta University invited the devotees of the Gaudiya Math for delivering public lecture and singing Sanskritan at the Darbhanga Building of the University. There was a huge gathering of students and gentlemen connected with the University. Sreepad Sundarananda Vidyavinode B A. editor of the Gaudiya, delivered an eloquent lecture marked by sincere and reasoned piety on 'Learning-spiritual and temporal' which was listened to with rapt attention by the large audience. The Sankirtan by Sreepad Ananta Vasudeb Brahmachari Vidyabhushan B. A. in his powerful and perfect voice could be heard distinctly from every part of the spacious building and filled the audience with spirit of devotion. To these were added the exquisitely artistic and devotional songs of Sreejukta Haripada Vidyaratna M.A., B.L. (one of the Secretaries of Sree Visva Vaishnab Rajsabha) which were most highly appreciated. The hosts were exceedingly considerate and hospitable and expressed in generous terms their gratefulness to the devotees for having responded to their invitation and also begged for the favour of their kind response to similar requests they intended to make occasionally in the future.

East Bengal :—His Holiness Sreemad Bhaktisvarup Puri Maharaj and His Holiness Sreemad Bhakti Prakash Aranya Maharaj have been preaching Harikatha in different parts of East Bengal. His Holiness Bhaktisvarup Puri Maharaj with a few Brahmacharies recently came to the village of Baliati (Dacca District) at the request of the local Zamindars and stayed for about a fortnight at the Gudai Gauranga Math which is one of the branches of the

Sree Chaitanya Math of Sree Mayapur. His Holiness's lectures, reading and kirtan were listened to with the greatest interest by many leading zemindars and educated gentlemen of the neighbourhood. The sympathy shown to the cause of Mahaprabhu by Srijukta Haridas Saha M. A., Lecturer, Dacca University, and Srijukta Purnachandra Saha B. L., pleader deserves special notice.

Propaganda outside Bengal :—His Divine Holiness Paramahansa Goswami Thakur attended by Pandits, His followers, paid His auspicious visit to different parts of India with the object of preaching the doctrines of Mahaprabhu. His Divine Holiness on His mission visited Benares, Brindaban, Mathura, Jaipur, Kurukshetra, Jammu (Kashmir), Bombay, Madras, Nathadwara, Udipi (the centre of the Madhva school), Pandharpur (in South India) and many other places. The leading acharyyas of the four Vaishnava Schools gave an honoured reception to his Divine Holiness everywhere and listened attentively to the lectures and discourses that his Divine Holiness delivered at those places and entered into earnest discussions with Him regarding the Sanatan dharma.

A RELIGIOUS PREACHER IN BOMBAY.

His Holiness Tridandi Swami Bhakti Hriday Ban Maharaj of Gaudiya Math, Calcutta, delivered a highly cultured lecture on "The Eternal and Universal Religion of all Souls" in lucid English before a big and educated audience at the Shrauta Smarta Dharma Pratisthapak Vidvad Parishad at Madhavbag. The depth of knowledge and the way of exposition of His Holiness were so appealing and enrapturing—the thundering yet sweet voice was so very attractive that the audience were kept spellbound, so to say, in as much as the whole spacious compound of the Parishad was filled in a minute and not an inch was left vacant.

They say that "The Right Light comes from the East", and so we should deem of our Swamiji who comes from the Eastern Corner of India to the Western extremity of the country and Vidvad Parishad—why only Vidvad Parishad? whole Bombay is proud—not only Bombay, India—the world—should boast of such a spiritual giant, a luminary of the firmament, who will surely be enriching and ameliorating the spiritual atmosphere of the present day. The Bombay Public heartily welcome His Holiness and believes that he will deliver a series of lectures.

A hearty vote of thanks to the president and the lecturer from the Mantri, Mr. Mohanlal H. Dave, terminated the proceedings.

THE BOMBAY CHRONICLE.

A Religious Preacher in Bombay.

His Holiness Tridandi Swami Bhakti Hriday Ban Maharaj of Gaudiya Math, Calcutta, delivered a highly cultured lecture on "The Eternal and Universal Religion of all Souls" before a big audience at the Shraut (1) Smart (2) Dharma Pratisthapak Vidvad (3) Parishad at Madhav Bag on the 27th of November last. The depth of knowledge and the method of exposition of His Holiness very much impressed the audience.

THE INDIAN NATIONAL HERALD.

"Gaudiya Math in Bombay."

The Gaudiya Math of Calcutta has sent his Holiness Bhakti Hriday Ban Maharaj here in Bombay to ring the bell of alarm so that the sons of the world may not hastily jump into the depth of utter materialism. Hence, His Holiness, who has sacrificed his life at the altar of universal brotherhood and love, is delivering religious lectures in different quarters of the city. On Sunday last, his spiritual discourses on the name of Godhead were indeed instructive. A series of lectures on Eastern Philosophy will ere long follow at Madhavbag—the dates will be announced in time.

THE EXPRESS, PATNA

WEDNESDAY, APRIL 21, 1926

&

The Amrita Bazar Patrika, April 20, 1926

Swami Bhakti Pradip Tirtha Maharaj of Sri Gaudiya Math of Calcutta with three Brahmachary followers has come here and is putting up in the Thakurbari of the late Radha Charan Baba. In the Thakurbari as well as in other places he has been explaining the Srimat Bhagwat. Swamiji has sacrificed all mundane pleasure for the propagation of Sri Krishna's religion of the Srimat Bhagwata as revealed to us by Lord Gauranga. In his daily discourses, quite in conformity with the Bhagwata Path he is showing his vast erudition in the Vedas, the Upanishads, the Vedanta, the Shankhays and other branches of Hindu religion and Philosophy. Coupled with his great learning, his deep Bhakti has charmed all who have had the good fortune to hear him once. His life and character truly depict what Sree Krishna Chaitanya wanted his followers to be. Those who are prejudiced against Vaishnavism and who have not sunk deep into the sweet religion of Prem and Bhakti, those who have studied Vaishnavism through Vaishnava beggars and Bairagis and corrupt practices of the so-called followers of Lord Gauranga will be profitted by seeing and hearing Bhakti Pradip Maharaj, who will shed a divine lustre into their hearts—a lustre that will dispel all their doubts and show them who is Gauranga and what is the true Vaishnavism. Being a staunch Vaishnava himself the Swamiji has mercilessly attacked those followers of his own sect who have led the lofty religion of Sri Gauranga into filthy degeneration and in this direction, which is also an end of his mission, he has spared nobody. Swamiji was given a good reception and hearing in Monghyr and Jamalpur by the local gentry and he will shortly leave this town with his followers for Patna.

Purushottam Math—The thirteenth anniversary muhotsob of the disappearance of Om Vishnupad Sreemad Bhaktivinode Thakur was duly celebrated at the Purusottom Math, Puri on the 29th June, 1927. There was an immense assemblage of pilgrims at Puri on account of the Rathayatra ceremony of Lord Jagannathdeva. Every care had been taken to invite all persons that were in the town to attend the public meeting which was organised in the afternoon in connection with the anniversary celebrations. The

huge building, the Patharkuti, had been beautifully decorated for the occasion and excellent arrangements had been made for the accommodation of a very large gathering of pilgrims that was expected in accordance with the experience of former years.

But the crowd that turned up in response to the invitation of the Trindandiswamies and brahmacharies of the Purusottom Math was unprecedentedly large and exceeded the capacity of all accommodation that could be devised.

This was the case both as regards the gentlemen as well as the ladies. The Vaisnavas of all the Maths at Puri were fully represented as well as every other local institution connected with religion. All through the afternoon and the evening a continuous stream of guests continued to arrive. The monster meeting was presided over by His Holiness Sreemad Bhakti Pradip Tirtha Maharaj. Kirtan songs by Thakur Bhaktivinode were sung at the beginning and at conclusion as well as during the intervals of the lectures which were delivered by their Holinesses the Tridandiswamies of the Gaudiya Math. The profoundly learned speeches of *their Holinesses* the Tridandiswamies dealing with the career and teachings of Thakur Bhaktivinode & specially the presidential address were listened to by the immense audience with rapt attention from beginning to end. I gathered from those who were capable of forming a proper estimate in regard to spiritual insight and Shastric scholarship that all the speeches displayed in the highest degree the qualities of lucidity of exposition & firm grasp of all the most essential principles. The gentlemen as well as a large number of the most highly respected ladies who were present were unanimous in expressing the very highest appreciation of the speeches and the Kirtan songs. At the close of the meeting all persons male and female were treated to the Mahaprasad of Sree Sree Jagannathdeva. The whole function was in every respect an unique event and was an unqualified success. To this connection it is deserving of special mention that the success of the function was no less due to the untiring energy of the Brahmacharies of the Purusottom Math headed by his Holiness Tridanda Swamin Sreemad Bhakti Vivek Bharati Maharaj who was responsible for the organisation of the celebrations. The works of Thakur Bhaktivinode published by the Gaudiya Math were exhibited for the inspection of the guests.

Visit of the Divine Holiness to Cuttack.

His Divine Holiness Paramahansa Paribrajakacharyya Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj came to Cuttack on the 9th July in connection with the celebrations of the annual mahotsab of the Sachchidananda Math. All the inhabitants of the town had been specially invited to witness the ceremony of the installation of the Sree Bigraha of Mahaprabhu at the Sachchidananda Math on the 9th. In response to this invitation a very large crowd of the towns-people gathered in the compound in front of the Math which had been prepared for the meeting that was held in the afternoon. The meeting was presided over by His Divine Holiness Paramahansa Goswami Thakur. Lectures were delivered by His Holiness Tridandaswami Sreemad Bhakti Pradip Tirtha Maharaj and Sreepad Sundaranada Vidyavinode B. A. editor of the Gaudiya on the object and methods of the Suddha Bhakti movement. His Divine Holiness in addressing the meeting spoke for over two hours on Sabda Brahman and Sree Bigraha tattva. The whole of the vast audience listened to the end with the closest attention. The kirtan songs which preceded and followed the lectures were sung by Anantavasudeva Brahmachari Para-Vidyabhusan, B.A. and other Brahmacharies of the Gaudiya Math and were also highly appreciated. At 9 P.M. the installation ceremony of Mahaprabhu was duly performed by His Divine Holiness. The function which was most successful closed with the distribution of *Mahaprasad* to all present and everyone was sumptuously fed.

CORRESPONDENCE

To The Editor, the Harmonist.

Dear Sir,

I notice a news in the columns of Sree Gauranga Vishnupriya (Bengali) that there was a meeting held at the Municipal town of Nabadwip where the congregation is alleged to have declared the position of Sri Sri Mayapur Yogapitha to be untenable. They further showed their audacity of subscribing to the erroneous view of Vairagi Brojamohan Das alias Radhakishore Singh of Sarutia, who based his argument on a paper inadvertently written by a foreigner under misapprehension in the Calcutta Review. The people of the present town of Nabadwip need not make a profiteering game when they see their leader is fanning an unauthenticated design and follow him in order to be misguided under a wrong comprehension. Would you take any interest in asking the Secretary of the Vishva Vaishnava Raja-Sabha to hold a meeting in order to appoint five commissioners to examine the members of the said congregation and their object of feeble attempt at nullifying the established history and geography of Nadia? This would divulge many things which can help in satisfying a *bonafide* enquirer as to the location of the true position of the birthsite of Mahaprabhu Sree Chaitanya Deva. The said Vairagi being a new-comer and bird of passage and quite ignorant of Sanskrit, Persian, English and other literature has no access to the old books which have reference of the locality. The Vairagi has proved his inability in all his attempts to prove his allegations for the last dozen of years even backed by interested parties where as it is admitted on all hands that the location of the tomb of Chand Kazi and the site of the palace of the Sena Kings in the old town decidedly stand as remnants of old. The matter may be fully dealt with in your esteemed paper. The bone of contention between the two theories lies in the two parties, *viz. vox populi* and *vox Dei*. I believe, you belong to the *vox Dei* party, whereas the other party appears to be actuated by the sinister motive of getting up a party of *vox populi* by throwing dust to the eyes of people. The few persons who have turned out to be abetters in his present attempt forget that they represent anybody except themselves and that even the *vox populi* is not always necessarily the *vox Dei*.

Maniklal Chakravarty,
Zemindar, Nadia.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

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Vaishnavism and Hinduism

WHEN **Sriman Mahaprabhu** on His return from Gaya initiated congregational preaching of the *Suddha Sanatan Dharma* (the pure, eternal religion) the people of Navadwipa were filled with panic. In a well-known passage of his famous work, Sree Chaitanya Charitamrita, Kaviraj Goswamin has graphically described the then attitude of a section of the Hindus. Some of the Hindus even went so far as to prefer formal charges against the conduct of **Mahaprabhu** before the Kazi, the local agent of the Moslem government, praying for His outlawry in the interest of religion. The charges brought against **Mahaprabhu** are given in the passage of Sree Chaitanya Charitamrita referred to above. These Hindus said in effect—'The **Kirtan** propounded by **Mahaprabhu** was a thing they had never heard of. The *Kirtan* of **Mahaprabhu** was objectionable because it was sung loudly to the accompaniment of *mridanga* and *karatal*, constantly and by many people together. It prevented their sleep. It was against Hindnism as it admitted the lowest class to the privilege of chanting the **Name** of **Krishna**. It was profane as the **Name** of **Krishna** was admitted even by Nimai to be *Mahamantra* and as such must not be noised about, as according to the *Shastras* of the Hindus the potency of a *mantra* is impaired if it be heard by any person.' They urged with commendable caution that the keeping up of nights by Hindus at the worship *Mangalchandi* and *Visha-*

hari at which dancing, singing and music were very properly performed could not constitute a precedent in favour of the new-fangled practices.

The *Smartas* (the followers of *Smriti*, canonicals) made these allegations against '*Avatari*' Sree **Gaur-Sundar**, 'the Saviour of *Kali-Yuga*' (source of incarnations), 'the only maintainer of the *Yuga-dharma*' (the divine dispensation of the Age) as Nimai was guilty of endeavouring to introduce the un-alloyed devotion to God denoted by *kirtan* which is the only eternal *dharma* (function) of all *jivas* (beings) in place of the *dharma*, concocted by the human mind, that accorded with their ideas. These protesting Hindus were under the impression that the puerile creed which they had acquired by right of inheritance was '*Hinduism*'. The dancing, singing and musical performances with which the vigils of *Mangalachandi* and *Vishahari* were kept perfectly innocent because by their means the desire of sensual gratification and aversion to **Hari** *increased*. Those orgies did not disturb them in the least but their ears were *deafened* by the sound of *mridanga* and cymbals. They were particularly lavish in their praise of the previous conduct of the very Nimai which they declared was perfectly blameless because it bore an external resemblance to their own at least to an extent. But after his return from Gaya when He began to preach openly the *dharma* of the soul His practices at once appeared to them to be 'destructive' of all *religion*.

This *religion* which they chose to call 'Hinduism' consisted, in their opinion, in the worship of *Mangalchandi* and *Vishahari* ; in 'the thirteen festival, of the twelve months' ; in *sraddhas* (funeral ceremonies) for appeasing the ghosts of dead ancestors ; in the performance of domestic duties after the approved manner of un-complaining beasts of burden—marrying and giving in marriage, loyally practising the duties of eating, sleeping, fearing, sexuality etc. till the very moment of the exit from this world ; for fear of the *next world* by means of 'gifts,' 'contemplation' etc. procuring the reputation for holiness and other honours from God-less people of this world and also gaining thereby Heaven and other enjoyable *lokas* (regions). It was 'Hinduism' in order to earn a living and become known as a *religieux*, effecting a compromise between the verbal name —a mere thing of this world which is itself the manifestation of the external, shadowy Power of God, and the eternally self-revealing Holy Name of the God-head ; to take as occasion serves this grossly—distorted, reflected image of the Name ; or to suppose that the Name is on a level with *Dharma*, *Jajna*, (Sacrifice), *Brata* (vowed observance) etc. and, therefore, with all greater confidence to nourish every manner of evil thought on the basis of

such perverse reliance on the Name ; etc. etc.

And because this 'mere' 'Lad' was proclaiming *Truths* that were opposed to such concoctions of the diseased mind therefore, they thought that they owed it to themselves to drive Him out as the 'destroyer' of the *religion* of the Hindus. Nay, further, as the *Mahamantra* of the **Name of Krishna** was on a par with other *Mantras* and as *no Mantra* was to be uttered in a loud voice so as to be heard by anybody else, the potency of *Mantra* being impaired if heard by anyman, and as Nimai Himself said that the **Name of Krishna** is *Mahamantra* and yet loudly proclaimed the same purposely to make *all* people hear the Name, therefore, was it not decisively established that by such conduct which was undeniably opposed to the shastras He was proved to be guilty of deliberately profaning the shastras of the Hindus ?

These so-called Hindus who were as a matter of fact polytheists who placed the *chit* and *jada* (the conscious principle and matter) in one and the same category, who considered Isvara (transcendental Ruler) and the Name of Isvara as a mere constituent part of their ordinary ceremonies, in order to harass **Sree Gaursundar** had recourse to the Kazi and having approached him had the effrontery to say—'This Nimai is obstructing the preaching of the Mussalman religion, therefore, as you have the power it is your bounden duty to turn Him out of the town.'

Vaishnavism was in this manner maligned by a section of the Hindus in the days of **Mahaprabhu.** The prevalent opinion of the present day happens to be that Vaishnavism is only a *branch* of 'Hinduism'. But those who have had the good fortune of realising the true nature of Vaishnavism know that the Vaishnava can by no means be styled as a common 'Hindu.' The Vaishnava is never a Brahman, Kshatriya, Vaisya or Sudra. The Vaishnava is not a common Hindu or a karmi. It is no doubt true that a Hindu who is born in a Brahman, Kshatriya, Vaishya, Sudra or Antyaja family or any other person whoever he may be is *potentially* fit to be a Vaishnava. As a matter of fact any *jiva* (being) whose spiritual nature has been awakened is fit to be a Vaishnava. But if, therefore, a Vaishnava is designated as a Hindu, Musalman, Christian, *Brahman, Kshatriya, Vaishya, Sudra* or *Antyaja* the thing signified by the term is not exactly indicated. Those who suppose that a *Vaishnava* is a *Hindu, Brahman, Kshatriya Vaishya, Sudra* or *Antyaja* are utterly ignorant of the real nature of a Vaishnava and of Vaishnavism.

The so-called Vaishnavas of the present day are so misinformed of their personality that when they are asked about their designation they think it to be honourable to describe themselves as

Hindu, Brahman, Kshatriya, Vaishya, Sudra etc. Such designations are not applicable to a true Vaishnava. A Vaishnava ever describes himself only in term of his own proper and eternal nature as an humble aspirant for the service of the servant of the servant's servant of the Supreme Lord. Because such designation truly describes the nature of the Vaishnava. **Sreeman Mahaprabhu** has taught us this Truth in the *Sanatan-Siksha* (His teachings to Sanatan) that 'the *jiva's proper self is the eternal servant of* **Krishna.**'

Those whose minds are much too thickly incrusted with an accumilation of empiristic ideas may make a pretence of supposing the above 'to be a piece of sheer bigotry on the part of **Mahaprabhu.**' But if such self-deluded people ever have the good fortune of being truly enlightened by the Grace of God they will only then understand that all beings are the fractional parts of the One Absolute Truth and the eternal servants of the Source of all Avatars (Incarnations), Isvara (Divine Lord), the One, the Son of the Lord of Braja **—Shree Krishna.**

Because we have lost all memory of our true selves, therefore, it happens that we are so over-anxious to be designated 'Turks,' 'Hindus', or 'Srautas' and to suppose that the highest duty, the *summum bonum*, of life consists in the preservation of the 'Hindu *dharma* or in other words 'the function of the body and the mind.' Here in Bengal we recognize Harihar Bandopadhya's son Raghunandan Bhattacharyya as the great man when all of us should follow. Raghunandan has made an elaborate arrangement for the perpetuation of *this* 'Hinduism' which ensures the endless cycle of births and rebirths in the company of a motley host of changing dogmas; and consciously or unconsciously enlisting ourselves as the loyal disciples of the Bhattacharyya *mahasaya* we are often in danger of committing the grave offence of hating those sincere Vishnavas who practise exclusively the *dharma* of the soul supposing them to be transgressors against the 'good, old' customs and as being devoid of the *religion* of the 'Hindus.' Hence even Advaitacharyya although appearing in a staunch Hindu family is in our opinion a *back-slider* from the path of Hinduism, because he had the temerity to receive with honour the devotees of God. Similarly Nityananda, also coming of a Hindu Brahman family, is according to our judgment guilty of unholy practices as he taught the world by his personal practice to honour the *Mahaprasad*. And some of us do not hesitate to go still further and even to *insinuate* that **Mahaprabhu** Himself upheld *those* 'good' customs of the 'Hindus' *against* Nityananda and Advaitacharyya ! **Mahaprabhu** always said that no one was fit to be a teacher of *dharma* who himself did not

practise it. He Himself set the example by practising personally the *suddha sanatana dharma* (the unalloyed eternal function) that He taught. This is what He Himself has said of His Own Practice—

'नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो
नाहं वर्णी न च गृहपतिर्नो वनस्थो यतिर्वा ।
किन्तु प्रोद्यन्निखिलपरमानन्दपूर्णामृताब्धे-
र्गोपीभर्तुः पदकमल्योर्दासदासानुदासः ॥'

'I am not a Brahman, nor a Kshatriya, nor a Vaishya, nor again a Sudra ; neither am I a Brahmachari, a Grihastha, a Banaprastha nor a Yati. But I *am* only the servant of the servant's servant of the lotus Feet of the Consort of the damsels of Braja, Who is the ocean of nectar overflowing with eternally self-revealed, fullest, *transcendental* bliss.'

An Humble Suggestion

[By Sj. Atul Chandra Bandyopadhyaya, Bhaktisaranga]

TO err is human. However learned and intelligent a man may be, he is liable to a creeping error. The greatest philosopher should always remember that human nature is at every moment apt to fall into various errors, specially when we undertake to judge of things, spiritual and eternal, with our emperic knowledge. Of all human excellencies, reason is undoubtedly the greatest ; but it has its own jurisdiction. There are men whom Nature has indeed favoured with superior powers. Our mind again is always changeable. We accept a theory today and reject the same a few days after. Every one so often experiences the fallacy of theories established by great men. The great inequality that we often perceive in the productions of the mind of the same man should discourage dogmatism. A man's body varies with the weather and time, and changes oftener than the moon ; so the mind must rise and fall like the mercury in the tube. It is one hour pure as ether ; the next moment, foul as the thickest fog. Where is, therefore, the certainty of human intellect ? Where is the boast of human reason ? This fickleness of the mortal frame, this instability of human wisdom should teach us humility and abate our pride. This is overlooked by many philosophers most of whom are found strongly prejudiced towards their own favourite opinion. Prejudice or prepossession generally stands like a stumbling block in the way of justice and do not suffer our reason to look abroad. It is this fatal propensity which shamefully misleads our judgment. To avoid being led astray by such a dangerous error, we must

be very careful to divest ourselves of acquired prejudices and hear impartially before we pass any sweeping remark on any subject.

It is admitted on all hands that the powers of the mind do depend upon the organs of the body which vary in course of time. The mind being inseparably connected with matter, cannot proceed beyond material phenomena. It has therefore no access to the spiritual world, (**वैकुण्ठ**) the door of which is shut against all who want to enter with his prepossessions or the dim light of wisdom of this world. Rules and laws of the material world have no access there. Material time and space have no place in this world of eternity. Material senses cannot approach that realm. Who can set land-marks to limit dimensions or find plummets to fathom the depth of that mighty mysterious exstence ? What numbers can state, what line can gauge the lengths and breadths of that eternal world ? A theist cannot help conceiving of One Spiritual Supreme Being in this spiritual Realm of eternity, in spite of all that can be said by the most obstinate atheist and his own doubts can devise.

Be you the most intellectual giant, the most learned scholar, the best orator, the most experienced man in the world, you must stop dead at the Gate of the Divine Sphere of Spirit and seek counsel of sound judgment as to how to proceed further.

"नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन"
(कठ, १।२।२३)

You will have to drop all before you face this world and submit fully to the process of deduction (**श्रौतपन्था**). This is what is called *civil death* which makes you competent to have a glimpse into the mysterious principle of spirit.

"तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया" (गी ४।३४)

A light (emperic knowledge) may be useful to us to find out something in a dark room (material world); but it is of no use to us when the sun shines brightly upon us. It is simply ridiculous to attempt to see the sun with the help of a light, which owes its origin to the sun. God is Self-effulgent. His Powers are identified with His Person. In material objects there is a difference between the person and his powers, between the thing and its attributes, its name, its form and its action. But it is a spiritual truth that in spirit the thing is identical with its name, form, attribute and action. Most of the western philosophers having identified the mind and the *perverted ego* (**अहङ्कार**) with the soul or spirit, failed to rise beyond matter and its relation. The line of demarcation between the soul or spirit and the mind, will be observed in the following sayings of Krishna (the Lord of all Lords) in the Geeta—

"भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥"
(गी ७।४)

(1) The solid, (2) liquid, (3) fire, (4) poteney and (5) space (these five elements which form the *physical body* or *outer case* of a being) and (6) the mind, (7) the understanding and (8) the perverted ego (the three elements which compose the *astral body* or *inner case of* a man) are all substances which have relation to the creative principle of matter (**अपरा प्रकृति वा मायाशक्ति**) whereas, the *soul* which is an emanated *atomic part* of the Divine Soul, is a sort of His Energy of a different nature (**जीवशक्ति वा तटस्थाशक्ति**) which produce *beings* who are *spiritual in nature* but *liable to be enthralled by Maya* (His illusory energy) when their *true and innate position as eternal servants of the Deity* is *forgotten by them.* God has infinite powers, but the Scriptures describe of *only three divisions* of the attributes of His Powers, *viz.* (1) The attribute of God's Power which exhibits spiritual existence called the *chit-shakti* and the spiritual kingdom is called *chit-jagat.* (2) The *maya-shakti* which creates the material phenomena known as *mayik-jagat.* (3) The *jiva shakti* which differentiates souls that are naturally located between *chit-jagat* and *mayik-jagat* and are so constructed as to be liable to be enthralled by *maya-shakti* in consequence of want of power when unaided by *chit-shakti* of the Deity. Those who prefer to serve their Master are protected from falling into the clutch of *maya* and undergoing troubles in consequence, and they are admitted in *chit-jagat* as eternal servants.

The soul engrossed in matter loses itself in mind, and the mind takes the seat of its master the soul and acts through senses enjoying this world. In fact the soul is the proprietor of its properties (1) mind and (2) body. When the sleeping soul is, fortunately however, made to turn back to hear and think of or to move towards its, original position, matters give way : the body and the mind follow suit till the final object of spiritual existence is attained. Mind engrossed in matter is doomed to wallow in the mud of this world, whereas, mind liberated from all pressure of gross matter tends to go back to God and back to Home above. Between mind and spirit there is a wide gulf which can only be bridged over by spiritual cultivation.

There are so-called great men or rational thinkers who deny the existence of spirit. But this truth cannot be subjected to dry reason or barren arguments, but is only to be felt by sincere men as intuitive truth.

The prudent philosophers have discovered that all the mistakes we are guilty of, originate from (1) **भ्रम,** (2) **प्रमाद,** (3) **करणापाटव** and (4) **विप्रलिप्सा,** whereby our boldest and strongest thoughts are lost. (1) We mistake 'infamy' for 'renown' and 'ruin' for 'benefit'. (2) We misunderstand things when the brightest rays of truth shine in vain upon our

mind. (3) The senses we observe with are always defective and incapable of giving us a perfect view of things observed. For instance when we look a glassful of water with our naked eyes, we do not see any germ in it unless and until a microscope be used. Then again we donot see in darkness. (4) A general inclination for deception creeps into our heart when we take one-sided view and establish facts or theories with the greatest assurance. All are subject to fall victim to these defects. The only exception is God the Almighty and His associated counterparts who remain in the Absolute Truth. He is All-knowing, All-powerful and All-blissful. He is Omni-present, Omni-scient and Omni-potent, the like of Whom cannot be found anywhere. He is One without a second and possesses infinite powers. Out of His own supreme power and prerogative He appears before us as "Avatar" or "Sree Bigraha". He comes down from His Even-blessful Abode to this world, in the form of a man when we actually need His help. Sometimes He sends His "Parsadas" Associated Counter-parts fully empowered to act here on His behalf. When theism is forced to give way to pantheism, atheism scepticism and agnosticism ; irreligion unscrupulousness and duplicity bring about chaos on earth. Sin and its consequences surge round us tumultuously clamouring to have their way and we find ourselves in the midst of a whirl-pool against our wishes. He comes to this world to save us from their clutches and re-establishes peace and order.

"परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥"

(गी ४।८)

He may remain here and at the same time everywhere in and out of the universe. Mutually contradicting powers and attributes live in harmony with Him ruled by His super-natural Self. With all His parapharnalia and with all His Majesty, Might, Glory, Beauty, Wisdom and Supremacy, He reigns eternally in the spiritual world and at the same time exists in every created object and place in all His fulness. The Omnipotent Author of Nature is Supreme Will in Himself and is above Nature, her laws and rules, because everything has come out of His Will and power. Supreme Lord Krishna-Chaitanya is at the centre of all spiritual and material phenomena—the point whence "Harmony" shines eternally with her All-Beautiful Lord—"The Absolute Truth". His Injunctions are at all times universally true and must be universally relied upon. They are embodied in the Vedas, the Geeta, the Upanishads, Sreemad Bhagabatam and other *Sat-Sashtras* which must be accepted as the only evidence in spiritual matters. Fortunate and blessed persons hear and obey them. They are not

intended for any particular sect or a particular caste or creed, but for all beings and all souls—whether animal, human or celestial. They are not based on local or apparent truth, but on the Absolute or unchallengable Truth. If brought to this platform by the Grace of the Almighty, persons of contrary interests and different sentiments come to peace and live in eternal association with that Transcendental Being, a life of continuous joy, peace, happiness and success in this world in and the next; Harmony having laid her hand on the contending parties and brought all their differences to an amicable conclusion. How to arrive at this platform should be our first question.

I alone cannot approach His Divine Abode unaided by the spiritual light from One Who realizes the principle of spirit. Here comes the question of "*Sat-Guru*"—our spiritual guide—who is the nearest and dearest part and parcel of the Supreme Being. He comes to this world, in the form of a man to save dormant souls from the clutch of Maya (His illusory energy), to infuse into every man the Divine power to go through life victoriously and successfully, to give every erring being the power to be re-instated to his former position and have all the rights and privileges of such a position—the *eternal service of Godhead.*

Generous Reader, do you feel the need of such a friend, staunch and true,—who will stand by you thick and thin?—who will give you power to win, when you are strongly tempted to do wrong in accordance with or in contradiction to the dictates of your own reason and judgment?

"Where can I find our Spiritual Guide? How to get Him to be interested in me?"—should naturally be our next question.

If I am sincere and true in my desire, He will reveal Himself to me. He is always near me. He is ever ready to receive every one who comes to Him. Many have found Him. Many are enjoying His friendship and living in close communion with Him. I should express my willingness to obey Him and I will find a consciousness in me that He has heard my prayers. The next moment I find Him disguised before my eyes in human form—"*Mahanta Guru*" or "*Sat-Guru*" welcoming me with his stretched arms and the Gate of God's Realm opens.

Religious Views

(*Continued from P.* 31 *July, 1927.*)

IN the three *Vyahritis* of *bhuh*, *bhubah* and *svar*, in the four *lokas* (regions) of *Mahah*, *Janah*, *Tapas* and *Satyah* situated above the three *Vyahritis*—and in the seven infernal regions of *Atala* etc. the enjoyer of the pursuit of objects that is practised by the senses, is not the soul (*atman*), but an attribute (उपाधि) of the soul, or non-soul ;—such pursuit is not the submissive following of the transcendent, or devotion ;—but it is the mere temporary gratification of the senses. By such *mental functioning* narrowness or sectarianism is manufactured. But if by the methods of attentive listening, subsequent questioning and serving, submitting completely to the transcendent and real Truth, we follow that course which is likely to please Him,—only then is the realisation of the Absolute possible ; as in the words of Sree Geeta (4/34) :—

"तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥"

Thus it would appear that it is not even the mind, which is a dim and distant glow of the pure intelligence, that is denoted by the term 'शुद्ध आत्मा' (immaculate soul), or '*I*' ; and, therefore, by the functioning of such mind the true meaning or purpose of the *Veda* cannot be learnt. It is so because mental function is fickle, changeable and liable to be dis-jointed and obstructed at every stop ; and it is for this reason that spiritual object cannot be served by non-spiritual object or non-spiritual mode of action. If such non-spiritual object or mode of action is allowed to be the guiding force the task of effecting real harmony becomes extremely impracticable on account of the adumbration of differing speculative theories. Although Sree Shankaracharyya made the attempt to establish outward reconciliation by means of सगुण उपासना (attributive worship) but as, however, it led up finally to the position of an Abstract Brahman devoid of material attributes, no real reconciliation was effected thereby. In the Sufi school also we find that there is this worship of the Ego or '*anal hak*' ;—as a matter of fact such view is the product of mental function which forms, as it were, the very root. Such mental function being liable to distortion by time and being given to garnering of fragmentary knowledge, those empiricists and intuitionists have never been able to obtain, in its proper form, the knowledge of the service of the transcendental Reality. They are guided by the know-

ledge that arises from the perception of this world by means of the senses, or obey the experience of the circumscribed intuition that is found in this world ;—and, therefore, in the attempt to ascertain the true object of worship, they are forced to adopt the doctrine of illusory appearance, even in the case of intuitive experience, on the analogy of knowledge that is derived from perceptual experience. Although the abstractist may be led by the method of negative reasoning to the admission that the Absolute Truth is beyond all phenomena in which the least trace of the mundane factor happens to be present, as being the mere antithesis of the phenomenal, it does not follow that the Absolute Truth itself, being pure Intelligence and the supreme moving Power behind everything, is, therefore, necessarily mere abstract intelligence, or absolutely devoid of quality ;—because, his observation being the product of either selfish enjoyment in the form of apprehension of this world by the senses, or of non-spiritual instinctive experience of this world, on account of its changeable character and by reason of its not being in a position to attain the proximity of the Reality,—being situated at a great distance from the subjective nature of the Reality,—the correctness of its finding about the subjective Reality is properly enough open to controversy and doubt. Under the influence of mental imagination he may declare the ultimate Reality to be a mere abstraction ; but, as a matter of fact, such declaration does not affect the subjective nature of Reality itself. His subjective existence does not change in the least. By propounding the doctrine that the form of mere material abstruction, the opposite of material diversity, is a *point* of pure intelligence he has simply transformed himself into an illusionist by means of such mistaken attribution. Exactly the same is the case of mistaking the rope for the snake. But the rope does not actually become the snake by being mistaken for the snake. Therefore, in order to be able to eliminate such illusionism, which is an obstacle in the way of the vision of the real truth of things, it is absolutely necessary, as a preliminary condition, to realise properly our true relation to things.

I have already said that even if the transcendental is denied, He still remains full of all the manifestations of the pure intelligence, by virtue of His transcendental nature. Among the mental functionists of the West, although the agnostics or sceptics (as for instance Huxley, Spencer etc.) led away by their particular tastes or experiences happen to entertain the conviction of un-knowability or doubt regarding the existence of absolute Reality, it is not therefore, as a matter of fact true that He has no existence at all. Another instance in point is that of Mr. Robert

Buchanon, the author, who has ridiculed the teachings of Jesus Christ as being mere concoctions of the mind, and has expressed his doubt regarding their utility ; just as the knowledge of objects that belong to the fourth state of the soul is not attained by means of the sense ;—the knowledge regarding the fourth to infinite dimensions although apprehensible with the aid of materialistic mathematical science we have failed to comprehend in terms of the actual experience of our limited knowledge ;—nor does there exist any method by which this is possible ; because those objects, viz. the objects of the fourth state etc., are matters that happen to lie beyond and outside the limits of all material experience. It is for this reason that the Sreemad Bhagabat (1/1/1) has addressed the Absolute Reality with the words :—

"धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि"

'Let us meditate on the Absolute Truth, with its parapharnalia, that ever dessipates all illusion'. The expression **'स्वेन धाम्ना'** means 'with all its transcendental parapharnalia ; and **'निरस्त कुहक'** implies that the Absolute Truth enables the worshipper to attain its own presence without producing any differences or contradictions in its realisation ; that is to say, it does not deceive or delude him Vishnu Himself is that transcendental Reality ;—He is that Truth Whose presence dissipates all illusion. If we think that He is only one of those the gods who are empowered to rule over the world, and is specially endowed with the quality of sattva, we may, indeed, thereby secure the gratification of selfish purpose but are unable to realise the distinctive characteristic of Vishnu viz. His freedom from *all* limitation. He is **'वैकुण्ठ'**—**'विगता कुण्ठा यस्मात् सः'** ; or, in other words, He is not finite, or any circumscribed object within the limits of the universe. He is the only location of all existence,—the one only root-cause of the realisation of the truth of all objects spiritual and non-spiritual ; that is to say, all objects have existence because He abides in them. He is the giver of power to all the gods. It is even customary to salute the neutralist after his renunciation of the *asrama* stage of life with the formula **'नमो नारायणाय'** 'obeisance to Narayana' on the ground that he is a fit abode of Vishnu. Vishnu is the Lord of the subjective existence of all objects,—He alone is worthy of our regard ; objective experience being destructible,—that is to say, not having any connection with Vishnu, is not valued in the *shastras* ; eg. Sree Geeta (9/23) :—

"येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥"

'The show of worship, prevalent in the world, of many gods, conceived in terms of external experience as different gods or rulers of the universe, has no

connection with Vishnu, and is, for that reason, absolutely lacking in the quality of devotion ; and therefore, such worship is in violation of the clear injunctions of the shastras, or are improper or an act of impiety ; that is to say they are forbidden.' As a matter of fact it is this external apprehension that is meant by the worship of material objects that are the products of physical Nature (प्रकृति). This worship of the *prakrita* (product of physicul Nature and its mother *prakriti* (physical Nature), is known as *mayavada* (illusionism). *Moksha* which is the summum bonum of this Nature-ism (प्रकृतिवाद) or Illusionism (मायावाद), is, in the opinion of the professors of nature-ism, nothing else than the state of absorption in the non-manifest physical nature (अव्यक्त प्रकृति) by the gradual narrowing of external perception. But we learn from the Brahmasutra 'ईक्षतेर्नाशब्दम्,' (1/1/5) that physical nature herself is not able to create the world !—the world is created by *Maya* (the externol energy of God) by the power of the glance of the supreme Lord, Vishnu. In the opinion of *saukhya smriti* (sankhya karika 21) the world is created by the union of *purusha* and *prakriti*—God and nature —after the manner laid down in the logical dictum of co-operation of the blind with the lame in performing a journey. Therefore, the nature-ist does not admit the word of the Veda—"यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्ति अभिसंविशन्ति, तद्विजिज्ञासस्व, तदेव ब्रह्म" (तैः भृगु, १ अनु) ; in other words, he does not admit the supreme God, Vishnu, as being both the efficient and material cause of the universe.

Thus* we find, by a consideration of all controversies that have up till now arisen or are likely to arise in the future in the world, that all philosophical or religious views have as their basis these three words *viz.*—(1) चिद्राहित्यवाद (view that excludes pure intelligence), (2) चिन्मात्रवाद (view that admits a *point* of pure intelligence), (3) चिद्विलासवाद (view that holds the extensive manifestation of pure intelligence). According to the first, the cessation of consciousness is itself the summum bonum (as in the schools of Buddha and Kapila). In the second, the goal to be reached is the cessation of all distinguishing features of consciousness, or, in other words, the absence of distinction between the worshipped, worship and worshipper ;—the sumum bonum being the unified state of existence of the seer, seeing and the seen. In the third, there is eternal existence of the worshipped, of worship and of many worshippers. Although the first two views contain instruction recommending renunciation, the abstinence that they favour is mixed up with the tendency to wordly activity. All philosophy of the world that is the product of the active impulse are subordinate to these

two views. By exclusive addiction to the active impulse, or by being guided by external knowledge generated by the exercise of the senses, the experience of the transcendental Reality, the goal of our true self, is not gained ; unreal, external objects alone are secured.

In the Sreemad Bhagabat Sree Prahlad Maharaj says to Hiranyakasipu, the King of the Daitayas, (7/5/30-31) :

'मतिर्न कृष्णे परतः स्वतो वा
मिथोऽभिपद्येत गृहव्रतानाम् ।
अदान्तगोभिर्विशतां तमिस्रं
पुनःपुनश्चर्वितचर्वणानाम् ॥
न ते विदुः स्वार्थगतिं हि विष्णुं
दुराशया ये बहिरर्थमानिनः ।
अन्धा यथान्धैरुपनीयमाना-
स्तेऽपीशतन्त्र्यामुरुदाम्नि बद्धाः ॥"

The purport of the sloka is —'those who abuse the office of a house-holder, that is to say, are engrossed in surveying the world by means of external senses assuming the role of observers ; or are busily occupied in enjoying ephemeral worldly objects as their Lord and proprietor ;—are 'अदान्तगो', that is to say, their senses are not under their control ; on the contrary they themselves are the object slaves of those senses ; and, therefore, their thoughts are never directed to their own Lord whom alone they ought to serve, to the lotus feet of Sree Vishnu which alone is the one thing that they require ;—They endeavour to gain external, ephemeral objects ; their senses are busy in the quest of enjoyable material objects ; and, therefore, fettered with the chains of the illusive energy of God, they fall again and again into the darkness of this world.' But the devotees of God constantly employ all their senses in the service of the supreme Lord, Sree Hari ; 'the service of the Lord of the senses by means of the senses' is thus properly realised only in their case.

"सुरर्षे विहिता शास्त्रे हरिमुद्दिश्य या क्रिया ।
सैव भक्तिरिति प्रोक्ता यया भक्तिः परा भवेत् ॥"
(भः रः सिन्धु पूर्व २।८ संख्याधृत)

The devotees are found graded into three distinct orders having different duties. The duties of the youngest order are thus defined :—

All their acts are performed with reference to God and this is the form of their spiritual endeavour. Such activty should not be styled *karma* or fruitive work of the elevationist.

For the intermediate grade the duties are thus described.—

"लौकिकी वैदिकी वापि या क्रिया क्रियते मुने ।
हरिसेवानुकूलैव सा कार्या भक्तिमिच्छता ॥"
(तत्रैव धृत पञ्चरात्रवाक्य)

One who aims at loving devotion as his ultimate object, performs all worldly duties and acts enjoined by the Veda as a help in serving Sree Hari who is the object of his worship.

The duties of the best devotees are—

"ईहा यस्य हरेर्दास्ये कर्म्मणा मनसा गिरा ।
निखिलास्वप्यवस्थासु जीवन्मुक्तः स उच्यते ॥"
(भः रः सिन्धु पूर्व २लः धृत नारदीय वाक्य)

He is engaged under all circumstances, with body, mind and speech, in an unlimited endeavour to serve Sree Hari.

In the sloka "ज्ञाने प्रयासमुदपास्य" quoted above from the expression "स्थानस्थिताः", we can understand that it is practicable to serve Sree Hari under all conditions. Therefore, of the three methods *viz.* work, knowledge and devotion, it is only by the last, that is the method of devotion, that the proximity of the ultimate Reality itself, the One Truth, Vishnu, can be gained ;—and it is un-attain-able by the other two methods.

Thakur Haridas

(Continued from P. 37, July 1927.)

THE magnanimous Thakur understood from this incident that most of the villagers, with Ramchandra Khan as their mouthpiece, were opposed to his devotional practices. Therefore, having already realised that it was proper to give up that mode of worldly life which was unfavourable to the practice of devotion the moment the danger threatened to become actual, Thakur Haridas bestowing on that woman the Name of Hari as well as the cell of his devotional practices went off to a different place for the purpose of worshipping Hari. The woman giving up her sinful course made an offering of her accumulation of ill-got riches for the service of Brahmans. By the mercy of Haridas becoming well-versed in the Name of Hari she came to be regarded with great reverence in society.

As the result of his wicked treatment of Sree Haridas Thakur the feeling of hatred against God and His devotees increased apace in the heart of Ramchandra Khan. Consequently when Lord Nityananda with his entourage of Vaisnavas arrived a few days afterwards in the *mandap* of Ramchandra, the evil-disposed Ramchandra treating Him with contempt said that his spacious *mandap* would not accomodate Him and His *gosthi* (personal adherents) but that he was prepared to house Him in his '*gostha*' (cowshed). On hearing this the Lord went away to another village.

By means of this load of iniquity

which now reached its full weight Ramchandra speedily brought down upon himself the most terrible destruction. In consequence of delay, prompted by avarice, in the payment of revenue to the Mahammedan ruler of the country the Yavana monarch forcibly entering his *mandap* polluted it for good by slaughter of animals and other similar acts ; plundered all the wealth of Ramchandra ; and finally spat into his mouth and even compelled him to swallow objectionable blood and flesh of animals, etc. Ramchandra was made aware by this event that his temporary greatness had been the merest of trifles. Such greatness, the existence of which is liable to be destroyed in a moment, can never be the permanent means of obtaining the highest good.

Giving up the hut of Benapole Thakur Haridas came to Fulia a village of the Nadia District situated midway between Ranaghat and Santipur. Sree Advaita Prabhu from Sylhet had by that time settled down at Santipur. Having the Company of Sree Advaita Prabhu Haridas with mind filled with joy went on taking the Name of Sree Hari. Giving up all worldly pleasure he passed his days immersed at all time in the bliss of the Name.

At that period there was a powerful community of Brahmans in the village of Fulia. Most of them gave sundry help to the Thakur in his worship of the Name. At that time the Bhagirathi used to flow close by the village. Haridas bathed in the Ganges daily and chanted the Name of Hari with a loud voice. By the severe decree of Providence several Brahmans of the village of Fulia took up an attitude of opposition to his worship of the Name. On the western side of the Bhagirathi lay the *muluk* of Amboa. It was the place of residence of a powerful Kazi who was the royal officer in charge of the administration of the *muluk*. Those Hindu Brahmans who were the enemies of the devotee of God agreeing with the views of the local Yavanas formed a conspiracy to have Haridas punished by the chief Kazi of Amboa *muluk* on a charge of being a promoter of social disorder. By orders of the Kazi Haridas was brougdt before him. As administrator of the district the *mulukpati* Kazi had under arrest a large number of criminals. Thakur Haridas availed of the opportunity of associating closely with the prisoners. Many of the captives were led to hope to be released by the intervention of Haridas. Desirous of their well-being Haridas expressed his wish to put up at the prison-house. At this the prisoners were filled with misgivings as regards the kind intentions of Haridas and were dejected. Finding that the prisoners were depressed by misunderstanding his good purpose Haridas hastened to tell them every thing that was worth knowing in a way

that they could understand. 'The highest good of *jiva* lay exclusively in the Name of Krishna and the worship of Krishna. Being every moment deluded by material objects *jiva* turns his face away from Hari. Those who are at this place in the state of confinement are really most fortunate as in their case there is no opportunity of the God-less mood becoming strong. For the present at any rate being at a distance from all pleasurable material objects these *jiva* have got an excellent opportunity of taking the Name of Hari during the period of captivity. After release from confinement acting according to the dictates of their desires they will have the misfortune of procuring again coveted material objects. Although I do not wish to continue in the state of captivity, yet this is my prayer to you that you may always utter the Name of Hari forgetting material pleasures. If the Name of Hari is uttered by your months you will be freed from your worldly bondage within a short time.' Having thus blessed the prisoner magnanimous Haridas was brought before the Kazi, the ruler of the *muluk*.

The *mulukpati* Kazi aware of the respectability of Haridas honoured himself by offering him a seat suited to his position. Then the Kazi said,—'You have had the rare good fortune of having sprung from a Yavana family of high lineage. Being born in such high family and in a superior society how has such perversion of judgment manifested itself in you ? The Yavanas look down upon the Hindus with an eye of contempt ; they feel compunction in accepting food touched by them. Why have you thus lowered yourself by the violation of the religion of your community giving up the customs and practices of your high ancestry ! By such behaviour in this world how will you obtain deliverence in the next ! If you are prepared to accept my good advice, adopting the social customs of high Yavana families read *chahar kalma*, and being again initiated in the Yavana religion destroy the sins that have been practised.'

(*To be continued*)

DUTY

Jiva-fish, why dost thou fall into the net of *Maya* any more ?
Art un-aware thou wilt be in eternal bondage ?
In hope of trivial pleasure, a captive in the fetters of *Maya*,
Wilt thou remain in this altered state liable to punishment, like one in the powet of another.
Now with strength of *bhakti*, in the water of the ocean of love of **Krishna**,
Remain thou, playing at ease, in obedience to **Krishna**.

Taking Refuge in God (श्रीशरणागति)

(Continued from the 44th page, July 1997)

[III]

1. In pleasures of learning I spent the time
In highest confidence ;
I never served Thy Feet ;
Thou art the Refuge now.

2. As intently my studies I pursued Hope increased ;
Knowledge was the path, I thought.
The hope was unfulfilled, The knowledge proved weak ;
That knowledge was ignorance, I now know.

3. All worldly knowledge Is treasure of *maya* ;
Thy service it obstructs ;
Breeding attachment for this transitory world
It makes an ass of *jiva*.

4. Turned such An ass, The load of the world
On my back I carried long ;
In old age, For want of power to enjoy ;
Nothing now pleases me.

5. Life is become Misery now ;
The knowledge has proved untrue ;
The torment of untruth Has grown intolerable ;
The learning is now the pointed shaft.

6. Except Thy Feet There is no other treasure
In the world ;
Bhaktivinode, Quitting his hold of worldly knowledge,
Now only values Thy Feet.

(To be continued.)

Sri Sri Chaitanya Bhagabat

[*Continued from the 40th page July 1927.*]

72. *The limit of the material power of Purusha*
I do not know, neither do the **munis**
born thy elders ;
The primal god, thousand-mouthed Shesha, who is ever singing the praise,
Up till now has failed to reach the bounding shore of those qualities.

73. Such is the Lord, the possessor of greatest power, self-regulated,
Who abideth in *rasatal* for maintenance of the world.

74. Narada himself, appearing in the assembly of Brahma,
The praise of whose qualities, sings to the accompaniment of his lute *tumburu.*

75. Listening to praise Brahma and the gods are convulsed ;
For singing it Narada is revered everywhere.

76. Ever so little write I of the power of Ananta ;
For such Lord Nityananda may all have most loving regard.

77. Getting across the world, who-so-ever desires
Immersion in the ocean of devotion, let him worship Nitaichand.

78. This the desire of my heart at the feet of Vaishnavas—
In each successive birth may I serve Lord Balaram,

79. The difference between *dvija, bipra* and *brahman* is merely one of name ;
Even such is the difference between Nityananda, Ananta and Baladeva.

80. The knower of the inmost mind Nityananda said in sportive mood
In the form of a book to indite this brief narrative of the deeds of Chaitanya.

81. By whose grace the deeds of Chaitanya manifest themselves,—
On the tip of Shesha's tongue is placed the treasury of Praise.

82. Whence is Ananta embodiment of all Praise,
Whose twin lotus feet I unworthily have sung.

83. The deeds of Chaitanya Chandra that sanctify all who hear,
Are manifested by the special favour of the devotees, this know ye as certain.

84. Who ever knows the deeds of Chaitanya that are hidden in the Veda ?
I only write as I have heard from the lips of devotees.

85. I see no beginning nor end of the deeds of Chaitanya ;
In the manner He empowers so I write.

86. As by magic dolls of wood are made to dance,
Even so Gaurchandra makes me speak.

87. Let me do obeisance at the feet of all Vaishnavas,
That I commit no offence through this.

88. Brother, with an attentive mind hear the story of Sree Chaitanya,
Of the transcendent deeds He performed at each place in company of His devotees ;

89. The threefold *lila* of Chaitanya, the abode of joy,
Named the *First*, the *Middle* and the *Last* part.

90. In the *first part*, mainly the display of learning ;
In the *middle part*, manifestation of the kirtan of Chaitanya ;

91. In the *last part*, residence at Nilachal as Sannyasin,
To Nityanauda's charge making over the land of Gauda.

92. In Nabadvipa dwelt Jagannath, the best of Misras,
Skilled, like Vasudeva himself, in performing the spiritual duties.

93. His wife, named Sachi, of exceeding loyalty to her husband,
The mother of all the world, was just like Devaki.

94. From her womb Narayana appeared on this earth,
Bearing the Name of Sree Krishna Chaitanya, the ornament of the world.

95. In the *first part*, the descent of the Supreme Lord into this world,
Becoming manifest at night during eclipse, on the auspicious full-moon day of the month of Falgun.

96. On all sides arose the auspicious chant of the Name of Hari,
The advent of the Lord was ushered by sankirtan.

97. In the first part, His manifestation as child were many,
To the view of father and mother He disclosed His abode that is hidden.

98. In the first part, the wondrous signs of banner, bolt, goad and staff,
The parents saw inside the house,

99. In the first part, thieves stole the Lord;
The Lord deluding them returned home,

100. In the first part, at the house of Jagadish Hiranya
The Lord ate up the offering on Sree Hari's day.

101. In the first part, crying, as is the wont of a child,
Forced all mouths to utter the kirtan of Sree Hari.

102. In the first part, seated on the top of refuse un-touchable earthen pots,
The Lord Himself spoke the Truth to His mother.

103. In the first part, Gauranga's turbulence knew no bounds,
In the company of children sportive as in Gokul.

104. In the first part, His schooling began ;
With little effort He became the Professor in all shastras.

105. In the first part, departure of Jagannath Misra to the other world,
And Bisvarup's renunciation of the world, the two bereavements of Sachi.

106. In the first part, high beginning of the display of learning ;
The God-less beheld Him as incarnate arrogance.

107. In the first part, all His pupils forming the party,
Reckless sporting in the water of Jahnavi.

108. In the first part, the glorious triumphs of Gauranga in all the shastras ;
None in all three worlds dared confront Him.

109. In the first part, the Lords auspicious progress to Bangadesh,
The eastern land was blessed bearing the beautiful feet of the Lord.

110. In the first, the previous consort's demise ;
With the daughter of Raj-pandit later wedding.

111. In the first part, under pretext of nervous malady,
The Lord exhibited all the perturbations of loving devotion to God.

112. In the first part, infusing power into all His devotees,
Himself went about as a renowned Pandit.

113. In the first part, richest attire, heavenly bliss,
Beholding the moon-like face of the Lord Sachi was afloat on the tide of happiness.

114. In the first part, Gauranga's victory over the vanquisher of all Pandit.
All whose bonds in the end the Lord did destroy.

115. In the first part, perplexing the judgment of all devotees,
Deluding all, in their midst, the Lord did freely move about.

116. In the first part, the great Biswambhar made His way to Gaya,
Where to Isvara Puri He showed mercy.

117. In the first part, how infinite are the manifestations ;
The great *muni* Vyasa a small portion will hereafter narrate.

118. All the manifestations, beginning with the transcendent activities of childhood,
To the end of the sojourn to Gaya, are of the first part.

119. In the *middle part*, Gaurasingha was recognised ;
Then knew Him all who bee-like clung to lotus feet.

120. In the middle part, in the apartments of Sreebas,
In the presence of Advaita and others, the Lord became visible seated on Vishnu's throne.

121. In the middle part, the meeting of the Lord with Nityananda,
Together the two brothers performed *Kirtan*.

122. In the middle part, Nityananda had the sight of the 'six-armed',
In the middle part, Advaita beheld the cosmic manifestation.

123. In the middle part, I tell of Nityananda's worship of Vyasha,—
The Lord whom sinful *pashandis* revile.

124. In the middle part Gaurachandra became Haladhar ;
In His hands Nityananda placed the plough and the mace.

125. In the middle part, deliverance of two great sinners,
Named Jagai and Madhai of worldwide fame.

126. In the middle part, mother Sachi beheld Krishna and Rama—
Chaitanya and Nitai of blue and white forms.

127. In the middle part, the manifestation of the greatness of Chaitanya's power ;
The diversion of the display of power was exhibited through seven *praharas*.

128. On that day the Lord spoke without reserve,
At which place each of His servants had appeared.

129. In the middle part, Narayana of Vaikuntha danced,
And Himself sang *Kirtan* at each town.

130. In the middle part, the Lord smote Kazi's pride,
Putting forth His own power of never-ending *Kirtan*.

131. The Kazi obtained the boon of devotion from Lord Gauranga,
And *Kirtan* was freely performed in all towns

132. In the middle part, Mahaprabhu assuming the form of the boar,
With a thundering voice to Murari told the truth about Himself.

133. In the middle part, the Lord climbed on Murari's shoulder,
Being four-armed, roamed about the yard of his house.

134. In the middle part, the Lord ate Suklambar's raw rice,
Narayana assumed many different forms in the middle part.

135. In the middle part, apparelled as Rukmini,
Narayana danced and the devotees sucked at His breast.

136. In the middle part, Mukunda's punishment for the sin of evil association,
On whom in the end the Lord most pleased bestowed His mercy.

137. In the middle part, the Lord performed *Kirtan* whole nights without interval,
For the period of one full year, at Nabadvipa.

138. In the middle part, the pastimes of Nityananda and Advaita,
Enacted towards each other, seemed to the ignorant as malicious strife.

139. In the middle part, by making an example of His mother,
The Lord warned against the sin of offending Vaishnabas.

140. In the middle part, all Vaishnabas each by himself,
By hymns of praise, obtained the desired boon.

141. In the middle part, Haridas received the special favour of the Lord ;
Drank Sreedhar's water displaying pity.

142. In the middle part, taking all the Vaishnabas with Himself,
The Lord sported daily in the water of Jahnavi in joyous mood,

143. In the middle part, in the company of Nityananda,
Gaurchandra went on a visit to the house of Advaita for a certain purpose.

144. In the middle part, the Lord heavily punished Advaita,
Most terrible in wrath and showed him mercy in the end.

145. In the middle part, Murarigupta most fortunate,
Came to know that Chaitanya and Nitai are Krishna and Rama.

146. In the middle part, Chaitanya and Nitai the two Lords,
Danced together in the house of Sreebas.

147. In the middle part, making the mouth of the dead child of Sreebas,
Discourse the doctrine of *jiva*, relieved the father's grief.

148. By the grace of Chaitanya Sreebas Pandit,
Forgot to mourn his dead child, this is known to the whole world.

149. In the middle part, experiencing sorrow the Lord cast Himself into the Ganges ;
Nityananda and Haridas rescued and brought Him back.

150. In the middle part, the leavings of the Lord's meal,
Hardly obtainable by Brahma, Narayani alone did obtain.

151. In the middlepart, for the purpose of Saving all jivas,
The Lord went forth on the path of sannyas.

152. Beginning with *Kirtan* and ending in *sannyas*,
These are the manifestations of the middle part.

153. In the middle part, there are infinite *crores* of *lila* ;
All which Vedavyasa will describe.

154. In the *last part*, Biswambhar accepted *sannyas* ;
Then was first revealed the Name of **Sree Krishna Chaitanya.**

155. In the last part, hearing of the Lord's tonsure,
Lord Advaita cried very much.

156. In the last part, Sachi's grief no words can express,
The lives of them all were preserved by the power of Chaitanya.

157. In the last part, Nityananda broke,
The ascetic's staff of Chaitanya,—most violent is Balaram.

158. In the last part, Gaurachandra making His way to Nilachal,
There did abide, curiously hiding Himself.

159. Jestingly at first behaving to Sarbabhauma,
To Sarbabhauma in the end made visible the six-armed Form.

160. In the last part, the deliverance of Pratapa rudra ;
The Lord took up His abode in Kashimisra's house.

161. In the last part, the Lord was attended by the two servitors,
Damodarsvarup and Paramanandapuri.

162. In the last part, the Lord did come again into Gaudadesh,
In deep ecstasy longing for the sight of Mathura.

163. On arrival the Lord stayed at Vidya Vachaspati's house ;
There from the Lord came into the town of Kulia.

164. Infinite *arbuds* of people went out to see the Lord ;
In the last part, all jivas obtained salvation.

165. In the last part, the Lord began to journey towards Madhupuri,
Having gone some distance on the way the Lord retraced His steps.

166. In the last part, the Lord came again to Nilachal,
In the constant company of His devotees tumultuously noisy with Krishnatalk.

167. Sending Nityanandasvarup to Gaudadesh,
The Lord stayed at Nilachal with several followers.

168. In the last part, in front of the car of Jagannath in the company of His devotees,
Danced the Lord Himself as Him pleased.

169. In the last part, Gaur-Rai went to Setu bandha ;
By way of Jharikhanda journeyed a second time to Mathura.

170. In the last part, the deliverance of Ramananda-rai ;
There was many a pastime at Mathura in the last part.

171. In the last part, the magnanimous Sree Gaursundar,
The supreme Lord, made Himself known to Dabirkhash.

172. Knowing the Lord, the bondage of the two brothers was unloosed,
In the end the Lord named them Rupa and Sanatana.

173. In the last part, Gaurchandra went to Baranashi,
There the sannyasis all given to blasphemy missed the sight of the Lord.

174. In the last part, the Lord returned again to Nilachal,
There He practised the *sankirtan* of Hari all night and day.

175. In the last part, for some days Nityananda
With the honey of his travels did sprinkle this earth.

176. The behaviour of Ananta none can understand ;
With anklets on the feet He roamed over all Mathura.

177. In the last part, by command of Chaitanya,
Nityananda gave away the boon of devotion
in the village of Panihati.

178. In the last part, the foremost leader of *kirtan*,
Out of great pity effected the deliverance
of the Banikas.

179. In the last part, Gaurchandra, supreme
Lord of Lords,
Resided at Nilachal for eighteeen years.

180. In the last part, the infinite displays of
Chaitanya
Vedavasya is eternally engaged in describing.

181. In any and every way to sing the glory of
Chaitanya
Gives greatest pleasure to Nityananda, to
which no bounds are set.

182. May Lord Gaurchandra allow me to serve
The feet of Nityananda, the Lord who
upholds the world.

183. This is the thread of the story briefly spoken
Wherewith begin I the three parts of the
narrative.

184. Brother, listen now with un-divided atten-
tion the story of the *first part*,
How Sree Chaitanya made His appearance
in this world.

185. Sree Krishna-Chaitanya, life of Nityananda,
At Whose Feet sings Brindabandas.

(*To be continued*)

Here ends the first chapter of the first part of Sree Chaitanya Bhagabat entitled 'the discription of the thread of *lila*'.

Propoganda Topics.

(Commnuicated)

Cuttack—The Holy Krishna-Janmastami was duly observed on Saturday the 20th inst., by the devotees of the Sachchidananda Math, Cuttack. The account of the advent of Sree Krishna which was read out and expounded to the hearers from Sreemad Bhagabat by his Holiness Tridandi Swami Sreemad Bhakti Pradip Tirtha Maharaj. The reading of Sreemad Bhagabat was preceded and followed by Hari Sankirtan. A large number of persons had been formally invited to join in the celebration and the weather being favourable there was an unprecedented rush of a vast number of ladies and gentleman to the Math in the evening of the 21st in connection with Nandotsab Ceremony. His Holiness Tridandiswami Sreemad Bhakti Pradip Tirtha Maharaj read from Sree Chaitanya Charitamrita the account of the Nandotsab performed by Sreemad Vasudeva Sarbabhauma to which Sreeman Mahaprabhu with His attendant Brahmacharies and Sanayasius were invited ; and the Supreme Lord graced the occasion by His Divine Presence. Every inch of all available space was filled by an eager multitude composed mostly of respected ladies and gentlemen who listened with close attention to the reading and explanation of the Swami Maharaj. The whole crowd joined enthusiastically in the Hari Sankirtan that followed the reading of Sree Chaitanya Charitamrita, and everyone present was sumptuously fed with a rich variety of mahaprasad The whole function was a real success and everyone present spontaneously expressed his and her unreserved delight and the very highest appreciation of everything. All glory to His Divine Holiness Sreemad Bhakti Siddhanta Saraswati Thakur the founder Achryya of the Sree Sachchidananda Math and the Supreme Lord Sree Krishna Chaitanya. May *suddhabhakti* taught by Mahaprabhu prevail in the hearts of the people of Cuttack and whole Orissa.

The Jhulan Mahotsab of Sree Radha Govinda was celebrated at Sree Sachchidananda Math, Cuttack, on the 12th instant. The Sree Bigraha of Mahaprabhu was very beautifully decorated on the occasion and the elites of the town were specially invited to obtain *darsan*, hear *Harikatha* from the lips of His Holiness Tridandi svami Sreemad Bhakti Pradip Tirtha Maharaj, join in *sankirtan* and honour *mahaprasad*. A large number of persons of all descriptions, male and female, old and young, joined in the function of the evening and listened attentively to the highly illuminating discourses on Jhulan mahotsab from the lips of Swamiji Maharaj. Everyone was highly delighted by the sight of Mahaprabhu who was in very rich attire and most beautifully garlanded and listened with joy to the *sankirtan* that preceded and followed *Harikatha*. A rich and abundant variety of *mahaprasad* was distributed to all present and everyone was sumptuously fed. The function was a great success.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

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'Math and Mansion'

1. 'Man', 'animal', 'bird', 'insect', 'fly', 'tree', 'hill' etc. are so many names for the 'body', that is to say they acquaint us with different bodies.

2. This 'body' is born, grows for a time and thereafter dissolves into the five elements. It is a material object and is not self-conscious. This is the nature of all material objects.

3. Inside this 'body' there is another material object called the 'mind' which suffers the pains and pleasures of the 'body'. This 'mind' is also subject to destruction and change.

4. He who takes or bears this 'body' and 'mind' is *jiva* (in the state of bondage). The *jiva* is self-conscious and devoid of birth and death. The *jiva* takes different 'bodies' and 'minds' as the result of selfish enjoyment (कर्म्म).

5. The *jiva* cannot suffer the pains and pleasures of the material body.

6. This *jiva* is the eternal worshipper of Vishnu. All *jivas* are *Vaishnavas*.

7. The *Vaishnava* cannot be properly included within any class or condition of people judged by the criteria of 'body' and 'mind'.

8. If the *jiva*, living inside the body made of the five elements or in a mansion made of brick etc., is eager to enjoy other bodies, he is called a self-centred or pseudo-householder ('गृहव्रत' वा 'गृहमेधी').

9. But when the *jiva* inhabiting this mansion knows that he himself is not the house, and also views other mansions as mansion and not as indweller, and does not seek to enjoy the fruits of his labour, or, in other words,

is devoid of the desire for selfish enjoyment, then he is called a house-dweller ('गृहस्थ').

10. Kindness to *jiva* (जीवे दया) is remedying of this unfortunate condition of those *jivas* who, belonging to the class of pseudo-householders, suppose themselves to be mansions and not the dwellers there-in.

11. When the house-dweller *jiva* becomes desirious of being kind to other *jivas* and wants to make his own life worth-living by doing good to others, he thereupon becomes a 'Math-dweller' (dweller in monastery).

12. The 'Math-dweller' is ever kind to *jivas* ; he has no other duty except being kind to *jivas*.

13. By being kind to *jivas* one is kind to one's own self and pleases Krishna. Doing everything for the sake of Krishna is devotion or service of God.

14. The 'Math-dweller' does nothing for his own selfish enjoyment or for increasing the selfish enjoyment of the seekers of worldly pleasures. Rather he collects all the various objects that are intended for such selfish enjoyment and employs them in the service of Krishna and His devotees.

15. The 'Math-dweller' giving up for good all evil association lives in good companionship and abstains from dissipating games, intoxicants, sensuous association with females, slaughter of animals and earning of money for his own selfish enjoyment.

16. The 'Math-dweller' preaches the afore-said principles by practising them himself.

17. The 'Math-dweller' without being himself attacked by bees or serpents, with dexterity gathering honey and hood-jewels (which others either use for their own selfish enjoyment or are attacked before they can gather them for such enjoyment), employs them in the service of Krishna.

18. The 'Math-dweller' does not himself deceive others and helps innocent and foolish people by exposing cheats.

A Letter.

My affection-incarnate,

I have this morning come to Sri Gaudiya Math from Puri with P—. Immediately on arrival at the Station I heard that by the will of God T— has gone away from us. You knew T— as your son ; he is a servant of Krishna. He came into the household of a Vaishnaba, you served him in the office of the parents of a Vaishnaba, he has gone away after accepting that amount of service of which he was in need. T— indeed got his body from you but he is a soul—a Vaishnaba. His eternal duty is service of God. A Vaishnaba comes into this world on the pretext of individual need and remains in material space for the allotted period of such mission and thereafter proceeds where-so-ever Baladeva sends him according to his fitness. You know Maha Lakshmi (Sat-Energy *i.e.* सन्धिनीशक्ति) dwells in the heart of Baladeva and

Krishna with His Ecstatic Energy (ह्लादिनी शक्ति) dwells in Maha Lakshmi ;—therefore, T—has gone away in order to serve the object of his worship. As he happens to be a soul—a Vaishnaba, emanating from Lord Nityananda, the Incarnation of the Power of Being (सन्धिनी) if you learn to look upon Nityananda as son, you will no longer experience any want. Nityananda Himself has been present as the *Knower of the heart* (अन्तर्यामी), of T—, you have served Him,—Continue to Serve Him still. The mass of matter of which the body of your son was composed in elemental space, has dissolved into five elements. But the Soul of T—remains employed in the constant service of God and His Energy. Your son, as an object of selfish enjoyment, has been dissociated from the company of his father, as a similar object of selfish enjoyment. He is an object of enjoyment of God ; and, therefore, his duty as a Vaishnaba is to remain the object of God's enjoyment, that is God's servant. God knows that you are not enthralled in the bondage of *maya* (Illusory Energy). He will not, therefore, overwhelm you in your misery, aiding you with the power of His infinite mercy. Please recall to memory the Story of Sribas and his son.* Peruse '*Shokashatan*' of Thakur Bhaktivinode and Sri Chaitanya Bhagabat of Thakur Brindabandas. At the time when Mahaprabhu accepted *Sannyas*, He said to His aged mother, His wife Vishnupriyadevi and to the inhabitants of Navadwip,—"I am only a being, variously connected with you. After My departure, establish, in My place, all these relationships with Krishna and afford me the opportunity of freely serving Krishna." In the absence of T—you also will have more time for serving God-head. What God does is for our good. What more can I say to console you ?

With Eternal blessings,

Sree Siddhanta Saraswati

Unalloyed devotion.

UNALLOYED devotion (शुद्धभक्ति) is thus indicated in Bhakti Rasamrita Sindhu—*

"She (unalloyed devotion) is the destroyer of misery, giver of good, inspirer of contempt for *moksha* (emancipation from worldly bondage), extremely difficult to obtain, the essence of the most highly concentrated bliss and capable of attracting Sree Krishna."

'Misery' is three-fold *viz.*—'sin','seed of sin' and 'nescience'. The man in whose heart unalloyed devotion makes her appearance is naturally freed from sinful activities. Sinful impulses—'the seed of sin'—also find no place in the

*"क्लेशघ्नी शुभदा मोक्षलघुताकृत् सुदुर्लभा ।
सान्द्रानन्दविशेषात्मा श्रीकृष्णाकर्षणी च सा ॥"
—(पूः १लः १२)

The story runs thus in the Chaitanya Bhagabat Vol. II. 25. 57-65

* The Lord spake to the dead child "why dost thou go away leaving the house of Sribas ?" The dead child answered "Lord ! In this body for as many days and in the measure ordained, I have tasted all things, the period of allotment has run out and I cannot stay any longer, I am now going to another sphere. The ordained connection with this body is ended and so I cannot stay. Lord, have mercy on me that I may not forget Thee. No one is the father of anybody, nor anybody's son. Everyone enjoys the fruits of his own actions. As long as I was destined to be in Sribas's house, I remained here and now I go elsewhere. I make obeisance to Thy Holy Feet with all Thy associates. May Thou forgive my offence. I am departing now."

heart that is sanctified by devotion. Mistake regarding the true nature of *jiva* is 'nescience'. With the appearance of unalloyed devotion the consciousness that 'I am the eternal servant of Krishna' is spontaneously aroused, and, therefore, nescience, in the form of mistake regarding one's real nature, ceases to exist. As soon as the light of unalloyed devotion enters the heart, 'sin', the 'seed of sin' and 'nescience' are instantly destroyed. 'Misery' vanishes on the appearance of devotion. She is, therefore, 'the destroyer of misery.'

Unalloyed devotion is the 'giver of good.' The love of all the world, all good qualities, all happiness etc. are denoted by the word 'good'. One in whose breast unalloyed devotion manifests herself is thereby endowed with the four good qualities of humility, kindness, absence of pride and readiness to honour everybody; and, therefore, everyone in the world loves him. All good qualities that are inherent in the *jiva* spontaneously manifest themselves in the devotee. As in the sloka—*

"In him, who possesses selfless devotion to Hari, dwell all the gods with all their good qualities. But where is the possibility of those great qualities in one who is not a devotee of Hari; in as much as he runs after phenomena driven by mental predilections?" Devotion can confer all kinds of happiness—at her will, can give everything—worldly pleasures, the pleasure of undifferentiated union with Brahman, all success, enjoyment, salvation etc. But as the devotee does not want to have any of these he obtains eternal supreme bliss from her.

Devotion inspires contempt for '*moksha*'. No sooner does the love of God-head, ever so slightly, makes her appearance in the heart, piety, wealth, passion and salvation lose all value.

Unalloyed devotion is extremely difficult to obtain. This point is not easy to grasp. Despite thousand and one varieties of endeavour unalloyed devotion ever remains most difficult to attain due to the fact that cleverness in serving God-head happens to be so rare. The Goddess of devotion satisfies and deludes most of her votaries with the gift of salvation; she does not give unalloyed devotion unless she detects special fitness in the recipient of her favour; for these reasons unalloyed devotion has ever been such a very rare attainment. Sree Rupa Goswami Prabhu observes in his Bhakti Rasamrita Sindhu—*

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*"यस्यास्ति भक्तिर्भगवत्यकिञ्चना
सर्वैर्गुणैस्तत्र समासते सुराः।
हरावभक्तस्य कुतो महद्गुणा
मनोरथेनासति धावतो बहिः॥"
—(भाः ५।१८।१२)

*"ज्ञानतः सुलभा मुक्तिर्भुक्तिर्यज्ञादिपुण्यतः।
सेयं साधनसाहस्रैर्हरिभक्तिः सुदुर्लभा॥"

That is to say—'by efforts after knowledge salvation in the shape of knowledge of the undifferentiated Brahman can certainly be obtained ; heavenly enjoyment is easily gained by pious deeds such as *jajna* etc ; but so long as the knack in the practice of devotional communion is lacking, despite thousand manner of efforts unalloyed devotion for Hari is not obtained'.

Unalloyed devotion is the essence of the most highly concentrated bliss. It is transcendental bliss, the boundless ocean of happiness. The happiness that exists in the material world, or the bliss due to the realisation of the undifferentiated Brahman that is found in the sphere of negative thoughts, multiplied a billion-fold, does not attain even the scale of comparison with a solitary drop of the ocean of the bliss of unalloyed devotion. Material pleasure is trivial, immaterial pleasure is dry ; both are different from spiritual bliss which belongs to quite another category and possesses far different characteristics. Things that are categorically different from one another cannot be compared one with the other. For this reason those that have realised the bliss of devotion are in a position to enjoy substantial happiness so intense that to them the bliss flowing from the realisation of the abstract Brahman appears to be as contemptible as the tiny pool indented by cattle-hoof. He only knows who has actually realised this bliss : it is inexpressible.

Unalloyed devotion is capable of attracting Krishna. Sree Krishna waited upon by all His beloved, subdued by love, is drawn close to one in whose heart devotion makes her appearance ;—and He cannot be won by any other method.

Unalloyed devotion is thus defined by Sree Rupa Goswami in his Bhakti Rasamrita Sindhu—*

"Unalloyed devotion is the cultivation of friendly feeling towards Krishna by means of all the senses to the exclusion of all selfish desires and unhampered by intellectual striving after he undifferentiated Brahman or by self-enjoyment etc." In other words un-adulterated devotion is that culture of friendly relation with Krishna by means of all the senses, which is free from every desire other than that of devotional improvement and which further involves exclusive attachment to Krishna and the abandonment of all worship of the gods as separate divinities. Such friendly feeling implies spontaneous liking for Krishna. The pursuit of the abstract Brahman or the Over-soul is possible only by the methods of inductive reasoning and concentration (**योगः**) ; and is, therefore, not devotion (**भक्ति**). Knowledge (**ज्ञान**) in this connection means the knowledge of Sankhya and the quest

*"अन्याभिलाषिताशून्यं ज्ञानकर्म्माद्यनावृतम् ।
आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमः ॥"
—(भः रः सिः पूः विः १।६)

of the undifferentiated Brahman. The true knowledge regarding spirit (जीव), matter and God-head and of their inter-relation, is absolutely neccessary for the realisation of the self. Such knowledge is a part and parcel of the practice of unmixed devotion. By the word 'karma' is meant the selfish, fruitive and penitential works that are daily performed by the smartas. The services of Krishna, although they have an external semblance to such activities, are quite distinct from 'karma' for the reason that they possess the characteristic of selfless, unflinching devotion to Krishna ; and are, therefore, known by the name of 'bhakti' or 'devotion'. The renunciation (वैराग्य) or knowledge (ज्ञान) that precedes the appearance of devotion is also a variety of selfish enjoyment(कर्म्म). Therefore, the causeless, incessant, and exclusive service of the soul (जीव)to Sree Krishna alone indicates unalloyed devotion.

But it may still be asked 'How are we to ascertain that our devotion to Godhead is unalloyed ? The following sloka of Sreemad Bhagabat supplies three criteria of un-alloyed devotion by means of which we are enabled to distinguish in our own case as well as in that of others, genuine from pseudo-devotion.

"Just as in the case of one sitting at meal the taking of every morsel of food is attended with simultaneous satisfaction, nutrition and appeasement of hunger, so in the case of a devotee betaking himself to the holy feet of a true Preceptor (सद्गुरु), unalloyed devotion, realisation of the transcendental Truth and renunciation of everything else than Krishna—all these three—simultaneously manifest themselves."* This applies only to the case of one who has already realised true devotion. It may also be noticed in this connection that of the six indications of un-alloyed devotion, mentioned in the sloka quoted at the beginning, only the first four appear in the incipient stage of devotion ; the last two manifest themselves in the realised state alone.

'Vishnu' and 'Vaishnava'.

THE words 'Vishnu' and 'Vaishnava' have been manifested in this world from eternity. They were in use during the pre-historic period. In the vedic age the use of the words 'Vishnu' was very frequent. The glories of 'Vishnu' have been sung by the Vedanta as well as by the Upanishads in many places.

The Rig-Veda is considered to be the oldest of the four vedas. It is the oldest

*"भक्तिः परेशानुभवो विरक्ति
रन्यत्र चैष त्रिक एककालः ।
प्रपद्यमानस्य यथाश्नतः स्यु-
स्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ॥"
—(भाः ११।२।४२)

book of the world. Long before the compilation of the Rik-Samhita, the Divine mantras were manifested in the hearts of the Rishis, having been handed down by a regular succession of preceptors. We find the following mantra in the first *mandala* of the Rigveda*

The above mantra also occurs in the Atharva-veda VII. 2-5. ; and recurs in the Sam-veda-Samhita.

In the above Rik-mantra, the verb 'निदधे' has the 'लिट्' form. According to the Sutra of Panini 'परोक्षे लिट्' (३।२।११५) the 'लिट्' form of a verb is used to denote action that is not actually perceived by the speaker and hence the alternative word for 'लिट्' is 'परोक्ष'. As for instance, in the sentence 'रामो वनं जगाम' the speaker is directed to use the 'लिट्' form of the verb if he wants to express the fact of Ram's sojourn into the forest long after its actual occurrence. Therefore, in as much as the oldest Rik-mantra, in order to express the fact of the 'Tribikrama Incarnation of Vishnu, uses the 'लिट्' form of the verb, it is definitely proved that Vishnu is not a mere god of the vedic age ;—but that, on the contrary, He had no beginning. He is the Ever-Existent, Eternal, Unchangeable Reality or Godhead Himself. Vishnu is eternal (सनातन). The worshippers of Vishnu are also eternal. This is so because we find in this very first *mandala*, in the next Rik-mantra, the clear statement to that effect viz—*

In this mantra the realm of Vishnu has been described as the highest ; by the expression 'दिवीव चक्षुराततम्' His self revealing character is affirmed ; by the plural form of the word 'सूरयः' the eternal existence and plurality of the worshippers of Vishnu are established ; by the expression 'सदा पश्यन्ति' the constant nature of His worship by many worshippers is asserted.

A class of writers confounded by the Illusory Energy of Vishnu, relying on worldly learning, have vainly attempted to prove that 'Vishnu', in the Vedas, is only an alternative name of 'Suryya'. Durgacharyya and other saura commentators of the *nirukta* have thus failed in their disingenuous attempts to establish their particular, narrow, sectarian views. Sayanacharyya, in his commentary of the Rig-veda, explains the threefold-stride of Vishnu by means of the story of the Bamana Incarnation. The commentator Mahidhar in his explanation of the same passage has noted as follows—"विष्णुस्त्रिविक्रमावतारं कृत्वा इदं विश्वं विचक्रमे विभज्य क्रमतेस्म। तदेवाह त्रेधा पदं निदधे भूमावेकं पदमन्तरीक्षे द्वितीयं दिवि तृतीयमिति क्रमादग्नि-वायु-सूर्यरूपेणेत्यर्थः (वाजसनेय संहिता ५।१५ भाष्य)", that is to say 'Vishnu

*"इदं विष्णुर्विचक्रमे त्रेधा निदधेपदम्।
समूढमस्य पांसुरे ॥"—(१म-२२सू-१७ऋ)

*"तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः।
दिवीव चक्षुराततम् ॥"—(१म-२२सू-२०ऋ)

by the manifestation of His threefold-power-Incarnation encompassed the whole universe with His three strides. One stride appeared on the earth, the second in the sky and the third in the realm of light—as fire, air, and *'Suryya'* respectively."

Notwithstanding the fact of 'Vishnu' being the appellation of one of the twelve Adityas, the *nirukta* has clearly proved that 'Vishnu' and 'Suryya' are not the same god and that the Supreme Lord Vishnu is never an alternative name of 'Suryya'. As a matter of fact in the Rig-veda itself 'Vishnu' and 'Suryya' have been described as separate gods. (Vide Rik—I. 90-9)*

"May Mitra, Baruna, Suryya, Indra, Brihaspati and Urukrama Vishnu grant our well-being". It is clearly proved by the mantra just quoted that 'Suryya' and Urukrama Vishnu' are two different gods. Had it been otherwise they would not have been mentioned separately. It will be superfluous to multiply such instances.

The vedic gods are divided into three classes according to their place of residence viz residents of the realm of light, of the sky and of the earth. Among the gods of the realm of light are—Dyu, Baruna, Mitra, Suryya, Pushan, Vishnu, Vivashwata, Aditya, Ushas, Asvin etc. Here also, just as Asvin is not Suryya, for the same reason 'Vishnu' cannot be 'Suryya'.•

We find the story of the strides of the threefold-power-Incarnation of Vishnu also in the Mahabharata—*

The events of the pre-historic age are recorded in our shastras such as the *Mahabharata* etc. Only meagure references to the events of that remote age, of which the history is contained in the *Itihasas* and the Puranas such as the Mahabharata, the Srimad Bhagabatam etc, are to be found in the Vedic-Samhitas etc. The subject treated in the Mahabharata and in the Puranas such as Srimad Bhagabat etc, is the history of events that occurred long before the period of the compilation of the Riksamhita ; and it is for this reason that the Puranas and Itihasas, although written in the period subsequent to that in which the *Samhita-portions* of the *Vedas* were compiled, are full of accounts of events that occurred in the *pre-vedic* period.

There is also another class of records from which we learn definitely that 'Vishnu', in the Vedas, is not merely another name of 'Suryya'. The *Rishis* have thus described the mode of contemplation of Vishnu—†

*"शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा ।
शं नो इन्द्रो बृहस्पतिः शं नो विष्णुरुक्रमः ॥"

*"क्रमणाच्चाप्यहं पार्थ विष्णुरित्यभिसंज्ञितः"
—(शान्तिपर्व १३।१७१)

†"ध्येयः सदा सवितृमण्डलमध्यवर्त्ती
नारायणः सरसिजासनसन्निविष्टः ।
केयूरवान् कनककुण्डलवान् किरिटी
हारी हिरण्मयवपुर्धृतशङ्खचक्रः ॥"

"Within the orb of 'Suryya', seated on the lotus, decorated with keyura and golden kundala, crowned, adorned with necklace, holding the conch and disc, may we always contemplate Narayana of golden complexion."

In the Geeta, Vedavyasa, the great Codifier of the Vedas, has informed us in words spoken by the Supreme Lord —

"The effulgence of the moon, the fire and the sun that lights up this vast world is a part of my Halo."

Just as there is a group of writers who have attempted to prove that the Vedic Vishnu is identical with 'Suryya' so also there happens to be another class of people, similarly deluded by the Illusory Energy of Vishnu, who hold the opinion that in the Rigveda it is 'Indra' who bears the name of 'Vishnu'. But in the Veda itself it is definitely mentioned that 'Vishnu' is different from 'Indra' and 'Suryya' (*vide* Rigveda I 155s. Riks. 1,2,3,4,5,6 etc.). In these Riks Indra and Vishnu have been mentioned as separate gods, and Vishnu has been distinguished from the other gods by such special epithets as **'इनस्य'** (१।१५५।४) 'the Lord of all' (*vide* Sayana's commentary), **'त्रातुः'** (१।१५५।४) 'Protector' (*Ibid*), **'अवृकस्य'** (*I bid.*) 'without a foe', **नित्यतरुणः** 'Ever young', **'उरुगाय'** etc. Speaking of Indra the Rig-veda says (*vide* I, 155.3)—'Indra gives animals their procreative power (*vide* S's commentary on the same mantra). Also the use of the compound word **'इन्द्राविष्णु'** occurs in numerous passages of the Rig-veda. Panini notes—**'देवता द्वन्द्वे च'** (६।३।२६) 'In compounding words signifying 'god' the first word (**पद**) takes the suffix **'आनङ्'**. In accordance with the above *sutra*, we can say definitely that in the compound **'इन्द्राविष्णु'** Indra and Vishnu are the names of two separate gods.

The various different passages in the Vedas in which the word 'Vishnu' has been used are quoted below, along with the *mantra*, for information of the reader. In the Rig-veda—

1. अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे ।
पृथिव्याः सप्तधामभिः ॥ (१म २२सू १६ऋ)
2. इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् ।
समूढमस्य पांसरे ॥ (१म २२सू १७ऋ)
3. त्रीणि पदा विचक्रमे विष्णुर्गोपा अदाभ्यः ।
अतो धर्म्माणि धारयन् ॥ (१म २२सू १८ऋ)
4. विष्णोः कर्म्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥ (१म २२सू १९ऋ)
5. तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ॥ (१म २२सू २०ऋ)
6. तद्विप्रासो विपन्यवो जागृवांसः समिन्धते ।
विष्णोर्यत्परमं पदम् ॥ (१म २२सू २१ऋ)
7. मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहम् ।
तिरो अद्रिमस्ता ॥ (१म ६१सू ७ऋ)
8. विष्णुर्यद्धावद्वृषणं मदच्युतं वयो न
सीदन्नधि बर्हिषि प्रिये ॥ (१म ८६सू ७ऋ)
9. उत नो धियो गो अग्राः पूषन्विष्णवेवयावः
कर्त्ता नः स्वस्तिमतः ॥ (१म ९०सू ५ऋ)
10. शं नो विष्णुरुक्रमः ॥ (१म ९०सू ९ऋ) etc.

"यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥"
—(गीता १५।१२)

Thakur Bhaktivinode.

THE transcendental nature of Thakur Bhaktivinode as realised by *suddha bhaktas* finds expressions in the following sloka* which is repeated by all his followers in making their daily obeisance to him :—

"Obeisance to Thee, Bhaktivinode,
by name Sachchidananda,
The Embodiment of Gaur's Love,
the great follower of Rupa."

The mercy of Gaurasundar has the power of establishing *Jivas* in their true nature and thereby enabling them to realise the bliss of eternal service to God. Thakur Bhaktivinode is the embodiment of this *Shakti* (Attribute) of Divine Love. Gaurasundar is Godhead Himself. His Attributes are not separate from Himself. There is no difference between the Attributes of Gaurasundar and Gaurasundar Himself. The *bhakta* ('devotee of God')is the inseparably associated counterpartof Godhead. The Attribues of God and the Devotee of God are Divine. His relation to God is one of inconceivable simultaneous difference and identity. The difference consists in this that the *shakti* and the devotee are worshippers (आश्रय) and not the object of worship (विषय). Godhead with all His transcendental parapharnelia ever *indwells* His *shakti* and His devotee. They are His own. Out of pity for the apostate *Jivas*, God sends His own Messenger into this world in every age for establishing the pure (शुद्ध) and eternal (सनातन) religion in the form of constant service of Krishna. Either Krishna or Krishna's own messenger establishes the true and eternal religion in this world. This task is beyond the capacity of those who are not helped by the Grace of God Himself.

It will not be possible for us to understand the true meaning of the career of Thakur Bhaktivinode if we do not keep constantly in our mind this all-important fact that Thakur is the embodiment of Divine Love,—a saviour of the fallen beings, sent by God Himself into this world for the purpose of establishing the eternal religion of all *Jivas* (सनातन धर्म्म), which consists in the eternal and incessant service of Krishna ; He taught *Sanatan Dharma* to the world by way of propaganda and by practising it himself in every act of his *earthly* life. 'All (good) qualities of Krishna manifest themselves in His devotee and not at all in those who are given to selfish enjoyments.' So says the Bhagabatam :—*

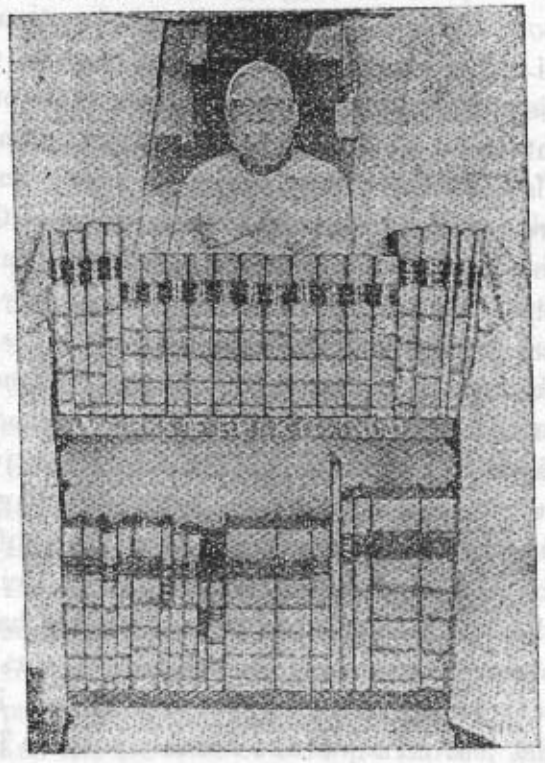
*"नमो भक्तिविनोदाय सच्चिदानन्द नामिने ।
गौरशक्ति स्वरूपाय रुपानुगवराय ते ॥"

*"यस्यास्ति भक्तिर्भगवत्यकिञ्चना
सर्व्वैर्गुणैस्तत्र समासते सुराः ।
हरावभक्तस्य कुतो महद्गुणा
मनोरथेनासति धावतो बहिः ॥" (५।१८।१२)

He was an ideal father, erudite scholar, practical reformer, and distinguished author. This was realised by everyone who had the good fortune of coming into close personal contact with him. It is reali-ed by an increasing number of people in this country who have devoted their serious attention to the subject. His practice is exemplified by the conduct of everyone of his followers. They exist at the present moment in our very midst; and it is quite practicable for any of us to observe closely their mode of life. Everyone who has really taken the trouble of watching their daily life is bound to be convinced of the transcendental purity of the minutest acts of their lives. Those *suddha bhaktas* fully realise that it is by following the path chalked out by Thakur Bhaktivinode that they have been enabled to attain such perfect purity of body, mind and speech. The purity of the stream is the conclusive proof of the purity of the source.

Thakur Bhaktivinode, in the midst of the multifarious duties of a most active official, found time to propagate the teachings of Sree Gaurasundar and firmly re-establish the practice of *Sanatan Dharma* in this country. His activity was many-sided. A main item was the identification and restoration of forgotten and uncared-for holy sites (लुप्ततीर्थ). His epoch-making and most momentous discovery in this field was that of the actual site of Sreedham *Mayapur*, the place of the Advent of Mahaprabhu Sree Chaitanya Deva, which was completely lost sight of for many years. The actual site of the residence of Pundit Jagannath Misra, the father of Sri Gaurasundar, was found out and arrangements were made for the preservation of this Holy Site and for the construction of a permanent shrine on the spot in which Holy Images of Sree Sree Mahaprabhu and Vishnupriya Devi were solemnly installed. Many of the old sites connected with Mahaprabhu in the region of Gauda (गौड़मण्डल) were discovered and identified and arrangement made for the proper maintenance of the shrines connected therewith. Propoganda-centres were opened at different places of Gauda-desha. Thakur Bhaktivinode established *Nama-hattas* (propaganda-centres of the Holy Name) at different places in the districts of Nadia, Burdwan, Midnapur etc. He also worked hard for the revival of the religion of unalloyed transcendental love of Godhead in the Muttra-quarters For this purpose Thakur Bhaktivinode constantly travelled from place to place often on foot, begging at every door and always delighting in Hari Sankirtan in the company of a large number of devotees The closing years of his life were spent at Puri where he built a small house for the purpose of *bhajan* ('practice of devotion') on the sea-beach. He cut himself off from the world during the last four years till his disappearance in 1914.

During these years he was visited in his *bhajan-kutir* by many people of every description and was ever ready to help them with advice and necessary instructions.



It will thus appear that Thakur Bhaktivinode was in his own life indefatigable in the practice of *sudha Sanatan dharma* taught by Mahaprabhu and was no less strenuously occupied in the work of restoration of the worship of God at holy sites and the establishment of congregational and individual religious life in the country. But at the same time he was aware that his misson was also to expound to the whole world the teachings of Sri Mahaprobhu which had been and is still misunderstood by people in this country and elsewhere He directed his attention in the first instance to Bengal. He found that the people had practically no knowledge of the monumental works of the associates and the most illustrious followers of Mahaprabhu. The very existence of many of those works was unknown. Those who gave themselves out to be the followers of Mahaprabhu mistook ignorance of the Scriptures for devotion (भक्ति) and selfish enjoyment (काम) for love of God (प्रेम). The educated people had very little practice of religion in any form. The mass and especially women were addicted to *Smarta* ritualistic practices, the object of which was the attainment of selfish enjoyments. The Pandits were mostly either supporters of such fruitive ceremonies or believers in an abstract form of God devoid of all spiritual pastimes, this latter being the bequest of Godless Buddhism and the teaching of Sankaracharyya. Scepticism among the educated classes coupled with the prevalance of Polytheistic or Neutralistic and negative attitudes on the part of the learned among the pundits left the country without a lead on the path of the eternal religion of *Jiva viz.* the incessant service of Godhead who is the Absolute Truth, the Eternal Existence and the Ocean of all transcendental Bliss (रस).

The embodiment of God's love in the form of Thakur Bhaktivinode out of pity for *Jiva* in his distress and perplexity

took up at this stage the task of enlightening him again about the only duty of all *Jivas* which has been proclaimed by all the different Scriptures and which was made clearly manifest to the people of this country four hundred years ago by the Supreme Lord Himself, Who playing the role of a devotee taught *Jiva* his duty in its concrete form that there might be no room for misunderstanding.*

"Himself practising the *Dharma*, The Lord teaches *Jiva* th at if one does not practise *Dharma* himself, he cannott-each it to others." The career of Mahaprabhu embodying the teachings of all the Scriptures was the subject that Thakur Bhaktivinode placed before the people of Bengal in clear and simple language and with a wealth of learning and depth of spiritual insight that make his numerous works a part and parcel of the Scriptures of all countries, explaining in minutest detail, in unambiguous language, the only true religion of all *Jivas*. They deserve to rank with the immortal works of Thakur Brindabandas and of Kaviraj Goswamin as Scriptures of the *Suddha Sanatan Dharma*.

We have not obtained any comprehensive work on the *Suddha Sanatan Dharma* directly from the pen of Sri Chaitanyadeva Himself. His teachings were, however, recorded with the most zealous care by His Associates and Followers during the period that He remained manifest in the world and in that immediately following His disappearance. The monumental works of the six Goswamis were composed in Sanskrit under His own direction. The account of His career was recorded systematically in verse in their great works Sri Chaitanya Bhagabat and Sri Chaitanya Charitamrita by Thakur Brindabandas and Krishnadas Kaviraj Goswamin respectively, both of whom were disciples of Lord Nityananda, the Greatest Associated Counterpart of Sriman Mahaprabhu.

In Bengal, at the time of the appearance of Thakur Bhaktivinode, the works of the six Goswamis were practically unknown. The works of Thakur Brindabandas and Kaviraj Goswami were little known and were almost utterly misunderstood. The socalled Vaishnabas of Bengal were then, as a rule, looked down upon by the orthodox Hindu society. But the name of Mahaprabhu was universally venerated. The esoteric meaning of His teachings had been completely forgotten and even the most highly gifted intellects of the country admired Vaishnava devotional literature as merely satisfying their poetic fancies. The divinity was confounded with humanity. This philanthropic attitude was general and was partly responsible for the prevalence of immoralities in socalled many religious

*"आपनि आचरि' धर्म्म जीवेरे शिखाय।
आपनि ना कैले धर्म्म शिखान न याय॥"
—(श्रीचैतन्यचरितामृत आदि ३।२१)

practices that ate into the vitals of society.

With the object of dispelling this general ignorance of the principles of *Suddha Sanatan Dharma*, Thakur Bhaktivinode applied himself to publish systematically important authoritative works dealing with the teachings of Mahaprabhu, with exhaustive explanatory notes in Bengali. A few of these publications may be mentioned here. In 1880 he published Sree Krishna Samhita in Sanskrit with the most learned Introduction, Appendix and Translation in Bengali. In 1886 he published the Gita with commentaries of Srila Biswanath Chakravarti Thakur and his own annotation '*Rasik Ranjan*' in Bengali; in 1891, Srimad Bhagabat Gita with commentaries of Srila Baladeva Vidyabhusan and his Bengali annotation '*Bidvad Ranjan*'. In 1894, Ishopanishad with his Bengali annotation '*Vedarkadidhiti*'. In 1895, Sri Chaitanya Charitamrita with his '*Amritaprabaha Vashya*' in Bengali. In 1897, Sri Brahma-Samhita with his Bengali annotation '*Prakashini*'. In 1898, Sri-krishna Karnamrita with his Bengali annotation. In the same year Sri Upadeshamritam by Sri Rupa Goswami with his Bengali annotation '*Piyushbarshini Virtti*' and Sri *Brihat Bhagabatamritam* by Sri Sanatan Goswami with his annotations in Sanskrit and Bengali. In 1901, Sri '*Bhagabatarka-marichimala*. In 1904, edited *Satkriasaradipika*—a Vaishnaba Smriti by Srila Gopal Bhatta Goswami.

This was supplemented by the publication of a series of original works in Bengali prose and verse. Some of the most important of them are—in 1881, *Kalyan Kalpataru*; in 1886, *Sri Chaitanya Sikshamrita*;in 1890 *Sri Navadwipadhama Mahatmya*; in 1892, *Sri Mahaprabhu and His Siksha*; in 1893, *Sri Saranagati, Sokashatan, Jaivadharma*; in 1900, *Sri Harinama Chintamani*; in 1902, *Bhajan Rahasya*. The Bengali religious monthly '*The Sajjana-Toshani*' was started by him in 1879 and he continued to edit the paper for seventeen years when it was made over to the present editor who published it for seven years till the appearance of the weekly *Gaudiya*—the only Bengali organ of the Suddha Bhakti movement The *Sajjana Toshani*, re-appeared this year bearing also the alternative name of '*The Harmonist*' and has been given by her editor a tri-lingual garb of English, Sanskrit and Hindi. Besides these Thakur Bhaktivinode also wrote a numberof works in English, Sanskrit, Persian, Urdu and Hindi.

Thakur Bhaktivinode possessid a style that is easy, invigorating, cheerful, lucid and uniform and enriched with the fresh wealth of an ample vocabulary culled from the inexhaustible store-house of Sanskrit and adapted into Bengali in a natural way. The Bengali language in the hands of Thakur Bhaktivinode has thus been transformed into a powerful vehicle for the conveyance of the sublimest and

the most highly philosophical truths of religion with an ease and precision that makes his works highly interesting and at the same time perfectly intelligible to the most ordinary reader including women and children.

Thakur Bhaktivinode is the Pioneer of the *Suddha Bhakti Movement* that is at present sweeping over the country. In his numerous literary works he has supplied the golden key that unlocks 'the region of Eternal bliss' to all *jivas*. The teachings of Mahaprabhu give us the real meaning of the Scriptures, reconciling all differences of opinion that trouble the world. In Mahaprabhu centres the only hope of the *future* and *present* of all *jivas*. But the teachings of Mahaprabhu were not grasped by people of this country and their real significance passed long ago clean out of the memory of the nation. Thakur Bhaktivinode has made the eternal religion live again in his pages. Without his help no body at the present day can understand the teachings of Mahaprabhu or the *Absolute Truth*. With his help the *Absolute truth* can be easily understood. The Absolute Truth alone can reconcile the otherwise irreconcilable differences and discords of this world. It is universally recognized that the *Truth* is bound to prevail over untruth in the long run. But even the *Truth* can only be grasped by those whose minds are perfectly free and prepared to receive it when it actually makes its appearance. But most of us are not ready to welcome the Truth for its own sake. Thakur Bhaktivinode tells us that a perfectly pure mind alone is fit to receive the Truth. Perfect purity is not to be found in the world. It belongs to Divinity alone and is imparted by Divine Grace ; and God often sends His own beloved to convey His Grace to fallen *jivas* if only they submit to receive it from him.

The *utsabas* (religious celebrations) of the vaishnavas are the concrete realisation of this Divine Truth. They are the practical recognition of the necessity of honouring God by the method of honouring His beloved ; because it is the only way of serving God and obtaining His Grace.

We shall conclude this brief account of Thakur Bhaktivinode by presenting the reader with a few short extracts from the Thakur's writings embodying his views regarding *Nama-Bhajan* (Adoration of the Holy Name) which constitutes the fundamental doctrine of the Suddha Sanatan Dharma and the solution offered by him of some of the most pressing problems that confront the generation.

The Holy Name :—"There are many persons who failing to understand the distinction between 'the dimly perceived Name' (नामाभास) and the Holy name Himself (श्रीनाम), suppose that the Holy Name is only an ordinary word made up of certain letters of the Alphabet

and that, therefore, the taking of the Holy Name without faith (श्रद्धा) is also effective. They adduce as proofs the history of Ajamila and certain passages of the Scriptures such as "साङ्केत्यं पारिहास्यं वा" etc. It has already been stated that the Holy Name is the 'Absolute Truth Himself' (चैतन्य) and 'the embodiment of the elixir of the highest ecstatic emotion (रसविग्रह) ; and is not attainable by the organs of sense. This being so, if one does not seek the help of the Holy Name with a mind free from offence, no good result is possible. The effect of the utterance of the Holy Name by a person devoid of faith (श्रद्धा) is that thereby it becomes possible for such person subsequently to take the Holy Name with faith. Therefore, those who, deliberately misinterpreting for a selfish purpose, explain the Holy Name as being merely the juxtaposition of a number of letters forming only a constituent part of fruitive ceremonials, are utterly impious; and their taking of the Name is an offence against the Holy Name Himself."('Harinama' Page 7.)

"Sriman Mahaprabhu with His associated counterparts, attendants, powers and associates (साङ्गोपाङ्गास्त्रपार्षद) has taught the *jivas* of the world *sankirtan* (congregational chanting) of *Harinama* (the Name of Hari) which is the proper religion in Kali-Yuga. It is not the fact that His appearance was for the purpose of the deliverance of a small number of people of India On the contrary, His purpose was to deliver all *jivas* by the propagation of the eternal religion to all countries of the world. Mahaprabhu Himself declared this in the following words—*

"My Name will spread into all the regions and villages of the earth." There is no doubt that this indisputable command will very shortly turn into a fact. It appears to be absolutely certain that all the religions of the world will mature into one universal church of the sankirtan of the Holy name..... Oh ! When will that day arrive, when in England, France, Russia, Prussia and America, fortunate men of those countries, with flags, drums, *Khole* and *Karatal* (cymbals) etc, in their native towns, shouting ever and anon the Holy Name of Sri Chaitanya Mahaprabhu will send a thrill of ecstatic delight all over the world ! When will that auspicious day make its appearance when, from one end of the earth white men of Europe and America forming into procession and shouting "All glory to Sri Shachinandana," will meet halfway and embrace us as brothers and the devotees of our country will reciprocate advancing from the other end ! When will that day be when those Europeans will declare "Brothers, we have betaken ourselves to the Holy Feet of Sri Chaitanya Deva—the Ocean of Love ; we beseech you to embrace us as a token of your

*"पृथिवीते आछे यत नगरादि ग्राम ।
सर्व्वत्र प्रचार हइबेक मोर नाम ॥"

kindness !" When will that day dawn when the absolutely pure transcendental love of Vishnu will be the only religion of all *Jivas* ; and, like rivers meeting the ocean, all the narrow creeds will finally merge in the eternal Vaishnab religion."

(The Sajjana Toshani Vol IV. Page 41.)

Varnasram Dharma—"It is not the purpose of any patriotic Indian to destroy the *Varnasram Dharma* (the duties of the four *Varnas* and of the four stages). It is our duty to eliminate the impurities that have crept into the system. In order to rejuvenate *Varnasram Dharma*, it will be necessary to adopt the following principles—(1) No one's *Varna* will be settled by birth alone (2) the *Varna* of Every person should be settled in accordance with the nature formed by the association of early years and by the course of acquistion of knowledge and experience."

(The Sajjana Toshani Vol II. Page 123.)

The Selection of *Sadguru* (True Spiritual Guide) "At the time of accepting a preceptor one must satisfy himself that (1) he must be well acquainted with the true significance of the scriptures that will enable him to dispel the gloom of ignorance from the mind of the disciple and that (2) he must be above all human frailties and ever devoted to the Transcendental Truth. Such a preceptor is doubtless capable of instructing the disciple in knowledge of every kind. The preceptor who initiates should never be renounced except for the two following reasons (1) the disciple should renounce his preceptor when he discovers that his *Guru* does not possess the above qualities due to the disciple's mistake in choice. (2) the disciple should repudiate his preceptor in case he (preceptor) becomes a hater of Vishnu and Vaishnaba."

(Jaivadharma ch. XX)

"Within the Gaudiya Sampradaya an abundant crop of evils have sprung up during the last four hundred years. The first and foremost duty of an Acharyya is to uproot those evils completely.....He alone is an Acharyya who teaches the Dharma that he himself practices."

Thakur's two predictions :—

(1) Some person imbued with the power of God will again establish the true *Varnasram Dharma* in accordance with the Divine Dispensation.

(2) Within a short time there will exist only one *Sampradayu* (School) in the realm of devotion 'bhakti'. Its name will be **"Sri Brahma Sampradaya."** All other Sampradayas will merge in this Brahma Sampradaya.

Sri Sri Chaitanya Bhagabat

[*Continued from page 72 August 1927.*]

CHAPTER II.

Summary :—In this chapter are treated,—the precedent appearance of the associated-counterparts and eternal associates of God-head, the then condition of Nabadvipa, Advaita Prabhu's Krishna-worship with water and *Tulasi*, the appearance of Sri Nityananda on the 13th day of the bright fortnight of the month of Magh, the hymn of the gods while the Lord was in the mother's womb, the advent of Sri Gaur-chandra ushered by Sri-Krishna-Kirtan on the full-moon day of the month of Falgun and the attendant rejoicings.

The establishment of the *Dharma* of the *Kali* Age, viz., the *Nama-Sankirtan* of Sri Hari, was the cause of the Incarnation of the Supreme Lord with all His paraphernalia. At that time Nabadvipa was a most prosperous town and a great centre of learning, but devoid of godli-ness. On the advent of the Supreme Lord Nabadvipa became the centre of the propaganda of the eternal religion whither gathered together a large number of the most eminent devotees born in different parts of the country. These facts have been clearly stated in this short chapter.

1. All glory to Mahaprabhu Gaursundar,
Glory to the son of Jagannath, the Great
Lord of Lords
2. Glory to the Life of Nityananda-Gadadhar,
All Glory to the Refuge of Advaita and
other devotees.
3. All glory to Gauranga with the *association-of-kindred* of His devotees !
By listening to the story of Chaitanya,
devotion to God is gained.
4. I make my obeisance again at the feet of
the Lord ;
May the Incarnation of Gaur-chandra
manifest itself on my tongue.
5. All glory to the Ocean of holy pity, Gaur-
chandra,
All glory to Nityananda, embodiment of
the holy service of God !
6. The two Brothers and Their devotees *are*
the unknown Truth,
Even They out of mercy make the Truth
well-manifest.
7. In Brahma and other beings the Truth
manifests itself by the grace of Krishna,
As all Scriptures—the Vedas and the
Bhagabat—sing,
8. *By whom of yore the heart of Brahma was made reminiscent of the power of creation and by whose direction the goddess of speech.*
Who declares the worship of Sri Krishna, was born from the mouth of Brahma,—may the greatest of Rishis be kind to me !
9. Brahma was born of old from navel-lotus
of Vishnu.
Yet lacked the power of sight ;
10. Where-upon as he besought the Lord with
all his heart,
The Supreme Lord Himself out of mercy
appeared before his view.
11. Then, by the grace of Krishna, the goddess
of speech manifested herself,
And then had he knowledge of the
Supreme story of all Incarnations.
12. Even such is the Incarnation of Krishna-
chandra, most inscrutable,
Without his grace who has the power to
know ?

13. Incomprehensible, unapproachable, is the *lila* of Krishna-Incarnation,
As Brahma himself has declared in the Bhagabat—

14. *"Who in the three worlds knows Thy lila, O Lord? Thou art the Great, the Container of every blessing, All-soul, Lord of all revelation,*
Lo, where or why or in what manner or when, dost Thou ever play? Manifesting even Thy own incomprehensible power.

15. Why does Krishnachandra incarnate Himself
Who has power to know this Truth?

16. Yet what has been said in the holy Bhagabat, Geeta,
Touching cause of His Incarnation let me repeat—

17. *"Verily, O Bhara'a, whenever religion decays,*
And un-godliness grows apace, then I incarnate Myself.

18. *"For the protection of sadhus, the destruction of evil-doers.*
The establishment of religion, I am Born in every Age."

19. Whenever religion is checked
And impiety waxes strong,

20. In order te protect the godly and to destroy the wicked,
Brahma with others supplicate for His Incarnation at the feet of the Lord.

21. Whereupon the Lord, to establish the Divine dispensation for the Age,
Becomes visible in this world with His associates and attendants

22. Chanting of the Name of Hari is the Divine dispensation for the *Kali* Age
For the establishment of which is the Incarnation of the mighty Son of Sachi.

23. Hence says the Bhagabat that for the manifestation of *Kirtan*, the Truth of all truths,
Gaurchandra became Incarnate—

24. *"In the afore-said way, O king, they worship God in the Dvapara Age;*
Now listen how by the ritual of tantras they worship Him in the Kali Age.

25. *"Those possessed of spiritual discernment, by the method of adoration replete with Sankirtan,*
Worship the chanter of Krishna of yellow complexion with His associated-counterparts, attendants, instrument and companions."

26. In the *Kali* Age there is no other religion than chanting the Name of Hari,
All this was manifested by Chaitanya Who is Narayan Himself.

27. In the *Kali* Age in order to foster the religion of *Sankirtan*
The Lord Himself became Incarnate with all His attendants.

28. By the command of the Lord, first of all, His attendants,
Where born in the midst of mortal men.

29. Even Ananta, Siva, Birinchi, the Rishis—
And the associates and kin of all Incarnations—

30. All were born as devotees;
Krishna alone knows who was sprung from whom.

31. Some were born in Nabadvipa, some in Chatigram,
Some in Rahr, some again in Odra,
Srihatta and to the West

32. In various places the devotees were born,
And came to Nabadvipa where they were joined together.

33. In the region of Navadwipa itself were born most of the Vaisnavas,
Though some of the best beloved servants of the Lord appeared at some other places.

34. Sribash Pandit and Sriram Pandit,
Godly Sri Chandrasekhar worshipped of the three worlds,

35. Healer of the disease of mortality Sri Murari—
All these Vaishnavas were born in Srihatta.

36. The foremost of the Vaishnavas Pundarik Bidyanidhi,
The beloved of Chaitanya Vasudeva Dutta—

37. All these appeared in Chatigram.
Haridas was born at Buddhan.

38. In the land of Rahr is the village of Ekchaka
Where appeared the Divine Nityananda ;—

39. Hadai Pandit was the prince of pure Brahmans
Whom the original and universal Father pretended to have as begetter.

40. The ocean of mercy, bestower of devotion to God, the stay of all holy Vaishnavas,
Nityananda Rama thus manifested himself in Rahr.

41. In secret the gods uttered jubillant shouts,
In secret they showered celestial flowers ;

42. And from that auspicious day, over all the regions of Rahr,
All blessings appeared fast to multiply.

43. In Tirhut appeared Paramananda Puri,—
In whose company jointly at Nilachal sported Sri Chitanya.

44. There be many holy places on the bank of the Ganges,
Why then does a Vaishnava prefer impure lands for his birth ?

45. Even the Lord Himself appeared on the bank of the Ganges ;
Why did He will the birth of His associates afar from the sacred steam ?

46. In diverse lands that lie out of the track of the Ganges and the Name of Hari,
In regions never trod upon by the Pandavas,

47. To favour the *jivas* of those places,
Krishna contrived the appearance of great devotees.

48. The Incarnation of Chaitanya is for the deliverance of the whole world,—
This the Lord Himself by His own holy mouth has promised.

49. The Lord saves all by making His own Vaishnavas,
To be born in impure lands and unholy families.

50. Whatever the land or the family in which a Vaishnava makes his appearance—
His power saves all for a million leagues.

51. The places where the Vaishnavas resort
Attain the sanctity of the holiest *tirthas*.

52. Wherefore in every region Sri Chaitanya Narayana
Caused His devotees to appear.

53. In all different lands the devotees were born,
Thence came up to Nabadvipa where all were joined together.

54. In Nabadvipa the Lord Himself was to appear,
Therefore all His devotees gathered there.

55. There is no village in the three worlds like Nabadvipa
Where the Supreme Lord Chaitanya became Incarnate.

56. Aware of the Advent of the Lord, Bidhata,
With an abundance of every blessing, had filled the place.

57. Who can describe the glories of Nabadvipa ?
Millions bathed at every *ghat* of the Ganges

58. The city swarmed with millions of people
of every age and caste.
All highly skilled by the grace of *Sarasvati*.

59. All boasted of their mastery of the *shastras*,
Even children pitted themselves against
the Professors.

60. From all different countries people flocked
to Nabadvipa ;
Learning could be relished only by
studying at Nabadvipa !

61. There was no limit to the gathering of
students ;—
The number of Professors,—no body
could tell.

62. All the people lived in great happiness
by the kind glance of Rama ;—
But wholly absorbed in worldly pursuits
all their time uselessly passed away.

63. The whole world was void of devotion
to Krishna,
The evils of later Kali appeared even at
this early state.

64. People know nothing of religion and
duty :—
They kept up whole nights over songs of
Mangalchandi,

65. Or, worshipped Bishahari with boastful
pomp,
Or, squandered their fortunes away in
making dolls !

66. They wasted their wealth on the marriage
of sons and daughters,
In such vanities the time of everyone
was wholly spent.

67. Even the Bhattacharyyas, Chakraverties,
Misras,
Missed utterly the meaning of the
Scriptures ;

68. And for teaching the Shastras they earned
The reward of certain perdition for
themselves and their hearers.

69. They did not praise the *kirtan* of Krishna,
the Divine Dispensation of the Age,
They blamed everything that they praised.

70. There were those that practised austerities
and renunciation
But even their mouths never uttered
the Name of Hari.

71. Perchance at their bath, the very best
Uttered the Names of 'Govinda' and
'Pundarikaksha'.

72. There were Professors who taught their
pupils the Geeta and Bhagabatam,
But even their tongues never expatiated
devotion to God !

73. Finding all world bewitched by Vishnu's
Illusory Power,
The devotees were moved with great grief.

74. 'How will all these *jivas* be delivered !
The world is drowned in coarse pleasures !

75. 'Being implored no one takes the Name of
Krishna !
Everyone ever talks of his learning and
rank !

76. And so the *Bhagabatas* practised devotion
all by themselves,
Worshipping Krishna, bathing in the
Ganges, discoursing Krishna.

77. All joining together they prayed with
blessed word—
'Soon, O Krishnachandra, vouchsafe
Thy Power to all'.

78. In this same Nabadvipa dwelt the greatest
of the Vaishnavas,
Named Advaita-Acharyya, praised in
all worlds,

79. The most eminent teacher of knowledge,
devotion and renunciation ;
Equal to Sankara in expatiating devotion
to Krishna

80. Who excelled in interpreting all Scripture, of the three worlds,
And taught from every part that 'devotion to the Feet of Krishna alone is true.'

81. With stalk of *tulasi* immersing in water from the Ganges,
Incessantly he worshipped Krishna with high zeal.

82. And ever with a mighty voice, pregnant with the Power of Krishna-inspiration,
He spake, and the sound of his voice, piercing the universe, reverberated in Baikuntha.

83. Love's appealing voice reached the Ears of Lord Krishna,
And overcome by devotion the Lord Himself appeared.

84. Therefore is Advaita the foremost of the Vaishnavas,
His devotional attachment to Krishna merits universal praise.

85. Advaita lived thus in Nadia,
Grieved at sight of the people so void of devotion.

86. And all the world was mad with the taste of material pursuits,
And Krishna-worship and devotion to Krishna, was realised by none.

87. Some worshipped the goddess Basuli with a great variety of offerings,
Some worshipped demons with meat and wine.

88. In the midst of this perennial orgy of dance and song, music and tumultuous gaiety,
Only the most blessed Name of Krishna was never heard by anybody.

89. The gods have no joy in festivities from which Krishna is excluded,
Advaita most of all felt sick at heart,

90. By nature Advaita was ever kind of heart—
Being moved to pity he turned his thoughts to the deliverance of *jivas*—

91. "If my Lord Himself becomes Incarnate
Then all these *jivas* would be saved!

92. "Then would I merit my boastful name of 'Advaitha-Singha',
If I could show to all here the Lord of Baikuntha."

93. "Bringing here the Lord of Baikuntha, seeing Him face to face,
Shall dance and sing, delivering all *jivas*!"

94. Making this resolve, with this single purpose,
Advaita constantly worshipped Sri Krishna's Holy Feet.

95. 'Advaita is the Cause of the Incarnation of Chaitanya',
This the Lord Himself has repeatedly declared.

96. In Nabadvipa also dwelt Pandit Sribasa,
In whose house Chaitanya displayed His Harisankirtan.

97. The four brothers sang Krishna's Name at all time,
Worshipped Krishna and bathed in the Ganges three times a day.

98. And many other Vaishnavas lived disguised in Nadia,
Born previously by God's command.

99. Sri Chandrasekhar, Jagadish, Gopinatha,
Sriman, Murari, Sri Gaduda, Gangadas.

100. To name every one singly would swell the bulk of the book,
In the narrative I shall take the name I know.

101. All of them were diligent in the practice of religion, all were open-hearted,
No one knew anything else than devotion to Krishna.

102. All behaved to one another as kin and friends of all.
No one was aware of his own appearance in this world.

103. Finding the whole world void of devotion to Vishnu
All were pained in their inmost hearts ;

104. No one was willing to listen to Krishna-discourse,
The devotees chanted His *kirtan* by themselves.

105. They met together at the house of Advaita for the period of a few *dandas*,
When they were relieved of all their griefs by Krishna-talk.

106. The devotees saw that the world was one blighted waste,
There was no place to converse, so they cried in their grief.

107. All the Vaishnavas combined, even Advaita himself,
Failed to persuade even a single being to understand the Truth !

108. Smitten with despair Advaita began to fast,
And all the Vaishnavas sent forth sighs and lamentations.

109. 'What is the dance for Krishna ? Why is His *kirtan* chanted ?
Who is a Vaishnava ? Why is he called such ? What is *Sankirtan* ?'

110. The people knew nothing of these in their hankering for sons and riches ;
And all the *pashandis* jointly scoffed at the Vaishnavas !

111. The four Sribasa brothers in their own house,
At nightfall, sang aloud the Name of Hari.

112. Hearing this the *pashandis* said, "Woe betide to us ;
This Brahman will ruin the village !

113. "The Yavana king is very violent, if these doings
Ever reach his ears Nadia is doomed !"

114. Said others,—"Let us pull down his house
And cast into the river this Brahmin with his house.

115. "We must kill this Brahmin for the good of the village,
Or, else the Yavanas will devour all of us !"

116. In this manner talked all the *pashandis*,
The *Bhagbatas* heard this and shed tears crying 'Krishna'

117. But Advaita blazed up with wrath,
And, listless that his clothes fell off, thus spoke to all the Vaishnavas—

118. "Listen, Sri Nibasa, Gangadas, Suklambar—
I shall cause Krishna Himself to become visible to all eyes ;

119. "Krishna Himself appearing in this world will deliver all,
The Lord joining you will Himself expound devotion to Krishna.

120. 'If I fail in this, then will I put forth from this body
Four arms and taking up the disc

121. "Decapitate all the *pashandis* !—
So shall it be if Krishna be my Lord and I, His servant.'"

122. In this strain ever spake Advaita,
And with this resolve worshipped Krishna's Holy Feet.

123. And all the devotees with a singleness of heart
Amidst tears worshipped the Lotus-feet of Krishna.

124. The Bhagabatas roamed over all Nadia
And heard no-where any discourse of devotional worship.

125. Some for grief thought of giving up their bodies,
Some sighed and fell to crying 'Krishna' ;

126. No one's food tasted in his mouth,
Everyone was cast into deep grief by seeing the godless ways of the world.

127. The devotees now renounced all enjoyment ;
And the Supreme Lord Himself prepared to be Incarnate.

(*To be continued*).

AN APPEAL.

We humbly approach the generous public with our prayer which would appear novel to them. The people of the world are pulling up with their thoughts in three different ways. So, religious views chersihed by those three different sections vary from each other. What is innate in man is displayed in different manifestations, and this fact is proved in religious platform too Some are engaged in carrying on their inner thoughts in give-and-take policy, which is, in other words, "*Karmabad*," while others are freeing themselves from receiving and bestowing, *i. e.* hankering after freedom from the manifested world, be it mundane or heavenly. The third view of religionists is quartered in devotional activities, which is wrongly observed by the former two sections. This school of devotees entertains the Personality of Transcendental Godhead with His Paraphernalia, consisting of Spirit & Matter. The spirit as well as matter are counter-parts of the Origi al—one being the associated and the other disasociated. The associated counter-part is harmonical with original, where as the disasociated counter-part has difflective feature in it. So, the thinking world will naturally class these three in a differentiative mood. Let us not disturb these three ideas considering their situation when we require to admit them to speak freely.

Institutions of the former two classes are abundant all over India and abroad, and people may confound that similar institutions are in existence to combat with the other two. But true devotional institution has got harmonious origin which does not permit un-loving conduct to any particular thought. In order to enlighten the people of Northern India of the true devotional enterprise of the Religion of Love, three such institutions are already established at Benares, Nimsar and Brindaban, and a fourth one is going to be established at Kurukshetra, which will serve the purpose of distinguishing physical and mental activities with that of unalloyed spiritual proceedings on the plane of religion.

We crave with every humility to draw the attention of the public to support us in any way they can for the interest of the present society. This act of kindness on the part of the people will not only encourage us in our present attempt, but this will lead to the desired success and fulfilment they long for from the Benevolent Almighty. We intend to celebrate the Installation Ceremony of the Institution of *Sanatan Dharma* or all-pervading Eternal Religion at the afore-said four places.

PROPOSED DATES OF CELEBRATIONS :

1. Benares, from 25th September to 10th October. 2. Brindaban, from 11th October to 8th November. 3. Kurukshetra, from 9th November to 22nd November. 4. Nimisar, from 23rd November to 26th November.

Most humbly yours,

Tridandi Swamins
Bhakti Pradip Tirtha,
Bhakti Vibek Bharati,
Bhakti Hriday Ban.

Goswami Atul Chandra *Bhaktisaranga*,
Prof. N. K. Sanyal M. A.
Kunja Behari *Vidyabhusan*,
Bhagabatratna, *Bhaktishastri*,

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

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The Birth of Krishna.

A LITTLE over five thousand years have elapsed since the advent of Lord Sri Krishna in this world. The Lord appeared in the region of Mathura at the conjunction of the *dvapara* and *kali* ages as Son of Vasudeva-Devaki.

The process of the Lord's birth is thus described in the Srimad Bhagabat. Sri Krishna having willed to be manifest in the world first appeared in the heart of Vasudeva and from his heart passed to the pure heart of Devaki. Nursed by her love in the form of maternal affection, like the waxing moon, Sri Krishna underwent gradual growth in the heart of Devaki. Subsequently, on the eighth lunar day of the dark fortnight of the month of Bhadra, on Wednesday, while the moon was in the constellation of Rohini, in the depth of night, from out of the heart of Devaki the Lord passed to her conch in the lying-in-chamber of Kamsa's prison. Sri Krishna was born four-armed, holding the conch, disc, club and lotus, adorned with crest, pendant and other ornaments, wearing a great profusion of curls and clad in yellow robe.

The advent of the Lord did not in any way resemble the birth of a *jiva*. The birth of the supreme Lord, like all His manifestations, is eternal and transcendental. Sri Krishna ever manifests the *lila* of His birth in the pure and unalloyed hearts of His devotees. The eternal and transcendental *lila* of His birth became visible in this mundane world towards the end of the *drapara* age.

The cause of His advent into the world is described in the following *sloka* of Srimad Bhagabat.—*

"His passionless nature, as represented by devotees like Vasudeva etc., being oppressed by opposed, perverted and terrible forms in the shape of *daityas* like Kamsa etc., like the kindling of fire by the rubbing of two pieces of fire-wood, the Lord of mundane and transcendental worlds, the kind-hearted Lord Srikrishna, although devoid of phenomenal birth (अज:), joining with the Lord of Baikuntha, His *byuha*, the Prime Cause Purusha, His secondary 'Incarnations and other differing forms comes down into this world from His own sphere." The main cause of the appearance of Sri Krishna in this world is His wish to gratify the yearnings of those loving devotees who happen to be placed in this world ; as no one except Godhead Himself has the power of satisfying the longings of His devotees. In order to delight Srutadeva, Bahulasva and other *bhaktas* by the sight of Himself and for showing kindness to Vasudeva and others of His beloved ones by the destruction of the forces of *danavas*, the supreme Lord was born in this world. This was the main cause. The prayer of Brahma and other gods for the relief of the world was a secondary cause of His birth.

The plenary Incarnation is not manifest until the main cause is about to fructify. At the time of the full Incarnation separate and partial Incarnations for relieving the earth become superfluous. Just as on the occasion when the Suzerain Emperor himself marches out to conquest the vassal kings of different regions follow him as a matter of course, so also when Sri Krishna Himself appears in the world, His manifestations viz., the Lord of *parabyam* (वैकुण्ठ), His *byuha* (fourfold manifestations viz. Vasudeva, Sankarshana etc.), His secondary Incarnations such as Rama, Nrisingha, Baraha, Vamana, Nara Narayana etc., also appear simultaneously on the earth with Sri Krishna. As thousands of sparks issuing out of a great fire are re-absorbed into it, in like manner all Incarnations having issued out of Sri Krishna are on His advent into this world re-absorbed into their original Source. Or again just as for the conflagration of villages and towns the power of lamps and of a great fire are identical, but the full happiness, in the form of relief from the discomforts due to cold, can be obtained only from the great fire,—in like manner, although the relief of the earth from oppressions may be effected equally by Purusha and secondary Incarnations, the supreme happiness of loving devotees cannot be

*"स्वशान्तरूपेष्वितरैः स्वरूपैरभ्यर्द्यमानेष्वनु-
कम्पितात्मा ।
परावरेशोमहदंश युक्तोह्यजोऽपिजातो भगवान्
यथाग्निः ॥

afforded by any one except Sri Krishna Himself.

The *jiva* is born as the result of his *karma* and his birth is brought about by the power of *maya* which is alien to the nature of the *jiva*. The God-head is born of His own will and by His own power which is eternally and inseparably joined with Himself. The power by which the Supreme Lord manifests His birth is eternal spiritual and full of transcendental bliss. Whereas the power by which the *jiva* is born is external to him and full of the triple misery. This difference has been described by the Lord Himself in the Geeta—*

"My birth and actions are transcendental ; those who know this truly are not born again on leaving the body ; such persons attain to Me, O Arjuna."

As the Lord is not born by entering into the vital fluid like *jivas* so also He has no mundane parents. We learn from the previous history of Sri Vasudeva-Devaki that in expectation of the birth of Sri Krishna, in their third previous birth in the *manvantara* (period of *manu*) of Svayambhuba Manu, Vasudeva was a *prajapati* by name Sutapa and Devaki was known as Prisni. Having been commanded by Brahma to pro-create offspring they devoutly practised *tapas* (austerities), controlling their senses, for the period of twelve thousand years of heavenly measure. The four-armed Sri Vishnu, thereupon, appeared in their hearts purified by devotion, and on expressing His willingness to confer any boon that was desired by them they prayed for a son like the Lord Himself ; whereupon the Lord agreeing to be their son became known by the Name of 'Prisnigarbha' 'Born in the womb of Prisni.' After this, in their second previous birth, when Sutapa and Prisni being reborn on the earth bore the names of Kashyapa and Aditi, then also Vishnu was born as their son Vamana, the younger brother of Indra and was known by the Names of 'Upendra' and 'Vamana.' According to this account of the scriptures Vasudeva and Devaki would seem to have been mere *jivas* perfected by a course of spiritual efforts. But Vasudeva-Devaki the eternal parents of Sri Krishna can never be merely perfected *jivas*. Therefore, the efforts of Sri Vasudeva etc., as spiritual novices in their previous births were rendered possible by the will of God Himself for the edification of this world by the manifestations of Vasudeva etc. in the pure hearts of the devotees of Krishna. That is to say Vasudeva etc. are ever perfect and never practised any courses of spiritual endeavour. But their portions attaching themselves to certain *jivas* practised spiritual endeavours for the instruction of the world ; and those

*"जन्म कर्म्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुनः ॥"
(गीता—४।९)

portions were subsequently re-absorbed into the original. The accounts in the scriptures only express the fact that the original and its offshoots are identical in manifestation.

The above proves that the birth of the Supreme Lord Sri Krishna is transcendental. But from the history of His devotees in the Scripture it seems at first sight that they were born and suffered various troubles and miseries like ordinary *jivas*. If they were not like ordinary *jivas* how could miseries befall them on their appearance in this world in the train of God Himself? What else are such occurrences as the incarceration of Devaki-Vasudeva in the prisons of Kamsa, the grief of the dwellers of Braja at separation from Krishna, the devoted attachment of Nanda and Yasoda for their son resembling that of mundane parents, etc.? The satisfactory solution of such complaints is realised by the *jiva* only when he is established in his proper self. The attendants of God-head are the direct manifestations of His own power. Their births etc. are the sports of God's transcendental power. By the will of Sri Hari Himself they appear in this world as helpers of His *lila*. Their exhibitions of suffering etc. are only subtle methods of tasting the elixir of His *lila*. Those exhibitions are not the consequences of their selfish worldly enjoyments like the sufferings of this world. On the contrary, they add a variety to the enjoyment of the delicious sweetness of the service of Krishna. The attachment of mundane parents for their short-lived son is merely the perverted reflection of the transcendental, wholesome and all-absorbing attachment of His original parents imbued with spiritual love for their eternal Son, Sri Krishna. The attachment of worldly parents for their ephemeral son being the selfish enjoyment of the fruits of *karma*, is altogether unwholesome and, therefore, to be shunned. But the atachment of Nanda-Yasoda for their eternal Son is perfectly wholesome and worthy of being emulated by those possessed of transcendental love.



Birth of Sree Krishna

(Translated from the Sreemad Bhagabat—Sk. X. Ch. 3)

1. There-upon appeared, imbued with all good qualities, the most beauteous time
Of the birth-star of the Birth-less, with serene planets, stars and meteors.

2. The quarters rejoiced, the clear sky became star-lit ;
On the Earth, towns, villages, pastures and mines overflowed with every blessing.

3. The streams flowed with a pellucid current, the lakes were decked with beautiful lotuses,
The rows of flowery woods resounded with the melodious notes of birds and hum of bees.

4. The winds blew, pleasant to touch, laden with holy incense and pure ;
The sacrificial fires of the twice-born burnt tranquilly with a full and steady flame.

5. The minds of the pious, ere-long oppressed by the foes of gods, were gladdened ;
At the birth of the Un-born celestial drums beat harmonious music,
Celestial singers (*kinnaras* and *gandharbas*) joined in song, the choir of perfect beings (i) sent up hymns of praise,
Danced with delight celestial dancers and heavenly nymphs,
Overjoyed the saints and the gods showered celestial flowers ;—

6. And toward the ocean slowly the heavy-laden clouds muttered thunder
At the birth of Janardana in the gathering gloom of dark night.

7. The In-dweller, Vishnu, appeared in the pure, unalloyed heart (ii) of Devaki,
Likest the full moon rising in the quarters of the East.

8. And Vasudeva saw that marvellous Boy, with the lotus eyes, four-armed, holding the conch, club and other weapons,
Marked with the sign of *Sribatsa*, the gem *koustuva* adorning the neck, in yellow robe, beauteous with the hue of the dense cloud,
The great profusion of curls lit up with the glory of the effulgence of the most precious jewels that studded the crest and pendant,
And adorned with the most exquisite belt, armlets and brace-lets.

9. Whereupon Anakadundubhi surveying Hari,his son,with eyes expanded wide with wonder,
Rendered oblivious of everything by joy at the happy event of the Appearance of Krishna, (mentally) bathed and gave away as present ten thousand kine to the twice-born.

10. Then, assured that He was, indeed, the Supreme Being Himself, bending low with palms joined he of pure understanding,
Freed from fear, aware of God's omnipotence, thus, O Bharata, addressed in prayer the Lord Whose effulgence irradiated the lying-in chamber—

(i) सिद्धि (ii) विशुद्ध सत्त्व

Vasudeva said—

11. "Lord, Thyself hast appeared,—the Being Himself Who is beyond Nature,
Embodiment of unalloyed bliss, Seer of the inmost minds of all ;

12. Who having first created by His own power this world made up of the three qualities,
Without being within, yet is conceived as pervading it ;—

13. As the unchangeable primordial principles, in association with changeable qualities, being different and of various potentiality, produce the world,—
And thus combining and producing appear as auxiliary, though unchanged and unchangeable-existing before the birth of the world :

14. So Thou, conceived by the pure intelligence as possessed of transcendental qualities, art free from all mundane qualities ;
And being perfectly un-covered, there is neither exterior nor interior of all that are of Thee, or of Thyself, the Soul of everything.

15. He who affirms as true the objects of his own selfish enjoyment, does so through foolishness and ignorance of his real self ;
Such speculation is nothing but empty words—accepting as true that which is utterly rejected by the Scriptures.

16. From Thee, O Lord—Who transcends all effort, change and quality—the birth, maintenance and destruction of this world are said to proceed :
In Thee, the Supreme Lord, there is no contradiction, all qualities serving Thee as Their source.

17. Such art Thou Who, for the maintenance of the threefold world by thy Own power, wear'st the white colour of Thine,
The red permeated by *rajas* for the purpose of creation and the black hue of *tamas* for the destruction of the world,

18. Thou, the Infinitude, the Supreme Lord of the Universe, in order to protect this earth hast appeared in my house :
Thou wilt destroy the armies led by the wearers of the insignia of Kings served by *crores* of *Asuras*.

19. Lord of the gods, this churl, forewarned of Thy birth in my house, killed our children that were born before Thee,
And is even now approaching with brandished weapons, hearing of Thy advent from the lips of messengers."

(To be continued)

Thakur Haridas

(Continued from P. 63, August 1927.)

THAKUR Haridas had infringed the social code by giving up Yavanic manners and customs, and it was for such offensive conduct that he had been on that day hauled up before the administrator of the district at the instigation of the Yavana community which was actuated by a desire to safe-guard the traditional customs of their society. Thakur Haridas made the following reply,—"All this is merely the sport of the illusory power of God. The true religion is not the monopoly of either Yavana or Hindu ; and therefore, there can be no danger of the worship of Hari which is the common object of both communities, becoming impossible by one's leaving the Yavana society. God is beyond all material objects ; He is the eternal, indivisible and absolute Reality. He is the perfect Truth. One worships Him in the manner that his own understanding approves, this also is His dispensation. It is not necessary to create disorder by ignoring differences of the fitness of different persons. It is God Himself Who having caused me to be born in a Yavana family has employed me on this quest of the highest good ; and on the other hand, He may similarly, causing another to be born in the highest Brahman family of the Hindus, make him turn a Yavana because of his Yavanic propensities. Such is the will of God Who is ever full of beneficence. I will not follow the Yavanic custom by reading *kalma*, giving up the highest good. Be pleased to award any punishment if you consider this an offence. I am prepared to accept it."

The *muluk-pati* Kazi now began to blaspheme against Vishnu in scolding Haridas, and when at last Haridas said, "Even if my body be cut to pieces, if body and life leave me, my mouth will never give up the Name of Hari," being much enraged the Kazi sentenced him to be put to death after being severely whipped at twenty-two market-places af the Amua *muluk* !

While he was being whipped in the market-places, Haridas employing himself in the recollection of Sree Krishna and chanting aloud Krishna's holy Name, remained unaffected by pain. The good people of those places noticing the utmost severity of the blows inflicted on the body of Haridas openly sympathised with him, but the wicked rejoiced. Some apprehended that very great harm would befall both the principal as well as his aiders and abetters of such brutal persecution of

the great saint. In the same way that Prahlad was tortured in olden times by command of Hiranya Kasipu, Thakur Haridas was humiliated and oppressed by those Yavanas. Bearing patiently his intolerable pain Haridas always said, "Have mercy on all these *jivas* O Lord, may none of them offend Thee by their treatment of me !" Till at last even the Yavanas said, "The whole Yavana community will suffer the terrible consequences of this inhuman oppression of you who is, indeed, a great saint. But your life has not been ended even by such prolonged and terrible beating. The *mulukpati* will put us to death if we fail to kill you !" At this Haridas pitying those Yavanas who were beating him exhibited the sight of quitting his mortal frame.

But those evil-minded Yavanas, to prevent any good resulting to him if his body were interred in the earth which happened to be the method of ādi-posal of a dead body recommended by the Yavana scriptures, thought of casting the body of Haridas into the Ganges ! All this time the great Thakur Haridas, immersed in meditation, was occupied with recollection of Krishna. The Yavanas who had been ordered by the Kazi to throw his body into the Ganges were unable with all their efforts to lift it and informed the Kazi of their own discomfiture. It was only then that those ruffians at last desisted from their wicked endeavours.

The *muluk-pati* Kazi, on the termination of the meditative trance of Thakur Haridas, begged his forgiveness with folded hands, saying, "I am now convinced that you are a great Pir and not merely a wordy sage or a juggling miraculist. Forgive me for my many faults. No one in heaven, earth or the subterrene, is able to know your real nature. You may go where you like, we will no more oppose you." Thakur Haridas returned to Fulia without being daunted even by such terrible persecution.

At that time Fulia was a most populous village and an important centre of the Brahman community. The Brahmans of Fulia received Haridas with great cordiality on his return. Having witnessed those deeds of his transcendental love they sympathised with his misfortunes and discussed among themselves regarding the cause of his sufferings. The holy Thakur said, "I have been a great offender. Having actually heard the Yavanas blaspheme against Vishnu I sinned by not opposing and preventing them. In consequence of that sin those sufferings were necessary for my own good. My offending ear, instead of having been deafened, listened to all those blasphemies with alacrity for which sin Bidhata has awarded the due punishment." These utterances of the Thakur full of the spirit of humility did not save the *mulukpati* and his followers and all

their families from destruction. All of them perished shortly with all their families. The holy saint continued un-opposed to take night and day the Name of Hari in the view of all the people. His cell at Fulia on the bank of the Ganges, by the chanting of the Name of Hari, was transformed into Vaikuntha and ceased to be a place within the domain of *maya*.

A great hissing serpent had taken up its abode in the cell of the Thakur. This did not give rise to the least fear in the mind of Thakur Haridas. He took the Name of Hari all unconcerned, living in the same cell with the huge reptile. At last, however, he was persuaded by the representations of the Brahman residents of the village and the pressing entreaties of his friends to make up his mind to give up the cell. At this the serpent of its own accord departed from the place. The Brahmans were filled with great wonder by witnessing this extraordinary event.

One day at the house of a certain wealthy man a snake-charmer was exhibiting the scene of the suppression of the serpent *kalia* by Krishna, with dancing and singing. Thakur Haridas accidently arrived on the spot and taking his stand on one side watched the performance. The dancing and singing of the snake-charmer producing in Thakur Haridas the excitation of the *lila* of Krishna his breath was obstructed and he presently fainted away. Recovering from his fit *Prabhu* Haridas himself joined in the dancing and singing. The eight *svattic* changes were manifested in his body. The snake-charmer stopping his performance stood silently on one side with his palms joined together. The exhibition was, however, resumed after an interval. The spectators joyously sprinkled themselves with the dust trod by the feet of Haridas. A hypocritical Brahman in the crowd who was ambitious of religious fame thought within himself that he also would attract the regard of the spectators and the snake-charmer if he exhibited artificially similar *svattic* manifestations. Thinking thus that Brahman in imitation of Haridas began to exhibit in his own body all the *svattic* perturbations in an artificial way. The snake-charmer, who had stood still with joined hands at the time of the spiritual manifestations of Thakur Haridas, noticing this hypocritical exhibition of the Brahman, began at once to belabour him with all his might. The hypocrite, feeling the inconveniance of enduring such thrashing for any length of time, took to his heels. When the spectators asked the snake-charmer the reason for that sort of behaviour he said, "This Brahman by his hypocritical exhibitions was bringing contempt upon Thakur Haridas. That is why, inspired by the *mantra* of the king of serpents, I have punished him according to his deserts." It is, of course, a thing

to be devoutly wished that all conceited people may always be punished in the aforesaid manner for their insincere Krishna-performances. The snake-charmer again joined in the dancing and singing of Thakur Haridas.

As an eternal companion of God-head Haridas always appears in the world whenever the Supreme Lord Himself becomes Incarnate and helps to enrich His *lila* by friendly support. For helping the *lila* of Chaitanya-chandra ; to quote an old author, "Haridas was born in an inferior society by the command of the Lord Himself, in order to teach the world that caste and community are meaningless. If the devotee of Vishnu is born in the very lowest community he is none the less to be worshipped, as all the scriptures testify. In order to prove the truth of these sayings of the Scriptures Haridas was born in a low community. The touch of Haridas is coveted by the gods ; even the Ganges longs for the immersion of Haridas. The bondage of the world is snapped at the sight of one who takes the shelter of Haridas. He who utters the name of Haridas only once, verily, verily, goes to the eternal abode of Krishna," The king of serpents in the form of the snake-charmer declared these glories of Haridas to the assembled people for the edification of all good men.

(To be continued)

The Holy Name

IN this material world there is always difference between the thing itself and its name, form, attributes and action. For example when I say 'a table' the word 'table' is not the thing itself and is quite different from it ; but in the spiritual world it is a veritable truth that there is no such difference between an object and its name, form, attributes and action ; or, in other words, they are identical. In the material world this difference between the thing and its name, form, attributes etc. is due to the presence of *maya* or 'illusion'. But in the spiritual sphere or Vaikuntha there is no such 'illusion' or screen intervening between the object and its name, form, attributes and action. In Vaikuntha the Word is Brahman or God Himself. The word 'Vaikuntha' means 'that from which *maya* or 'illusion' is expelled. It is purely spiritual.

From this we can infer that the Name of God, unlike the names of things mundane, is identical with God

Himself ; and God Himself is identical with His Form, Attributes and Actions. This being so it may be asked why is it that we do not feel or realise the presence of God in our hearts when we utter His holy Name ? Why do our hearts remain steeped in the darkness of ignorance, instead of being illuminated by the eternal Existence, Intelligence and Bliss—the Nature of Krishna Himself—when we take His holy Name ? Or why do we not realise that we are also self-existent, eternal beings, possess spiritual intelligence and can enjoy transcendental bliss, when we chant His holy Name ? The only answer is that it is because we are quite ignorant of the above fundamental difference between things mundane and spiritual.

We do not know the real nature of the holy Name of Krishna. It is thus defined in Padmapurana*—

"In as much as there is no difference between Krishna Himself and His Name, Krishna's Name like the philosopher's stone (चिन्तामणि) gives the wished—for object of His Servitors, is Krishna's own Self and is the embodiment of spiritual (चैतन्य) ecstatic bliss ; that is to say, it is not an object (आश्रय) of perverted, worldly pleasures because of its being outside the sphere of empiricism and being also in-capable of adulteration with *maya*. Krishna's Name is perfect that is incapable of being measured by *maya* (मीयते अनया). His Name is pure that is un-adulterated with illusion as it rejects *maya*. His Name is eternally free that is beyond the region of *maya*." In other words Krishna's Name, His holy Image and He Himself are identical, there being no difference between them ; and all Three are full of eternal, ecstatic, spiritual bliss. But in the case of the fallen *jiva* his real nature is quite different from his name given by his father, his physical body, his material qualities and his worldly activities.*

"Therefore, Krishna's Name, Form, Qualities and Actions (विलास) are never comprehensible by means of material senses. Whenever a *jiva* actually realises that in his spiritual nature he is the eternal servant of Krishna then only the transcendental Name, Form, Attributes and actions of Krishna spontaneously manifest themselves in his spiritual (अप्राकृत) organs of sense such as the tongue, eye, ear etc." Krishna's Qualities, Krishna's sports and pastimes (विलास), the characteristic traits of His servitors, being eternal, spiritual and full of transcendental bliss, are not comprehensible by the material forms, pleasures, odours, sounds and touch of

*"नाम चिन्तामणिः कृष्ण चैतन्यरसविग्रहः ।
पूर्णः शुद्धो नित्यमुक्तोऽभिन्नत्वान्नामनामिनोः ॥"

*"अतः श्रीकृष्णनामादि न भवेद्ग्राह्यमिन्द्रियैः ।
सेवोन्मुखे हि जिह्वादौ स्वयमेव स्फुरत्यदः ॥"
—(पद्मपुराण)

jiva engrossed in the triple qualities of *sattva*, *rajas* and *tamas*. In other words they are not liable to be enjoyed by the senses of the *jiva* that are addicted to the enjoyment of the fruits of their activities because they are self-effulgent, eternal, spiritual and full of beatitude. There is mutual difference (but no identity) between the name, form, quality and action of material objects situated within the sphere of the triple quaiities (सत्वः रजः तमः); but in transcendental Krishna there is no such difference all those being identical.

In this Iron Age (कलियुग) the holy Name of Krishna is the only object of worship because God is invisible but manifests Himself as His holy Name which is Krishna's Incarnation as *Logos*. Hence the Srimad Bhagabat enjoins the chanting of Krishna's Name as the only form of worship of the *kali* Age.*—

"That which in the *krita* Age (सत्ययुग) results fom the meditation of Vishnu, which in the *Treta* Age is the product of the performance of sacrifice (यज्ञ) and which in the *Dvapara* Age is the outcome of service (परिचर्या), in the *kali* Age is the fruit of the chanting of the holy Name of Krishna." Therefore, in the *kali* Age there is no other course left for *jiva* than the chanting of Hari's Name. This is clearly stated in the oft-quoted *sloka* of the Brihannaradia Purana—

"हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥"

The above *sloka* is thus explained in Sri Chaitanya Charitamrita (Adi. XVII. 22—28)—'In the *kali* Age Krishna incarnates Himself as the holy Name. The whole world is liberated by the chanting of the holy Name. Hari's Name has been repeated three times for emphasis. The use of the particle 'एव' is to convince the worldly-minded. The further addition of the word 'केवल' makes the assurance perfectly sure. Knowledge, *yoga*, austerities, work etc. are prohibited.

He who believes otherwise is never to be saved. The word 'नास्ति' reinforced by 'एव' has been repeated thrice to signify that the non-believers in the holy Name will in NO case attain salvation—Never, Never, Never.'

But everyone of us is not fit to chant the holy Name. The qualities the possession of which is essential in order that one may be able to chant the holy Name are thus stated by Mahaprabhu Himself in the following *sloka* in His *Sikshastak* :—*

"He is fit to chant always the Name of Hari who considers himself humbler

*"कृते यद्ध्यायतो विष्णुं त्रेतायां यजतो मखैः ।
द्वापरे परिचर्यायां कलौ तद्धरिकीर्त्तनात् ॥"
—(भाः १२।३।५२)

*"तृणादपि सुनीचेन तरोरिव सहिष्णुना ।
अमानिना मानदेन कीर्त्तनीयः सदा हरिः ॥
—(चैः चः अन्त्यः २० परिच्छेद)

than a blade of grass, who is patient and forbearing like the tree and who does not covet respect from others but ever pays due respect to everyone." Freedom from worldly vanities in their fourfold aspect of (1) humility, (2) patience, (3) absence of pride and (4) readiness to honour others, is the necessary condition for chanting the Name of Hari. The chanting of the holy Name is not possible for those who are given to wordly vanities. The above mentioned fourfold attachment for material objects stands in the way of the chanting of the holy Name. Being liberated from those vanities the purified *jiva* is enabled to chant always the Name of Hari. By obeying this rule the novice on the path of devotion obtains the holy feet of Sri Krishna as the fruit of Hari-Sankirtan. The taking of the Name of Hari by those who are ignorant of this relationship is either dim perception of the Name (**नामाभास**) or an offence against the Name (**नामापराध**) by means of which the love of Krishna, which is the only object of chanting the holy Name by *jiva* is not gained.

He who chants the holy Name must be devoid of all passions and must not hanker after worldly name, fame or wealth. He must be above the triple qualities of *maya* (**निर्गुण**). Krishna dose not confer loving devotion (**कृष्णभक्ति**) upon His devotee unless and until He finds His devotee free from all mundane affinities. Because Krishna, His Name, His devotee and His devotion are all above the triple qualities of *maya* (**निर्गुण**) and are purely spiritual. He is, therefore, unattainable to those who have the least trace of mundane attachment. That is to say the holy Name of Krishna does not manifest itself in the heart of a devotee who has not realised his true self the nature of which we learn from the holy lips of Mahaprabhu Himself in the following *sloka*—*

"The true self of the *jiva* is neither a Brahman, nor a Kshatriya, nor a Vaishya, nor a gain a Sudra ; neither a Brahmachari, nor a Householder, nor a *Banaprastha* nor a *Sannyasin ;* but is the eternal servant of the servants' servants of the lotus feet of the Lord of *gopis*, the ocean of the nectar of eternal ecstatic bliss." The true devotee must not cherish a particle of desire other than the loving service of Krishna.†

"O ! Lord, I ask not for wealth, followers or the gift of poesy ; give me in birth after birth only cause-less, spontaneous, loving devotion to Thy holy feet."

The chanting of the holy Name of

*"नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो
नाहं वर्णी न च गृहपतिर्नो वनस्थो यतिर्वा ।
किन्तु प्रोद्यन्निखिल परमानन्दपूर्णामृताब्धे-
र्गोपीभर्त्तुः पदकमलयोर्दासदासानुदासः ॥"

†"न धनं न जनं न सुन्दरीं कवितां वा जगदीश कामये।
मम जन्मनि जन्मनीश्वरे भवताद्भक्तिरहैतुकीत्वयि ॥"
—(चैः चः अन्त्यः २०परिच्छेद शिक्षाष्टक ४र्थ श्लोक)

Krishna is the only means (अभिधेय) of attaining the final object (प्रयोजन) of spiritual existence. *'Prem'* (Love) in Krishna is alone the final object of spiritual existence. He who does not know the relationship (सम्बन्ध) that exists between Krishna and himself is not at all qualified for taking the Name of Krishna. Without this knowledge of relationship (सम्बन्ध ज्ञान) devotion for Krishna does not arise and without devotion love for Krishna is impossible. It has already been said that mere taking of the holy Name without the knowledge of this relationship is either a dim perception of the Name or an offence against the holy Name. A true devotee must first of all understand and carefully avoid both the dim perception (नामाभास) and the offence against the holy Name (नामापराध) In order to understand this he must know the distinction between the pure Name (शुद्धनाम) and the dim perception (नामाभास) and the offence against the Name (नामापराध). We have already explained what the pure Name (शुद्धनाम) is and how to take it. The dim perception of the Name can be thus explained. Krishna and His Name are identical and are the spiritual Sun to dispel the darkness of ignorance (माया). The Sun of the holy Name (नामसूर्य) has appeard in this world out of pity for the fallen *jivas*. The ignorance of the fallen *jivas* is like the fog and their hankering after worldly enjoyment, frailties and sins (अनर्थ) are like clouds. These produce darkness by screening the Sun of the holy Name. They prevent the eyes of the fallen *jivas* from seeing the Sun. They cannot really darken the Sun itself which is very big and self-luminous. The Sun is said to be obscured when the shadow of the clouds obscure the vision of the *jivas*. The dim perception of the Name is due to the presence of these obstructions viz. ignorance, hankering after worldly enjoyment, frailties and sins which prevent the fallen *jivas* from obtaining a clear vision of the Sun of the holy Name. As soon as a fallen *jiva* is imbued with the clear knowledge of the relationship that subsists between Krishna and himself viz. that he is the eternal servant of Krishna and that his final object of life is love of Krishna, the dimness of perception wanes and the clearness of vision improves, his spiritual eye being opened. in proportion to his realisation of this relationship.

(To be continued)

Taking Refuge in God (श्रीशरणागति)

(Continued from the 66:h page, August 1927)

[IV]

1. When in youth for earning money
I felt a bound-less ambition,
By the rites of religion my help-mate's hand
I did espouse ;

2. Setting up a home in her company
My time long I spent ;
Many a son and daughter were born,
My spirit was broken utterly.

3. The burden of family increased day by day ;
Under its weight I was forced to halt.
Old age arriving beleaguered me,
My mind was always disturbed ;

4. Worried by disease, racked by cares,
My heart scared by every want,
Seeing no way in utter darkness
I am now oppressed with fear.

5. The world's strong current does not abate,
The terror of death is nigh :
'After finishing worldly duties I shall worship Thee,'
That hope is vain !

6 "Now hearken, O Lord, I am utterly helpless,"
Bhaktivinode says,
"Without Thy mercy all is despair,
I now crave the shelter of Thy feet."

[V]

1. My life
Is ever given to sin,
In it there is not a particle of good ;

Torment to others
Much have I caused ;
I have pained all jivas.

2. For my own pleasure
I was never afraid of sinning,
Selfish and devoid of pity as I am.
Dejected by happiness of others,
Always untruthful,
The misery of others has been my delight.

3. Endless are the selfish desires
That fill my breast ;
To anger and insolence I am so prone,
Ever drunk with vanity,
Bewitched by worldliness,
I wear malice and pride as cherished ornaments.

4. Ruined by sleep and idleness,
Abstaining from all good works,
I am ever most zealous in evil deeds.
For the sake of worldly fame
An adept in the practice of duplicity,
A coveteous victim of greed am I.

5. Even such a sinner,
Shunned by all the good,
And a constant offender, I am.
Void of all good work,
Always evilly disposed
And poisoned with various misery.

6. Now in old age,
Bereft of all help,
Humbled and hoping naught,
Bhakativinode
At the feet of the Lord
Tells his grief.

[VI]

1. Hear, O Lord, the tale of my sorrows—
The poison of worldly enjoyment
I have sipped, pretending it was the nectar ;
But now the sun is setting.

2. In the diversions of play my childhood,
My boyhood in studies, I wasted ;
There arose no consciousness of good in me.
For enjoying my youth,
I devised a home and settled down in it ;
Children and friends did fast multiply.

3. Old age soon arrived,
All joys departed ;
With disease I was smitten down.
The senses lost their vigour,
The body grew feeble,
The heart was sad lacking enjoyment.

4. Devoid of a particle of true knowledge,
Missing the elixir of devotion,
What help is there for me ?
Thou art the Friend of the fallen ;
I am the worst of sinners ;
In mercy lift me to Thy feet,

5. Judging me
Thou wilt find no good ;
Have pity, judge me not !
The nectar of Thy lotus feet
Make me taste ;
Do Thou deliver Bhaktivinode.

[VII]

1. Lord, this is my prayer at Thy feet :
The twigs of Thy holy feet
My desert mind not seeking
Was enamoured at stony worldliness.

2. The strength to rise again
I am unable to attain;
Mourning I pass my days.
Lord of the humble
Thou art called;
Thy feet I beseech.

3. Baseness such as mine
Nowhere else is to be found;
Give me Thy grace.
In the company of Thy own,
In the pleasures of Thy talk,
I shall give up all evil.

4. In Thy abode,
Singing Thy Name,
To spend night and day is my hope.
For the shade of Thy feet,
Most deliciously cool,
Prays Thy servant, Bhaktivinode.

(To be continued.)

An Appreciation Letter.

2, Wellesley Square, Calcutta.
The 22nd September, 1927.

Telephone; Cal. 2767.

The Manager,
The Harmonist Office.
Gaudiya Math
1, Ultadingi Junction Road,
Calcutta.

Dear Sir,

I write to say, how much I appreciate the issue of The "Harmonist." The time has come to harmonise the religions of the world; the antagonism which men made in the past must cease; it is surprising sometimes to note on how many things we can agree upon, and how few things there are about which we differ. I trust this will be avowed policy of your good paper; justice to all faiths favouritism to none.

I shall be glad to put your excellent paper on the exchange list. You may publish this letter if you think it helpful.

Might I suggest that the Sanskrit translations of words and passages be relegated to foot-notes; too many quotations check the running interest of the reader.

With every good for the future,

Yours very faithfully,
Sd/ H. W. B. Moreno.
B. A. M. R. A. S. (Lond)
Editor, The Century Review

[TRUE COPY.]

Sri Sri Chaitanya Bhagabat

[*Continued from page 90 September 1927.*]

128. By command of God first the source of Sri Ananta,
Nityananda-Rama, appeared in Rahr.

129. On the auspicious thirteenth day of the bright fortnight of the month of Magh,
In the womb of Padmavati, in the village named Ekchaka.

130. Hadai Pandit was the best and purest of Brahmans.
Him the original Parent of all vouchsafed to have as progenitor.

131. The ocean of mercy, bestower of devotion, Lord Balaram,
Coming into this world, bore the name of Nityananda.

132. At his nativity the gods uttered unobserved
Great triumphal shouts, showered flowers;

133. And from that day over all the regions of Rahr,
The choicest blessings began fast to multiply.

134. The Lord, in the garb of super-ascetic
Wandered over the world, delivering the fallen.

135. And thus Ananta manifested Himself.
Listen now how Krishna made His appearance.

136. In Nabadvipa dwelt Jagannath the best of Misras.
Zealous, like Vasudeva Himself, in performing spiritual duties ;

137. He was the ideal Brahman, of a most generous disposition :
There is nothing to compare him with ;—

138. Even as Kasyap, Dasarath, Vasudeva, Nanda—
The embodiment of all purest spirits—was blessed Jagannath Misra.

139. His wife, named Sachi, most devotedly loyal to her husband,
The mother of all the world, was incarnate devotion of Vishnu.

140. After several daughters had left this world
Their only surviving child was a son, the great Bisvarup.

141. The figure of Bisvarup was as that of the god of love himself
Whose sight gladdened the hearts of the Brahman and his wife.

142. From very birth Bisvarup was unattached to the world,
And while still a child he know well all the scriptures.

143. The whole world was absolutely void of devotion to Vishnu,
The very first quarter showed all the symptoms of degeneracy of the maturity of the Age of evil.

144. When dharma disappears the Lord becomes Incarnate
Apprised of the sufferings of His devotees.

145. Wherefore the supreme Lord Gaurchandra.
Did now enter the forms of Sachi and Jagannath.

146. The mouths of Ananta uttered words of glory,
Which, as in a dream, were heard by Jagannath Misra and Sachi.

147. And the two shone as fiery energy incarnate
Withal un-perceived by any.

148. Knowing that the Lord Himself is to appear in the world
Brahma, Siva and others came down and worshipped Him with prayers.

149. These facts are the highest of the hidden truths of the Vedas ;
Of this, regarded from all points of view, there is no doubt.

150. Listen devoutly to the prayers of Brahma and the other gods ;
By hearing which one attains inclination and attachment for Krishna :—

151. "All glory to the Supreme Lord, the Father of all !
All glory to His Incarnation for the purpose of Samkirtan !

152. "All glory to the Protector of the Scriptures, religion, devotees and Brahmans !
All glory to the great Destroyer, the Subduer of the ungodly !

153. "All glory to the Embodiment of all Truth !
All glory to the Absolute Lord of all the great gods !

154. "Even Thou—Who art the abode of infinite billions of worlds—
Manifestest Thyself in holy Sachi's womb.

155. "What Thou willest who is able to understand ?
Creation, maintenance and destruction of the world are Thy pastimes.

156. "Does He by Whose will all world is dissolved
Lack power to destroy Kamsa or Ravana by His fiat ?

157. "Yet in the families of Vasudeva and Dasarath
The Lord Himself appearing destroyed them.

158. "Thus Thou art, Thy purpose who can understand ?
Thyself alone knowest Thy own mind.

159. "By Thy command every single servant of Thine
An infinite number of worlds can deliver ;

160. Even yet Thy own self, to bless this world,
Becoming Incarnate teachest all religions.

161. "In the Satya age assuming the white colour
Thou teachest ascetic's duties practising them Thyself—

162. "Wearing the skin of the black antelope, the ascetic's staff, kamandula and braids,
As Brahmachary Thou establishest the religion.

163. In the Treta age wearing the beauty of red complexion.
As sacrificer Thou teachest the religion of Yajna—

164. "With the *sruk* and the *sruba* in hand, in the garb of Sacrificer,
Practising Thyself, inducest all to adopt the Sacrifice.

165. "In the Dvapara age wearing the Divine colour of blue clouds
Thou teachest the religion of ritualistic worship of every household—

166. "In yellow robes, bearing Thy own insignia the *sribatsa* etc.
As a great sovereign thou worshippest Thyself.

167. "In the Kali age, of yellow colour, as a Brahman,
Thou teachest the religion of Samkirtan that is hidden in the Scriptures.

168. "How infinite are Thy manifestations !
Who is able to tell ?

169. "At the Deluge, as Fish Thou dost sport in the water ;
In the form of the Tortoise Thou art the support of all jivas ;

170 "As Hayagriva Thou restorest the Vedas ;
Destroyest the two primal demons, Madhu and Kaitava ;

171. "Liftest the world in the form of the holy Boar ;
In the form of Man-lion tearest Hiranya ;

172 "In the strange form of Dwarf Thou outwit'st Bali ;
As Parasu-Rama rootest out all kshatriyas from the earth ;

173 "Thou slayest Ravana in the form of Ramachandra ;
As Wielder of the plough Thou dost indulge in infinite sports ;

174 "As Buddha Thou makest manifest the religion of mercy ;
In the Form of Kalki Thou destroyest the *mlechchas* ;

175 "Thou bestowest the nectar as Dhanvantari
To Bramha and others as Hansa Thou teachest the Truth ;

176 "As Sri-Narada Thou singest on the bina ;
As Vyasa expoundest the Truth regarding Thyself ;—

177 "And resplendent with the glory and potency of all manifestations,
Thou sportest in many diverse ways as Krishna in Gokula.

178 "As Devotee, in this present Incarnation,
Displaying all Thy *Sakti* Thou wilt sing *Samkirtan* :

179 "The whole world will be filled with *Samkirtan*
And the loving devotion to God will spread to every household.

180 "How describe the manifestation of the joy of the world !
Even Thyself wilt dance with all Thy servants !

181 "Those who at all time contemplate Thy lotus feet
Have power to deliver from all evil :

182 "The tread of their feet rids the earth of her ills,
The glance of their eyes purifies the ten directions,

183 "By their dance with lifted hands, the perils of heaven are averted :
Such is Thy glory, such the dance and Thy servants.

184 "*By his two feet the ills of the earth, by his eyes those of every direction, by his lifted hands those of heaven—*
All evils are in diverse ways uprooted,
O King, by the dance of the devotee of Krishna.

185 "Thyself, O Lord, becoming visible in this world
In the company of Thy kindred of devotees wilt preach love by means of *Samkirtan*.

186 "Such glory of Thine who has power to describe ?
Even devotion to Vishnu which is hid in the Vedas Thou wilt give freely away !

187 "Thou concealest devotion bestowing freedom from misery in its stead !
Its attainment is the high hope cherished by such as we ;—

188 "This supreme gift Thou, the Sovereign of the world, wilt freely bestow,
There is no reason but Thy mercy alone prompts such favour.

189 "By the utterance of whose Name all sacrifice is fulfilled—
Even Thou, O Lord, art Incarnate at Nabadvip.

190 "Have mercy, O Lord, vouchsafe this favour,
So may we have the fortune of witnessing it.

191 "After long delay the wish of the Ganges is fulfilled :
Thou wilt sport in her stream is the desire eternally cherished by her.

192 "Of Whom the greatest *yogis* have a glimpse in their meditations,
Even the Lord Himself will become visible in the village of Nabadvipa.

193 "Make we also our obeisance to Nabadvipa
Where in the house of Sachi and Jagannath the Lord is Incarnate."

194. In such wise Brahma and the gods themselves unobserved,
With prayers daily worshipped the Lord.

195. The Container of all the worlds abode in Sachi's womb
Till the glory of the full-moon day of the month of Falgun dawned upon the world.

196. The choicest blessings of the boundless universe,
Were all merged together into the splendour of that bright eve.

197. And with *Samkirtan* the Lord appeared
As He Himself made known under pretence of eclipse.

198. God's Providence who has power to comprehend ?
It was God's will that the moon was obscured.

199. Over all Nabadvipa the people saw the eclipse,
And on all sides arose the auspicious chant of the *kirtan* of Sri Hari.

200. Millions of people hastened to bathe in the Ganges,
And, as they ran, shouted incessantly, 'Say Hari'.

201. There was such chanting of the Name of Hari over all Nadia
That the sound filled and overflowed the Universe.

202. All the devotees listened to the sound unheard before,
All of them said, 'May there be eclipse at all time.

203. And all said, "This day such great joy I feel
It seems as if Krishna Himself has appeared".

204. All the devotees came out for bathing in the Ganges.
There was incessant chanting of the Name of Hari in all directions.

205. The young and the old, women, the good and the bad.
All repeatedly cried 'Hari' on seeing the eclipse.

206. "Say Hari", "Say Hari"—were the only words to be heard,
The chant of the Name of Hari encompassed the globe of the universe.

207. The gods showered flowers in all directions,
And all the while celestial drums beat triumphal melody.

208. Such was the time when the Life of all the world,
Holy Sachi's Darling, appeared.

Song (धानशी)

209. The moon was eclipsed,
The ocean of the holy Name was manifest
The banners of victory over discord waved high,
The Lord Himself appeared.
All the fourteen worlds
Sent up a universal acclamation of praise.

210. At sight of Gauranga-chandra
All grief of the people of Nadia vanished
And joy grew apace every day.

211. The drums beat,
A hundred conches blew,
Sounded the flute and horn.
Sri Chaitanya Thakur
And Nityananda Prabhu
Sings Brindabandas.

Song (धानशी)

212. Brighter than the sun
Is the beautiful holy Form
The eye cannot look upon,
The wide eyes
Are slightly arched
Nothing that I know is like them.

213. This day Gauranga has come
Within reach of this world
The four quarters are filled with delight;
One universal chant of Hari
Fills all space to the seat of the Lord,
Verily Gauranga-chand has appeared.

214. Resplendent with sandal-paste
Is the broad Bosom
Across it waves the garland of wild flowers ;
Like the cool moon
Is the sphere of the Holy Face,
The great Arms extend to the Knee.

215. Gazing on Chaitanya
All the world praises,—
There is universal jubilation ;
Some dance,
Some sing,
Discord alone is grieved amid the joy.

216. Set on the head of the four Vedas
Chaitanya is the crown of glory
Ignorant sinners do not know ;
Sri Chaitanya-chandra
And Nitai Thakur
Sings Brindabandas.

Song (पाठमञ्जरी—एकपदी)

217. Gaur-chandra appears,
The ten quarters rejoice.

218. His loveliness surpasses millionfold the beauty of cupids ;
He laughs hearing the chant of Himself.

219. Very, very sweet are His face and eyes,
Showing all signs of the Sovereign paramount :

220. The holy feet are marked with the flag and the bolt,
Every limb captivating the minds of all the world.

221. All dangers have fled afar,
All the blessings stand manifest.

222. Sri Chaitanya is the life of Nityananda,
Brindabandas sings His praise.

Song (नटमङ्गल)

(Burden)

223. Of the Incarnation of Chaitanya
The gods heard,
There was high jubilation, O.
Beholding His beautiful face,
That relieves from all trouble,
All were distracted with joy, O.

224. Ananta, Brahma, Siva,
And all the gods,
Asuming the human form, O,
Sang 'Hari, Hari',
Under the pretence of eclipse,
None could detect, O.

225. In the ten directions
Ran all people at Nadia
With loud cries of 'Hari, Hari', O.
Gods and men intermingling,
Joined in gaiety,
Filling Nabadvipa with gladness, O.

226. In the yard of Sachi's house,
All the gods
Fell prostrate in adoration, O ;
In the darkness of the eclipse,
No one noticed them,
Difficult to know are the pastimes of
Chaitanya, O.

227. Some chanted hymns of praise,
Some held the umbrella,
And some waved the whisk, O ;
In high ecstacy,
Some threw flowers,
Some danced, sang, made music, O.

228. With all His devotees
Gour Hari came
Atheists knew nothing, O ;
The sweet glory of Sri Krishna-Chaitanya
And Lord Nityananda
Sings Brindabandas.

Song (मङ्गल—पञ्चमराग)

(Burden)

229. The drums and trumpet
Auspicious triumphal measures
Discourse sweetly, O,
This day we meet Him
Who is beyond the ken of the Vedas
There is no time for delay, O.

230. The abode of the Immortals is full of joy
And auspicious tumult
With the bustle of preparation, O.
By great good has chanced
That Chaitanya
Is manifest at Nabadvipa, O.

231. There is mutual embracings
And incessant kissings,
No one feels ashamed, O,
For joy at the birth
Of the Price of Nadia
Friend and foe are joined together, O.

232. In such pleasure
The gods hie to Nabadvipa,
Hear the Name of Hari on all sides, O,
Touched by Gaur's sweetness
All are distracted and subdued,
And sing, "All glory to Chaitanya," O.

233. They see in Sachi's house
Gauranga-Sundar,
Like millions of moons in conjunction, O;
Assuming the forms of men,
Under the pretence of eclipse,
The gods chant aloud the Name of
Hari, O.

234. Served by all His consorts
Gaurchandra comes
The atheist knows nothing, O,
Sri Charitanya is the life
Of Nityananda-chand
Whose sweet glory sings
Brindabandas, O !

(To be continued.)

Here ends the second chapter entitled 'the description of the birth of Sri Gaurchandra' in Part First of Sri Chaitanya Bhagabat.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

VOL. XXV. NOVEMBER 1927, 441 Chaitanya-Era. NO. 6.

The Way to God Realization

[By Sj. Nimananda Das Adhicary B. Ag., B.T.]

FROM time immemorial investigations after truth are being made along two different lines—one the अवरोह पन्था or the way of descending where the conclusion directly follows from a cause or proposition, and the other the अधिरोह पन्था or the way of ascending where the conclusion is sought to be established by argument based on one's own experience.

In the first, deductive reasoning has been employed, and the investigation proceeds from the now inaccessible first principle to the known. In the second inductive reasoning has been employed, and the investigation proceeds from the known to the unknown. Those, who acknowledge the authority of God, have confidence in Him and His Acharyas or prophets and depend for their knowledge or *Jnan* upon His will or mercy, are the followers of the first, i.e. अवरोह पन्था. And their cult goes by the name of भक्ति or devotion. The three great religions, Hinduism, Mahamedanism and Christianity notwithstanding their differences with regard to the goal they propose to achieve, embrace भक्ति as the only means to attain the final goal.

The followers of the second, on the contrary, depend, for their knowledge, upon their own exertion. They do not acknowledge the authority of God, and very often deny it. They are called empiricists or elevationists. From so-called theists like the Karmin, the Yogin and the Jnanin down to avowed atheists

like Charvaka and Epicurus are all but elevationists. The first three, for the sake of expediency, sometimes make a display of devotion ; but that is not to be confounded with real devotion or भक्ति

Of Karma, Yoga and Jnan the last is a great argumentative philosophy. The followers of this cult seek to establish a conclusion by an inverse argument—नेति नेति. Their absolute truth is Brahma without any attribute or *guna* and *jiva*, in reality, is Brahma. They are therefore popularly known as सोऽहंवादी. This class of thinkers are present among the Mahamedans also. They aim at ai-nal-huque i.e. oneness with God and are popularly known as sufis. Although the founder of the faith was mercilessly done to death as cafir, his faith is still existent.

Their argument is briefly this—*jiva* is albeit Brahma and nothing but Brahma, and, nothing short of him. But his ignorance that he is so, is due to maya which, according to them, means not it (ma=not and ya=it). The english equivalent of this word is illusion. This illusion is twofold,—the intrinsic and the extrinsic. If a man suddenly comes on a rope and takes it for a serpent, he is under the intrinsic illusion. But when he goes to describe that it is so long so thick, so coiled, he is under the influence of the extrinsic illusion. By the first the rope is taken for a serpent ; and by the second the properties of the rope, such as the length, the thickness, the position of the rope are attributed to the illusory serpent.

Thus the first kind of illusion relates to *jiva's* own self. Under its influence the *jiva* although Brahma, cannot think as such; or, in otherwords Brahma has forgotten Himself into a *jiva*. The second kind of illusion relates to the phenomenon of the earth. Under its influence the different names and forms, the different personalities and the individualities seem to have a reality of their own, to subsist by themselves, to exist by themselves, to be real on their own account.

But just as carbon appears in charcoal as well as in diamonds, so there is one divinity that manifests itself in all these different names and forms. If we can get beyond these names and forms, if we can rise above these, we shall see that we are everything.

Now let us discuss the merit of empiricism in the matter of investigation of the truth. Let us see if our intellect can at all triumph in this business. Take our senses through which the mind receives impulses from the external objects. These impulses are interpreted in the light of the experience of the senses and not in the light of the objects themselves ; or, in other words, we interpret things not as they are but as they appear to us. So Kant, a western thinker says, 'We know nothing about the external nature ex-

cept as by the faculty of senses it is represented to us, and we take for granted the objects of our sense-perception.'

The senses are made up of five elements, and as such, they can bear witness to the elements only. Beyond that they cannot go, and, should not venture to go. The objects thus remain uninterpreted and unexplained. The thing in itself ever remains obscure to our intelligence.

Herbert Spencer, another great western thinker, comes to the very same conclusion. In his first principles 'The unknowable' he writes 'There must exist some principle which being the basis of science cannot be established by science.'

Now if this is true of a region that we see, how much more true it is of a region that we do not see and into which we have no access for the present. All reasoned-out conclusions must rest on some postulate, and to establish any such postulate with regard to the region now inaccessible, we must needs find a place in it where our intellect cannot go. Our intellect, although it has much to do in the empirical realms, is but completely helpless in the realms of metaphysics. The triumph of our intellect is thus apparent and not real. The empiricist simply founders himself against an ever impregnable region.

The Sruti rings a death-knell to all the pretensions of an empiricist when it says,

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥

which means excellent speech, intellect and vast learning in Sastras do not enable any body to realise Him. Only to him, whom He considers worthy, does He show Himself.

Now, why does not the empiricist triumph ? In the conclusions of some of the greatest western thinkers we have tried to give the reason. Now let us see what reasons our Sastras offer. We shall briefly allude to them.

Underlying all these names and forms we find *jiva* or soul or *atma*. Herein all agree. This *jiva* is a part and God Vishnu is the whole. Thus in Geeta Lord Krishna says,—

ममैवांशो जीवलोके जीवभूतः सनातनः,

which means *jivas* are my parts, and as such, they are eternal. These *jivas* are many and are very aptly compared with the sparks of fire, God Vishnu being compared with the fire itself. *Jivas*, like Vishnu, are eternal and spiritual, and, as His parts, ever existent. Vishnu is Sat-chit-ananda, and His parts possess in a proportionate degree all these attributes. The Bible and the Koran agree with the Geeta in the postdeath existence of *jivas* as seperate entities, as angels, along with God in heaven.

The greatest of all great teachers, Sri Gaur Sundar, who is Vishnu Him-

self, teaches us that jiva is *jiva* and Vishnu is Vishnu. *Jiva* can never be Vishnu nor can Vishnu forget Himself into a *jiva*. Forgetfulness is never the character of all-knowing Vishnu. Maya cannot have any influence over all-powerful Vishnu. He is above all, beyond all. He is the highest unchallangeable truth, and over the Lord of Maya.

Maya, according to Sri Gaur Sundar does not mean illusion as the Jnanis or Mayavadins understand, but is the अपर प्रकृति or the material aspect of God. This is divided into eight elements such as earth, water, fire, air, ether, mind, intellect and egotion, and is the cause of the phenomenon of this world.

Maya, although it does not enter into the composition of *jiva* which is, like Vishnu, entirely an atmic principle, does exercise influence over him when Vishnu desires it. As a result of this influence *jiva*, the real self, is made to put on two mortal garments. One of these garments is *Sukshma Sharira* or the subtle body which consists of mind, intellect and egotism, and the other, the *Sthula sharira* or the physical body which consists of the other five elements,—earth, water, fire, air and ether.

Jiva, in reality, is ever subject to his Lord Vishnu. His fundamental function is His service. But like his Lord he has a free will also. So long as he does not abuse his free will, he will ever remain conscious to his function towards his Lord. There will be no wavering, no breaking away from it. But whenever he has the misfortune to abuse it and assume the attitude of a master desiring to enjoy things for himself without rendering them unto his Lord, there is breaking away from it He then shows a mood to plunge into this world, and submits to endless torture from Mayadevi who is the presiding deity of this world. Mayadevi, at the command of Vishnu, her Lord, now wraps him up in the two mortal costumes above referred to, and casts her illusory gloom over him making him forget his real nature.

Oblivious of his true self *jiva* now identifies himself with these mortal garments or *upadhis* and designates himself at one time as a Hindu and at another time as a Mahamedan, at one time as a male and at another time as a female, at one time as a tree and at another time as a wild cat, and so on. There is no end of this false identifications. It is confined not to his own self only but is extended to all things that he sees around him. He is equally blind to the real nature of objects he sees. He accepts everything for his own enjoyment without at all referring it to Vishnu who is the undisputed Lord of all.

The apparent self that now originates from this false identification tries to obliterate the eternal line of demarcation between self and not-self, between

chit and achit, between reality and non-reality. Although in essence pure and eternal, he now comes to think that he is subject to births and deaths. But in fact the true self never dies nor is it ever born. Births and deaths belong to his mortal garments only but not to him. They are attributed to him by the apparent self. In the same way it is wrong to say that a man in a running train moves. The man in fact does not move. It is the train that moves, and its movement is attributed to him by those who are not in the train. If we get in the train we cease to say that the man moves. In the same way we shake off this false assumption as soon as we return to ourselves. With the recovery of the self the not-self vanishes and with it all worldly afflictions do so.

Now what is the thinking principle in the apparent self ? Certainly it is the material mind. It is this material mind that hankers after wealth, fame and beauty of this world. It is ever imperfect, and is always guided by motive or desire. It cannot be made perfect any more than charcoal can be made white. And why ? Because it is an offspring of Maya. And as such it cannot be expected to overcome her influence. Whoever believes in its efficacy as a spiritual weapon is deceived. Mind never aims at a spiritual triumph, and we must not attribute any to it. On the contrary, our best endeavour should be made to extricate ourselves from its dangerous clutches

Hitherto, then, we have discussed, at a sufficient length, how we do not realise God. Now we propose to discuss how we realise God. It is needless to say that as soon as we realise our divine nature as servants of God, we realise Him. Realisation of God means the same thing as realisation of self.

For this let us refer to the scriptures of the three great religions —Hinduism, Mahamedanism and Christianity and see if they offer us any clue to the solution of this most important problem.

Let us take up the Bible first and see what Jesus, the son of God, says on the subject. At one time Jesus preached saying 'Ask, and it shall be given you ; seek and ye shall find ; knock and it shall be opened unto you.' (St. Mathew). Now how shall we knock that the door of heaven shall be opened unto us ? To this he replied saying, 'All things are delivered unto me of my Father ; and no man knoweth the son but the Father, neither knoweth any man the Father save the son, and he to whomsoever the son will reveal Him.' (St. Mathew).

At another time he said 'He that receiveth me receiveth Him that sent me.' (St. Mathew) 'Whosoever therefore shall confess me before men, him will I confess also before my Father Which is in heaven.'

All these utterings clearly indicate that we are to depend, for our know-

ledge of God, upon somebody else. This somebody else must be a free man. He must be free from the bondage of Maya, otherwise how can he be expected to dispel Maya from others when he himself is subject to her Jesus has deprecated the idea of accepting leadership of such people speaking 'About the Pharisees who were offended with his teaching, he advised his disciples to neglect them saying 'Let them alone; they be blind leaders of the blind And if they blind, both shall fall into the ditch' (St. Mathew)

Now how to follow a spiritual guide? What are the qualifications that a disciple needs to follow him? Christ's utterings on this subject are clear. We shall briefly allude to a few such utterings He said,—

'The disciple is not above his master nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord.' (St. Mathew)

'If any man will come after me, let him deny himself, and take up his cross, and follow me For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.' (St. Mathew)

'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.' (St. Mathew)

From his conversation with a newcomer we may still more clearly understand what his following means. The new comer, a rich man, said unto him 'Good Master, what good thing shall I do, that I may have eternal life? He said 'You keep the commandments: * * * The man said, 'All these things have I kept from my youth up: what lack I yet? Jesus said unto him, 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.'

The disciples of Christ taught the same thing. Paul, having found the people of Athens blindly worshiping God, said 'Ye men of Athens, I perceive that in all things you are too superstitious. For as I passed by, and beheld your devotions, I found an alter with this inscription, 'To the unknown God' whom therefore ye ignorantly worship, Him declare I unto you.' (The Acts)

Jhon in his first epistle writes:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Fathe 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 lust thereof: but he who doeth the will of God abideth for ever.'

'Whosoever abideth in Him, sinneth not ; whosoever sinneth hath not seen Him, neither known Him.'

In the Koran, the principal scripture of the Mahamedans we find an echo of these utterings of Bible. We shall briefly allude to a few such utterings there of and supplement them by the teaching of some of the best and acknowledged guides of that religion.

'Jelika fadlullahe eutihe, maiasaoo. (Koran)

This means that the acquirement of this knowledge (about God) solely depends upon His kindness. He gives it to him whom He chooses.

'Mai itiullaha a rasulahu kakad faj kaojan ajima.' (Koran)

This means that he, who carries out the orders of God and follows His prophet is sure to achieve the highest good.

'Manla sekha lahu fala khuhu Saitanun.' (Muhammad's own uttering)

This means that without guide none can follow God. Hence one, who is without guide, is guided by Satan.

'ai bachha iblis o adamruey hasto,
Pachh bahar dasto na bayed dade dasto.
(Anichhun Asekin)

This means that there move (on the earth) many Satans in the disguise of men. Therefore, you must not indiscreetly select any one as your spiritual guide.

'Tabo gupto goey bedari dari,
Tujay gupte khaba kaibuye buri,
(Moulana Rome)

This means that as dream is impossible so long as you talk, so you cannot see God, so long as you are attracted towards the things of the earth.

'Latulhikum amoalukum O aoladakum as jikari—Mahe O mai iak al jalika, fowla eka humul khahirun. (Koran)

This means that your property, wife and children should not turn you away from Me. Those, whom they do so, will surely be loser.

When we refer to our own scriptures, we shall find the same statements made in a more definite and elaborate manner.

In the Geeta Lord Krishna says,

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

which means my divine maya is such as can hardly be overcome, only those, who follow Me, can overcome her.

Though we have forgotten Vishnu but He has not forgotten us. In His overflowing kindness He has disclosed to us, with the help of His prophets or acharyas, the way how to follow Him. Hence in the Mahabharat Yudhisthira, asked by Dharma in disguise of a crane, said 'महाजनो येन गतः स पन्थाः' that means that His acharyas only know Him, and, as such, the way, followed by them, is the way to reach Him.

These acharyas are angels in human form, and it is only for our guidance,

for our salvation that they at times come down to grace the earth with the dust of their feet. Hence in the Srimad Bhagabat, the Prince of all Sastras, we find a warning given to us by Vishnu Who says,—

'आचार्यं मां विजानीयान्नावमन्येत कर्हिचित्।
न मर्त्यबुद्ध्यासूयेत सर्वदेवमयो गुरुः' ॥

which means 'know not the acharyya as different from Me, never think little of him, nor grudge him as mortal in as much as he is all divinity in himself.'

Now who is this acharyya whom we shall follow and who will guide us? Answer to this question is found in Narad-pancharatra, which says,—

'महाकुलप्रसूतोऽपि सर्वयज्ञेषु दीक्षितः।
सहस्रशाखाध्यायी च न गुरुः स्यादवैष्णवः' ॥

which means, a man, be he born of a very high caste, initiated into all kinds of *yajna* or sacrifices, well learned in thousand branches of knowledge, if not a Vaishnava, cannot act as a guru or spiritual guide.

And why? Because only a Vaishnava believes in the existence of Vishnu acknowledges His authority as a supreme Lord, and, ever abides by it. Only he, and none else, propitiate Him. Vishnu, in turn, loves him most and exalts him by raising him to his former glory as His fellow and servant. Hence in Naradpancharatra Siva says to Narada 'न वैष्णवात् परो ज्ञानी', which means, there is none wiser than a Vaishnava. The worldteacher, Sri Gaur Sundar discloses the qualifications of a guru in the following words,

'किबा विप्र किबा न्यासी शूद्र केने नय।
येइ कृष्ण तत्त्ववेत्ता सेइ गुरु हय' ॥

which means, whosoever, acquainted with the mysteries of Lord Krishna, can be a spiritual guide. It does not matter whether he is a Brahmin or a Sannyasin or a Sudra.

It is by the acceptance of the lead of such Vaishnavas that an honest disciple can expect to achieve the highest good. Leadership of others, notwithstanding their pretensions, is sure to bring disappointment to the followers. The latter, when they will see that their life-long endeavour has not moved them an inch towards the goal, rather has made them recede afar off, will come to woe, and gnash their teeth to find that it is too late for them.

Now, what is the necessity for such an extraneous help? Cannot a man by his own effort regain what he has himself lost? It has been argued before that he cannot. He needs the assistance of a guide. Hence in Srimad Bhagabat we find a passage,

'अनाद्यावद्यायुक्तस्य पुरुषस्यात्मवेदनम्।
स्वतो न सम्भवेदन्यत्तत्त्वज्ञो ज्ञानदो भवेत' ॥

which means, it is not possible for a man, eternally enveloped by ignorance, to realise his self without the assistance of others who are in the know.

Who are, then, those that accept their lead and that do not? In the Padmapuran we find a passage which runs thus,

द्वौभूतसर्गौ लोकेऽस्मिन दैवआसुर एव च।
विष्णुभक्तो भवेद्दैव आसुरस्तद्विपर्ययः ॥

which means, there are always two classes of men on earth, devas and asuras. Those who worship Vishnu are devas and these who do not are asuras. The same two classes go by the names of 'the children of God' and 'the children of the devil' in Bible. The passage runs thus—

'In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother'. Chap 2. 1st epistle of John.

The children of God, the devas realise the necessity of worshipping Him and therefore go for this assistance; where as the children of devils the asuras do not want to worship Him and therefore do not go for it. To talk of such assistance before these people is simply to excite their laughter and court dishonour.

In the Srimad Bhagabat when Hiranyakashipu, who for his hatred of Vishnu, has been described as asura, brought his son Prahlad to look for his devotion to Vishnu and was about to chastise him for it, Prahlad told him

न ते विदुः स्वार्थगतिं हि विष्णु
दुराशया ये बहिरर्थमानिनः।
अन्धा यथान्धैरुपनीयमाना
स्तेपीशतन्त्र्यामुरुदाम्नि बद्धा ॥

which means, the people, who choose to be guided by the wicked and whose mind is captivated by lust after such things as wealth, fame, beauty etc. of this world, can never appreciate the service of Vishnu as being the eternal function of the soul. They, like the blind led by the blind, go astray, and in consequence, become still more tightly fastened with the ropes of Vishnu's Maya.

Hence bhakti or devotion is the only way to God realisation. Besides this there is no other way open unto jivas thus entangled in the snares of Maya. The so-called ways—karma, yoga, jnan and such others are but few traps with fascinating baits thereon, whereby maya wants to tighten her terrible grip on those, who are unfortunate enough to be allured by them. Hence Sri Gaur Sundar says,

कृष्णभक्ति हय अभिधेय प्रधान।
भक्तिमुख निरीक्षक कर्म्म योग ज्ञान ॥
एइ सब साधनेर अति तुच्छ फल।
कृष्णभक्ति बिना ताहा दिते नारे बल ॥

Sri Chaitanya Charitamrita

which means that Krishna bhakti or devotion to Krishna isthe only means where-by God-ralisation is possible. The fruits that karma, yoga and jnan yield are but very trifling and even these they are not capable to yield independently without the co-operation of bhakti.

Bhakti or service of God, as has been said before, is the fundamental function of jiva, and he is glorified only when he regains the service which he has lost through his own fault..

Hence he must begin with service hereon earth, and the service during his sojourn will lead him, at its close, to His service in Baikuntha, his permanent abode, where he will reside through eternity as His associate and servant in form of an angel.

During his terestrial existence *jiva* cannot directly serve God. But neverthe less his whole hearted and sincere service rendered unto representative or guru on earth will hasten his goal by enabling him to overcome the influence of maya, and he will even while on earth, enjoy the pleasure of serving Him in Baikuntha, or in otherwords, he will bring down the transcendental kingdom on earth. Hence Sri Gaur Sundar says,

ताते कृष्ण भजे करे गुरुर सेवन।
मायाजाल छुटे पाय कृष्णेर चरण॥

which means that if *jiva*, hereon earth, becomes devoted to Krishna and serves guru, the spiritual guide, he will be able to cut through the snares of maya and regain His service.

This guru must evidently be a true phrophet or a representative of God, otherwise the service rendered unto a false prophet or guru will defeat its purpose. The present world is full of these false prophets and we must beware of them lest we shall fall into their trap and lose everything.

In conclusion, we are very sanguine to note that the marvellous agreement of the statements made on this subject by the great teachers appearing on earth at different times and places, and, their solemn confirmation by the holy deeds of the subsequent leaders or gurus, have left us no shade of doubt with regard to the efficiency of bhakti as the way to God realisation, and have enforced us to think that while going by it, we are not embarking ourselves upon uncertainty, and, God blessing us, we are sure to veer our barks of life, under the instruction of our pilot, the guru, dash all shoals of errors and difficulties, into the heaven of truth and delight.

Om Hari Om

The Holy Name

[*Continued from page 110 of part 5.*]

THE offence against the holy Name according to the Padma purana is tenfold, viz.—(1) Scandalizing *sadhus* augments one's offence against the Name, because the Lord's Name (Sri Krishna) cannot brook the slander of those *sadhus* who always take the holy Name and preach the glory of the Name to the world. So calumny of *sadhus* is a grave offence against the holy Name ; (2) those who think that Vishnu is quite different from His Name, Form, Qualities and Actions ; or those who consider the gods such as Shiva etc. as rivals,that is independent of, or identical with, the Supreme Lord Vishnu, commit an offence against the holy Name ; (3) those who consider that Sri Gurudeva who possesses the true knowledge of the Name is a being of this world and find fault with him in the belief that he is an erring mortal, thereby commit offence against the holy Name ; (4) denouncing the Vedas and the Vaishnava (सात्वत) Puranas is an offence against the holy Name ; (5) to think that the glorification of the Name of Hari is exaggeration of praise is an offence against the holy Name ; (6) it is an offence against the Name to think that the Names of Godhead Himself are fictitious, unreal and imaginary ; (7) it is an offence against the holy Name to commit sinful acts fortified by the belief that the taking of the Name will destroy those sins and such offence cannot certainly be expiated by such practices as abstinence, strict observance of rituals, meditation, contemplation, penances and austerities, artificial *yogic* processes etc. etc ; (8) out of ignorance or perversity to consider the taking of the Name which is spiritual as equal or similar to non-spiritual good works such as performance of moral duties, vowed observances, renunciation or sacrifices (होमादि) etc., is an offence against the holy Name ; (9) imparting religious instruction to persons who are atheistical or are opposed to listening to the Name, is an offence against the blessed holy Name ; (10) finally he who after having listened to the marvellous power and glory of the holy Name, being engrossed in selfish worldly enjoyments and identifying the soul with the physical or mental body does not evince regard or liking for hearing or taking the holy Name, also commits offence against the holy Name of Krishna.

It has already been stated that Sriman Mahaprabhu instructs the fallen *jivas* to follow the method of "तृणादपि सुनीच" etc. (see *ante*) for attaining the

eligibility of chanting the holy Name of Krishna. Those who have taken shelter at the holy feet of Sri Chaitanya and Nityananda (Sri Chaitanya's Associated Counterpart) and have accepted them as their Lords, shed tears out of love for Krishna on sincerely taking the pure Name in accordance with the above-mentioned *sloka* 'तृणादपि' etc. We have stated just now that those who commit offence against the holy Name, fail to obtain the favour of Sri Krishna. But Sri Gauranga and Nityananda favour even offenders. An offender by taking the holy Name never obtains the love of Krishna, his final object. Those who follow Sri Gauranga and Nityananda as their Lords by constantly taking Their Names during the period of offence, attain the fruit of the holy Name after being thereby liberated from the sinful state. The truth underlying the above is that the offending novice betakes himself to the holy feet of Sri Gauranga and Nityananda for becoming fit to serve Krishna by getting rid of his ignorance (अविद्या) *viz.* forgetfulness of his real nature (स्वरूपभ्रम) ; also the holy Name of Krishna, which can only be taken by those who have realised their true self, are free from all offence and are ever engaged in serving Krishna, being chanted by a novice full of offence, never yields its fruit *viz.* the love of Krishna. For this reason the worship of Sri Gauranga and Nityananda is more important and essential for the *jiva* in the fallen state than the worship of Krishna which is possible only in the free state. The novice is sure to commit offence due to want of spiritual training if he takes the holy Name like one liberated. But in worshipping Sri Gauranga and Nityananda, the two world-teachers, if one betakes himself to Their holy feet even in the sinful state but without the pretence of being free, him Sri Gauranga and Nityananda enable to realise Their own Form(Krishna) and His Manifestation (Baladeva) by freeing him from Ignorance (अविद्या) whereby the *jiva* attains the knowledge of his ownself and of the relation that subsists between Sri Gauranga-Nityananda and himself (स्वरूपज्ञान).

To sum up, the knowledge of the relationship between Krishna and the *jiva* constitutes the first stage in spiritual endeavour. Sri Krishna is the Supreme Lord, ever-existent, spiritual and full of all transcendental bliss. All *jivas* are His eternal servants. They are also, in their real nature, beings that are ever-existent, spiritual and full of transcendental bliss. But fallen *jivas* are ignorant of their real nature and are given to selfish enjoyment of material pleasures. For their deliverance from the clutches of the illusory power, the holy Name has appeared in this world. The holy Name of Sri Krishna being spiritual, is identical with Sri Krishna Himself. The chanting of the holy Name with the knowledge of rela-

tionship is the only form of the service of Krishna that is available to fallen *jivas* and by its means they are enabled to attain the only object of their existence *viz.* the love of Krishna. It will thus appear that relationship with Krishna (सम्बन्ध) enabling us to serve Krishna by chanting His holy Name (अभिधेय) leading to love of Krishna (प्रयोजन), constitutes the basis of the whole field of our spiritual endeavour. The *jiva* is the eternal servant of Sri Krishna. The fallen *jiva* who is ignorant of this relationship, after being delivered from ignorance, takes the Name of Sri Krishna whereby he is enabled to attain the only object of his existence *viz.* the love of Sri Krishna (प्रेमा). Therefore, selfknowledge is relationship (सम्बन्ध), taking the holy Name is the means (अभिधेय), and love of Krishna (प्रेमा) is the object of our endeavours (प्रयोजन).

The holy Name appearing in the heart dances on the lips of one who listens constantly and with undivided attention to the glories of the holy Name embodying the above-mentioned relationship, method and object of endeavour from the lips of a spiritual preceptor. The object of the Vedanta is to acquaint us with the knowledge of the only Reality, or, in other words, the Source, the One containing and pervading all decimal parts. Inside this *Unit* are disposed in their due proportion and respective positions the positive or negative relations of the component decimal parts. The devotee is related to the object of his worship by means of the quality of his devotion. In cases where the devotion is lax there is proportional substitution of the worship of part for the worship of the whole. The severence of relationship with the enveloping object of worship of the dependant decimal power due to laxity of the devotional instinct, is forgetfulness of self or aversion to the service of Hari. Hence the ineligibility of those for the study of the Brahmasutra who, proud of their knowledge of the Scriptures, refuse to betake themselves to the holy feet of the spiritual preceptor. Those who are devoid of the quality of devotion to God and engrossed in non-spiritual objects in their endeavour to find out the object of worship do not follow the spiritual preceptor who has dedicated himself to the service of God. Discipleship is necessary because the fallen *jivas* are ignorant of God Whose holy feet the Vedas are ever engaged in serving. The possessor of merely phenomenal knowledge is, indeed, ignorant of the Being to know Whom is the object of the Vedanta. The so-called truth which presents itself to those who are deluded by empiricism, is dependent on external perception and belongs to the sphere of nescience (अपरा विद्या).

Those that are not eligible for taking the holy Name, being devoid of the

conviction that the holy Name is identical with the Bearer of the Name, tend to become illusionist-Vedantists (मायावादी वैदान्तिक). They are really very foolish from the spiritual point of view. This foolishness or neutralisationism is due to the study of the Vedanta by the inductive method.

Ignorant psilanthropists (सहजिया), vain of their pseudo-Vaishnavism, affect to regard the Vedanta as the hunting-ground of the pure monists who are worshippers of the Ego; but the Vedanta is really the exclusive sphere of the transcendental devotees of Hari. The Vedantist dissertations from the pens of the Vaishnava Acharyyas of the four schools in conformity with the Srimad Bhagabat, the commentary of the Brahmasutra, are not to be discarded as evil company. This simple proposition is not grasped by the psilanthropists. As the result of this they are doomed to perdition by imagining the unalloyed devotion of really pure Vaishnavas and Vaishnava Acharyyas to be perverted or in other words, adulterated with pantheistic knowledge (ज्ञान)or fruitive and remunerative actions (कर्म्म), with the result that they themselves degenerate into illusionists missing the worship of Vishnu. By the empiric knowledge of the Vedanta the significance of repeating Krishna-mantra is not realised. Those who happen to be bewitched by empiric knowledge are also inextricably bound to the phenomenal world. The cross-threads of enjoyer and object of enjoyment being enabled to bind them to this world prevent them from restraining their thoughts of external objects.

When the *jiva* attains transcendental knowledge then only being freed from every nonspiritual pre-occupation he employs himself in serving transcendental God. The service of God is the only method as well as the object of the renunciation of the activities of the external world. Being freed from the knowledge of the external, enjoyable, material world by the gradual realisation of the transcendental, due to constant repetition of the *mantra* to oneself, the object of worship is realised in the spiritually enlightened heart of the devotee by dint of the latter's loving service under the lead of any one of the five kinds of attachment to Krishna in conjunction with excitants, (उद्दीपन) Such activity is not mere enjoyment of the twin external cases. As soon as the person chanting holy Name is really established in the realised state of transcendental knowledge *viz.* that the holy Name and its Possessor are identical, he attains the direct service of Krishna. There is then no strict necessity of using the grammatical dative in his prayers. The Absolute Reality itself which is the object of his address then becomes directly manifest in the spiritually enlightened heart. Then the eligibility of serving God unhampered by means

of the vocative is attained. All the *Shastras* and all the *mantras* embodying the transcendental knowledge, by freeing the *jiva* in every way, employ him in this direct service of Krishna. The study, teaching and discussion of Srimad Bhagabat etc., as steps leading to the worship of the holy Name according to the statement of Sri Vyasadeva *viz.* "लोकस्याजानतो विद्वांश्चक्रे सात्वत संहितां", end in the realisation of the significance of the service of the holy Name. The transcendental knowledge obtained from Sri Gurudeva is nothing but this —that the holy Name and its Possessor are identical and capable of being known only by those who are free from wordly endeavours. I am ignorant of my relationship with God before I have betaken myself to the holy feet of Sri Gurudeva ; but since when I decide to serve him I am increasingly enabled to realise the difference between the free and the fallen states. Krishna's Name has not been used in this connection to signify either the dim perception of the Name or offence against the holy Name.

In the three *Yugas* of *Satya*, *Treta* and *Dvapara*, the scriptural method was held in due estimation; but with the advent of *Kali* un-canonical or the rationalistic method (तर्कपन्था) has come to prevail. The rise of the rationalistic mode is due to the predominance of empiric, inductive or purely *ascending* knowledge breeding doubt regarding the *descent* of the Absolute Reality. This ascending method is opposed to that of the scriptures. Krishna's Name being unlimited and spiritual is absolutely identical with the spiritual Reality viz. Sri Krishna Himself. The holy Name and its Possessor being identical, the Absolute Holy Name, like the Absolute Reality Krishna Himself, is also the eternal, pure, indivisible, free embodiment of spiritual bliss and the transcendental philosopher's stone (चिन्तामणि). As distinct from those worldly names that are other than Krishna, the holy Name is Sri Krishna Himself. The rationalistic thinker is thus barred from all access to it. It is only by serving the holy Name that the functions of the twin gross and subtle cases are ended. For this reason, during the prevalence of the rationalistic method all limited methods find themselves thwarted by rationalism. But the holy Name is the Absolute Reality that lies beyond the scope of rationalism. The Name of the unlimited Reality being alone capable of freeing the *jiva* from the clutches of the mental function which is given to speculations of material enjoyment, is the essence of all the *mantras*. The name, form, quality, existence and function of material objects are the subjects of rationalistic thought, but the unlimited Reality is not so. The Name, Form, Quality, the Characteristic traits of Servitors and Activities of the Absolute Name are sphered in the re-

gion of absolute, indivisible knowledge. The Illusionists (मायावादी) fall into the error of dualism by postulating difference between the Name, Form and Quality of the Absolute Reality. It is for this reason that their Acharyya has sought to rescue them from empiricism by such basic assertions as—'the spirit alone existed in the beginning' (सदेव सौम्येदमग्र आसीत्), 'everything in this world is Brahman' (सर्वं खल्विदं ब्रह्म) etc. Without taking *Refuge* at the feet of the holy Name and by offending against the Name it is never possible to be freed from materialistic rationalism wedded to selfish worldly enjoyment.

The position set forth above is thus expressed in the Sri Chaitanya Charitamrita—*

"By Krishna-mantra freedom from worldly affinities will be gained—by Krishna's Name the holy feet of Sri Krishna will be attained." The process is thus explained by Sri Jiva Goswami in his *Kramasandarbha*—"प्रथमं नाम्नः श्रवणमन्तःकरण शुद्धयर्थमपेक्ष्यमिति" etc. The passage may be rendered thus—'For the purification of the heart it is necessary first of all to listen to the chanting of the holy Name. After the heart has been purified by listening to the holy Name the fitness for the manifestation of the holy Form (श्रीरूप) is attained on hearing recital of Scriptural accounts of the holy Form. After the full appearance of the holy-Form the holy Qualities (श्रीगुण) manifest themselves. After the appearance of the holy Qualities, due to the characteristic traits of Servitors, the knowledge of the distinctive and perfect identification of the devotee arises. Subsequent to this, after the full manifestation of the Name, Form, Quality, Servitor has taken place, the transcendental activity (लीला) of God manifests itself. For this purpose this account of the successive stages in spiritual endeavour is written. In the matter of *kirtana* and *smarana* (recollection) also this sequence holds good. This hearing of the holy Name, if it is obtained from the holy lips of a spiritual preceptor (सद्गुरु), gives the highest happiness to devotees ; if it be otherwise it is sure to be productive of evil."

When Sri Gurudeva chants the holy Name the Name chanted by him enters the ear of the disciple. In obedience to Sri Gurudeva, and placing the holy Name with reverence in the heart, the disciple adores it by the method of repetition (जप). The holy Name being thus worshipped, manifesting its activity of self-exercised power, confers on the worshipper (कीर्त्तनकारी) the capacity of chanting the Name. On the attainment of this stage the devotee is able to convert the world to discipleship by chanting the holy Name. The world,

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*"कृष्णमन्त्र हइते ह'बे संसार मोचन ।
कृष्ण नाम हइते पा'बे कृष्णेर चरण ॥"
—(चै: च: आदि ७।७३)

ruled by the power of the *kirtan* of the Name, begins to repeat Krishna's Name. By such repetition the methods of adoration of the holy Name manifest themselves in one who thus repeats the Name in the forms of laughter, crying, dancing and singing. The holy Name and Sri Krishna being identical, by the power of repetition of the Name, the instinct of the service of the Absolute Reality, Sri Krishna is, aroused—this being known as '*bhava*'. Those in whom '*bhava*' has been aroused are no longer enthralled by the bonds of ignorance and are not sinful. They are imbued with attachment for Krishna, and therefore, taste the elixir of bliss that is produced in conjunction with the four-fold ingredients (सामग्री). The concentrated state of '*bhava*' is love of Krishna (प्रेमा).

Thakur Haridas

(Continued from P. 103, October 1927.)

UP till then the purpose of *samkirtan* was unknown to the generality of people of this world. It was by the agency of Thakur Haridas that God manifested to the world the holy mystery of the *samkirtan*. At the time of his residence at Fulia, Haridas made known to the people the *kirtan* of Hari or the taking of the Name of Hari with a loud voice. This at once produced a most peculiar up-heaval in the world that was averse to Hari. Many among the people were of opinion that all the objects of human life were gained by being simply born in a Brahman family as the result of meritorious deeds, and that, therefore, the *kirtan* of Hari was superfluous. They held that only such a person who was a Brahman by birth, —and no one of those who were born in any other caste even though such a person might really be a Brahman in the true sense, that is to say might be *spiritually enlightened*,—was *fit* to perform the *kirtan* of Hari ;—and considered as opposed to the injunction of the holy scriptures the chanting of the Name of Hari, or seeing the holy Image of Hari, during the four months of His rest ;—also that it was against the scriptures to sing the *kirtan* of Hari on any but Hari's day i.e. the eleventh day of each fortnight ;—that famines and other natural calamities visited the earth owing to the wrath of God being aroused by the *kirtan* of Hari chanted at improper times by ineligible persons ! While these controversies were in full swing, without paying any heed to such disputations, Haridas was engaged in

doing good to the world by his performance of the *kirtan* of Hari. Sri Chaitanyadeva, Divine Love Himself, had not yet appeared in the world and showered the blessing of transcendental love on the parched hearts of the peoples of India when Haridas was manifesting such kindness to *jiva*, in utter disregard of the bitter protests of those who were averse to the service of God.

Sri Thakur Haridas, having now the devoted support of Prabhu Advaita, was busily occupied in organising the *kirtan* of Krishna at Fulia, Santipur, Nadia and the other towns On the night when Sri Gour Sundar was born, Thakur Haridas in the company of Sri Advaita, in the latter's Santipur house, danced, in ecstasy of *kirtan* at the advent of the Most Loving Lord, through the early part of that Falgun evening. Another day he accepted the dishes offered at funeral by Sri Advaita in vindication of the ideal of the true Brahman. Sri Advaita Prabhu, truly and profoundly learned in the *smriti sastras,* fully aware of the fact that there did not really exist in the *kali* age such pure Brahmans to whom one could offer the dedicated food at the social dinner, on the occasion of the performance of the last rites of his departed father, instead of giving those dishes as was the custom recommended by the *smritis* to tiny figures of Brahmans made of *Kusa* grass, most appropriately and successfully accomplished the feeding of Brahmans by offering the dishes to Sri Thakur Haridas. The offering by Sri Prabhu Advaita of the dishes of the *prasadam* of the Lord of sacrifices to prabhu Haridas on whose pure lips danced every night and day three *lacs* of the unalloyed Name of Hari in recognition of him as a true, *spiritually enlightened*, Brahman, undoubtedly constitutes one of the very highest precedents that have always been followed by the later devotees of the holy feet of Sri Chaitanya. It is a conclusive proof of the spiritual life led by the Vaishnavas that, without subscribing to the creed of those who put their trust in the efficacy of materialistic rites in conformity with their spiritual faith as the most essential part of their funeral observances, they always worship the *pitris* with the *prasadam* of Hari and please the *spiritually enlightened* Brahmans. Sri Advaita Prabhu daily offered the alms of the *prasadam* of Hari to Haridas with the remark 'by your acceptance of this food *crores* of Brahmans are fed.'

It was during the period of his residence at Fulia that one moon-lit night Maya devi herself, whose womb is the pot of this universe, the great mother of the world, appeared before Haridas as he was engaged in the performance of *samkirtan*. The place was illumi-

nated by her extraordinary beauty, all sides were filled with the sweet perfume of the most exquisite scents and the ear was thrilled by the tinkling sound of the rarest ornaments. The holy Thakur was at the time completely under the spell of the bliss of the Name of Krishna. Mayadevi coming up to the Thakur said, "You are the friend of the world. You have beauty and every good quality, I ardently long for the favour of your intimacy. It is never the nature of the good to reject any one." At these dissembling words of Mayadevi the heart and senses of the profoundly reserved and un-impressionable Haridas, instead of being disturbed, became all the more absorbed in the *samkirtan* of the holy Name. He told Devi, "I hold the *samkirtan* of the alloted number of the Name as the great sacrifice; and, as sacrificing Brahman at the *yajna* of the Name, I have to take daily the full number of the Name. I am, therefore, unable to take up any other work till the full number is completed. Be seated at the door-step and listen to my *kirtan*. Your object will be fulfilled after you have listened to the end." Continuing to sing the *kirtan* Thakur Haridas passed successively the three divisions of the night and the approaching hours of dawn and at last beheld the sun rise in the morning. Mayadevi still waited for the return of another night. In this way, waiting on the Thakur's favour through the three divisions of three successive nights, having failed to delude Thakur Haridas, she at last announced herself to him. Devi said, "You are a great devotee of God. By seeing you and listening to your *kirtan* of Krishna my purified mind is eager to take the Name of Krishna. I beseech your favour. Instruct me regarding Krishna." And, then, making her obeisance to him, she continued, "I am Maya. I came to test you. I succeeded in deluding all *jivas*, even Brahma, with the single exception of yourself whom alone I have failed to bewitch. The Name of Rama I obtained formerly from Siva. By associating with you I feel impelled to take the Name of Krishna." Haridas, thereupon, bade her sing the *samkirtan* of Krishna. No one need be surprised that Mayadevi herself made love to one whom she recognised as superior to all her seductions.

(To be continued)

Sree Sree Chaitanya Bhagabat

(Continued from P. 115, October 1927.)

CHAPTER III.

Summary :—In this chapter are described the appearance of Sriman Mahaprabhu after the previous manifestation of the *samkirtan* of Hari under the guise of eclipse, the examination of the conjuncture of the stars at the birth of Bisvambhar in the form of Infant, the rejoicings at Misra's house and the glories of the birth-*tithis* of Vishnu and Vaishnavas.

The advent of the Lord was preceded by an eclipse of the moon on which occasion all the people in accordance with old custom bathe in the Ganges chanting aloud, all the time the eclipse lasts, the Name of Hari. This manifestation of *samkirtan* by all the people of Nadia was the fitting prelude to the birth of the Lord Himself. Sachi and Jagannath were overwhelmed by the un-rivalled beauty of the child. The great astrologer Nilambar Chakravarti discovered the signs of the Sovereign paramount on examining the planetary conjunctions at the Lord's birth. His finding was corroborated by a Brahman-seer who accidentaly turned up and declared that the child is Narayana Himself, the Saviour of the world and the Establisher of all religion. He said further that the child will be a unique preacher of the religion, will bestow on all without distinction that religion which is coveted by Siva, Suka, Narada and those like them, will shower His mercy on all jivas, will be loved and revered by the whole world, and of other transcendental qualities of the Boy. The Brahman also announced that the Boy, like the *yuga*—Incarnation of Vishnu, will declare the Divine Dispensation for the *kali* age and will win the reverence of Yavanas whose minds will be softened towards Him. The chapter closes with a graphic description of the merriments in the Misra's house and all over Nabadvipa at the birth of the Lord and a short discourse on the edifying effects of the observance of the birth-*tithis* of Vishnu and Vaishnavas.

Burden of Song (एकपदी)

1 The jewels of the treasure of love on sale !
Behold the fair of Gorachand !

2 Thus the Lord appeared,
Manifesting previously the *Samkirtan* of Hari.

3 The people seeing the eclipse ran in all directions,
And, shouting 'Hari' all hastened to bathe in the Ganges.

4 Whose mouths had never, in all their lives, uttered once the name of Hari,
Having first bathed in the Ganges, shouted out incessantly the name of Hari.

5 There arose a perpetual chant of Hari filling the ten directions
As the best of the twice-born appearing smiled.

6 Sachi and Jagannath beholding their Son's sweet face
Looked as it were the very image of joy.

7 What was necessary to do on such occasion occurred to no one,—
The ladies in their perplexity jubilantly shouted "Victory be Thine"!

8 All the relatives presently arrived in great hurry,
Jagannath's house was filled with joy.

9 Sachi's father, Nilambar Chakravarty,
A renowned Brahman, found all conjunctions of the stars presaged wonderful future for the child.

10 All conjunctures pointed to sovereignty ;
And Chakravarty also marvelled at the beauty of the Boy.

11 "A Brahman will be king in Gauda", so ran the prophecy,
Said the Brahman,"If this be he, we shall know."

12 The Brahman, a great astrologer, in the hearing of all,
Bluntly spoke out the indications of the stars.

13 "By the conjunctures the greatness of the Boy
Appears as that of sovereign paramount ;—
indeed, I find no words to describe Him.

14 "In learning He will surpass Brihaspati,
And, with little effort, will possess all good qualities."

15 And on the spot, in the form of a Brahman, a Seer
Thus declared the future of the Lord —

16 The Brahman said, "This child is Narayan Himself ;
He will establish all religion ;

17 "He will spread the religion as it was never spread before ;
This Child will deliver the whole world.

18 "That which is at all time desired by Brahma, Siva, Suka,
All will obtain from Him.

19 "At sight of Him every one will attain
Kindness for all beings, indifference to pleasure and pain ; Him all the world will love.

20 "Not to mention all, even Yavanas, who are the foes of Vishnu,
Will serve the feet of this child.

21 "In all the endless worlds His praise will be sung,
All, even the Brahmans, will prostrate themselves before this Child.

22 "He is the body itself of the Bhagabata religion,
Patient, and loyal to the gods and Brahmans toward preceptor and parents ;

23 "Like unto the manifestation of Vishnu, persuading all to religion,
Will be all the doing of this Child.

24 "The auspicious indications that the starry combinations disclose of Him
Who has power to fully explain ?

25 "Supremely blest art Thou, great Misra, and most fortunate,
My obeisance to thee whose son is this Child.

26 "What rare fortune is mine to have calculated such horoscope !
His Name will be Sri Bisvambhar.

27 "People will call Him 'Navadvipachandra ;
Know this Boy as the Embodiment of transcendental and un-alloyed joy."

28 Lest the news introduce a jarring note of sadness
The Lord's renunciation was left unsaid.

29 Jagannath Misra having learnt the future of his son,
Overpowered with joy, bethought of some suitable gift for the Brahman ;

30 But there was *nothing* that he might give away, being utterly poor ; and yet, for very joy,
Clasping the feet of the Brahman the good Misra burst into tears and sobbed aloud.

31 That Brahman also wept holding the feet of Jagannath ;
And all the assembled people in deep ecstasy cried 'Hari, Hari'.

32 Listening to the Divine horoscope all kinsfolk,
As an auspicious act, sang aloud the glories foretold of the Child ;

33 The musicians arriving just at that moment
Made a great concert with *mridanga*, *sanai* and flute.

34 The consorts of the gods could not be distinguished from the wives of men,
And the gods and men got mixed up with one another.

35 The mother of the gods herself taking corn and a few blades of *durba* in her right hand,
Placed them on the Lord's head and smiling said 'Live Thou for ever !'

36 "May Thou be eternally manifest in the word", she meant
It was this that made her smile in uttering the formula of benediction.

37 Sachidevi noticed the presence of ladies of wondrous beauty,
But no one durst accost them.

38 The goddesses took the dust of Sachi's feet, for excess of joy,
But Sachi, found no words to greet them.

39 The joy that manifested itself in Jagannath's house
Even Ananta himself fails to describe in the Veda.

40 All the people witnessed it in Sachi's house and over all Nadia,
No words can express the joy that prevailed;

41 In the streets, in every house, on the bank of the Ganges,
All the people incessantly chanted the Name of Hari.

42 Thus the Lord's birth occurring at night during the eclipse,
Was observed with highest festivities but no one could know!

43 The festival of the birth of Chaitanya falls on the full-moon eve of the month of Falgun,
To the *tithi* everyone, even Brahma himself, pays adoration.

44 Verily, the holiest of *tithis* is devotion's own pureself.
When the Prince of all Brahmanas appeared in the world.

45 Nityananda was born on the thirteenth day of the bright fortnight of Magh,
Gaurchandra appeared on the full-moon eve of Falgun.

46 Auspicious for all undertakings are these two holy *tithis*,
Into these two merge every propitious conjunction of the stars.

47 For this reason if these two *tithis* are honoured
Devotion to Krishna is produced, the bondage of ignorance ends.

48 The sanctity that belongs to the *tithi* of the advent of the Lord Himself,
Attaches in equal measure to the birth-day of a Vaishnava.

49 Who listens to this account of the appearance of Gaur chandra
Is never afflicted with sorrow in life or death.

50 Listening to the story of Chaitanya yields the fruit of devotion,
And companionship of Chaitanya at every successive birth.

51 This story of the first part is most pleasing to hear
Wherein is narrated the advent of Gaur-chandra.

52 There is no interval of these Divine pastimes,
The Veda only tells of their manifestation and disappearance.

53 I find neither begining nor end of Chaitanya's Story,
By His grace I write what He makes me say.

54 My obeisance at the feet of Gaur-chandra with His devotees,
May I commit no offence through this.

55 Sri Krishna-Chaitanya, the life of Nityananda-chand,
At Whose twin feet sings Brindabandas.

(To be continued.)

Here ends Chapter Third entitled 'the narrative, of the calculation of the horoscope of Sri Gaur-chandra in Part First of the Sri Chaitanya Bhagabat.

Taking Refuge in God (श्रीशरणागति)

(Continued from the 114th page, October 1927)

[VIII]

1. With a mind so evil,
In the midst of this world,
Forsaken as I lay,
Thy Own servant,
A superior person,
Thou didst send.

2. Pitying me,
Fallen as I was,
He came to me and said,—
'Thou seem'st humble,
Listen to good words
That will cheer thy heart.

3. 'To deliver Thee
Sri Krishna Chaitanya
Has appeared in Navadwipa ;
Many another like thyself,
As humble and as base,
He has conducted safely across
the sea of the world.

4. 'The promise of the Vedas
To fulfill,
The Son of Brahman, of golden colour,
Bearing the Name of Mahaprabhu,
Fills with ecstasy Nadia
In company of the super-ascetic, His brother.

5. 'The Supreme Lord Chaitanya,
Who is no other than the Son of Nanda,
By the free gift of His Own Name,
Has wrought the deliverance of the world,
Go thou also
And receive thy salvation.'

6. 'Hearing those words
I have come, O Lord,
For the shelter of Thy feet,'
Bhakti-vinode,
Crying out in grief,
Narrates the story of himself.

(To be continued.)

Propaganda Topics

(Communicated)

THIS year has been a very glorious one for the people of the United Provinces. More than four hundred years have elapsed since the soil of this ancient province was sanctified by the touch of the holy feet fo Sriman Mahaprabhu Chaitanya Deva when He passed through that part of India on His ever memorable journey to Sri Brindaban. Now, after so many years has the country been again blessed by the kind visit of His Associated-Counterpart,—the great Paramhansa Bhakti Siddhanta Saraswati Goswami Maharaj. Yes, blessed must be the land through which the *Bhakta* passes and twice blessed are the people who have the opportunity to see him do so. It is undoubtedly a special privilege to have the happy occasion of hearing the words of a *Suddha Bhakta* and it is given to the lot of a selected few to be able to follow the words. The good fortune of these choicest few is surely to be envied.

Benares :—With more than one hundred disciples and his beloved counterpart Sripad Kunja Behari Vidyabhusan the Paramhansa Maharaj visited Benares in the middle of Aswin. Every nook and corner of that ancient town began to be vibrated with the auspicious sound of Mridanga and Hari-Kirtan for fifteen days continually. Lectures were daily delivered at the famous Dasaswamedh Ghat where thousands of eager people, both local and visitors coming from different provinces of India, completely overcrowded the whole of the extensive space from top to the water-edge and drank deep from the nectar-flow of Hari kirtan coming out from the holy lips of *Suddha Bhaktas*. It was really a rare sight to witness how innumerable persons, young and old, ladies and gentlemen, dressed in different styles and costumes would gather together and listen spell-bound to the most enlightening delineations of Suddha Bhakti. The exquisite elucidations of the abstruse questions of philosophy, in perfect harmony with all the Sastras, bythe editor of the Gaudiya, were listened with great profit by many ; and the very charming speeches of the eloquent Srimad Swami Bhakti Hriday Ban was highly inspiring to everyone present.

In the Sanatan Gaudiya Math would Srila Paramhansa Goswami Maharaj explain every evening those famous chapters of Sri Chaitanya Charitamrita called *Sanatan-Siksha* to hundreds of audience overwhelmed with awe and admiration. These chapters contain the most intricate philosophy and intention of *Suddha Bhakta* in all those dissertations was explicitly interpreted to a letter by His Holiness in a variety of unique ways possible only from direct realisation of Truth.

Then came the memorable day, the 2nd of October, when the charming holy Images of Sriman Mahaprabhu and of Giridharigandharbica were for the first time installed at Benares in the Sanatan Gaudiya Math with a solemn ceremony amidst shouts of cheer from the attending people with whom the whole of the Math premises was fully packed up. All were sumptuously treated to Mahaprosad. On the 9th October a special meeting of the leading elites of the town was held in the Math yard. Srila Paramhansa Maharaj delivered a long lecture dwelling on the superiority of the teachings of Mahaprabhu. Some respectable citizens kindly formed themselves in a body to devise ways and means for translating all the treatises on Gaudiya Vaishnavism in Hindi and for preaching the teachings of Mahaprabhu throughout the United Provinces.

Cawnpore :—After two full weeks the whole party of the disciples at Benares, was divided into two batches,—one comprising fifteen heads started for Cawnpore with the Paramhansa Goswami Maharaj, and the other, with the rest, proceeded to Brindaban to perform the annual celebrations there in the Sri Krishna-Chaitanya Math. The former party was most cordially received at Cawnpore by Sripad Adhokshaja Das Adhicary who is a high Government official there.* Words fail to express adequately the whole-hearted hospitality rendered by Adhokshaja Probhu and his ever increasing eagerness to serve his Sri Gurudeva and his associates. Here many respectable people came to have a *darshan* of Srila Paramhansa Goswami Maharaj from morning till late at night.

Among the visitors there were also some sceptics and some pedants who wanted to make a parade of their knowledge of rationalistic philosophy but very soon their shallow knowledge was clearly exposed and their weak arguments dashed to pieces against the sound and invincible reasoning of *srouta pantha*. The Paramhansha Goswami Maharaj convinced all his visitors of the unquestionable superiority of Nambhajan to all other means of God-realisation. On the 14th October the Goswami Maharaj with a party of his disciples started for Jaipur ; while Swamiji Srimad Bhakti Sarvaswa Giri and Srijut Jadunandan Das Adhicary, B. A. remained at Cawnpore for more than a week and throughout the large commercial city of Cawnpore preached both in Hindi and in English the teachings of Sri Chaitanya Mahaparbhu on the cult of *Suddha Bhakti*. The whole city was on a stir and the people were struck with admiration to hear for the first time the lofty teachings of Sri Gour-Sundar from the lips of erudite and eloquent preachers.

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*Adhokshaja Prabha's specious house is situated on the Mall Road just opposite to the Memorial Garden.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

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Psilanthropism (प्राकृत सहजियावाद)

THIS limited, changeable, phenomenal wordl is the perverted reflection of the absolute, perfect and eternal region which is the abode of God. The evidence of the scriptures clearly declares the above to be the nature of the difference between the spiritual and material worlds. In as much as this material world is the reflected image of the absolute Reality it mimics, in a most perverted manner, the beauty of the original. Its beauty, however, is more false and useless even than that of the mirage and is no less fatal to the unwary who put their trust in it. The reality of the reflected image, as reflected image, need not be denied. But at the same time it is necessary not to overlook the fact that the reflected image is only the shadow of the real substance and may be called unreal in comparison with the latter; especially as the shadow has no independent existence of its own. In fact the shadow has neither the permanence nor the reality of the original. By no amount of sophistry the image can be considered to be identical with the object itself and be made to serve the purpose of the latter. The image of an automobile cannot be used as a conveyance. Children, indeed, are liable to be deluded by the image of a horse into believing it to be the real horse, but their efforts to ride the image are nonethe less doomed to failure. Exactly similar is our attempt to enjoy (?) the treasures (?) of this world. We are

perpetually deluded by the mirage but refuse to be convinced of its unreality. We are constantly engaged in chasing the pleasures of this world never doubting that it is not only our privilege but quite within our power, to enjoy them. Nature presents herself to our fancy as a wayward mistress whose proper and only duty is to pander to the gratification of the senses of us, her lords by making a free offering of all her colour, taste, sound, touch and smell in all their gross and refined forms at our feet.

But the truth that the scriptures are never tired of dinning into our ears and which is not wholly unrecognisable if only we would stop to consider it with the attention that it deserves, is that we have been hurled into this strange and alien world as the result of this very immemorial proneness for selfish enjoyment that seized upon our souls in consequence of our forgetfulness of the lotus feet of Sri Krishna. In our present fallen state, from the moment of birth we are completely wrapped up in the meshes of this physical Nature and learn to believe that she is all in all. As a matter of fact, by abusing our freedom of choice, the instant we forget the service of God our real and eternal nature at once gets enveloped in a subtle case which is put upon it by the illusory energy of God, the mother of this physical world. This case is a mere material adjunct (उपाधि) and is quite different from the soul which it covers up. It consists of the mind (मनस्), intelligence (बुद्धि) and the perverted ego (अहङ्कार). This subtle case is further enclosed in an outer covering which serves to protect the inner case and also enables it to function properly. Our eternal and real self, the soul, is in this manner overlaid by these two coatings, both foreign to its nature, viz. the inner subtle, or mental case and the outer, gross or physical body. The outer case is also made up of the same five principles of matter which form the substance of the mental case, and is also in like manner merely an adjunct of the soul that is equally difficult to separate.

From the above it is clear that the substance of our thoughts viz. the mind, the instrument whereby we form conclusions, the principle of intelligence viz. the perverted ego by which we realise our existence in this world, the eye, the ear, the nose, the tongue, the skin, our speech, our hands, our feet and all the senses, are the handi-works of this physical nature (प्रकृति). Similarly all those objects which we see, hear, touch etc. are also the products of *prakriti* that is to say they are all material objects.

Being thus surrounded on every side by physical nature, nourished by her, enjoying her treasures and being joined to her by the wasp and the woof

of the method and object of all our endeavours, our eternal, super-mundane nature is thereby forced to remain severely suppressed. In our present fallen state we are thus thoroughly mastered by the multitude of impressions contracted from her and are enveloped by and completely engrossed in this material world. The *jiva* that has forgot Krishna, that has forgot her own eternal nature, and who by reason of such forgetfulness mistakes matter for the spirit, is denoted by the term **प्राकृत सहजिया** of which the nearest English equivalent is the word 'psilanthropist.' That is to say, in the fallen state, we are, all of us more or less psilanthropists. The only exceptions being the devotees of God who alone recognise God's transcendental personality and the eternal existence of spiritual manifestation.

It has been stated above that this physical nature (**प्रकृति**) is the perverted reflection of the eternal and real world. The eternal region of which this material world is the perverted reflection is the spiritual world. In that world everything is spiritual. In that world there exist trees, creepers, grass, earth etc. in their real, eternal condition. In the spiritual world there is to be found none of the imperfections of this world. There the nature serves exclusively, not *jiva*, but Krishna. The ground, trees and plants, rivers, lakes, seas and mountains, woods and groves of that world are transcendental, that is to say they are objects that lie beyond the reach of this physical nature and by reason of their spiritual character, possessing eternal existence, they are fit to serve the transcendental activities of the Godhead Himself in as much as they all happen to be self-conscious, unlike their false counterparts of this universe.

The most merciful Lord condescends at times to depute his servants, the dwellers of that blessed region, to the benighted inhabitants of this ungodly world. And sometimes out of His great mercy the supreme Lord Himself comes down into our midst. The Lord Himself and His obedient servants alone know the real nature of the transcendental world. Those souls that are engrossed in matter are ignorant of the true nature of the spiritual region. This happens to be so because the fallen souls (**बद्ध जीव**) being altogether averse to Krishna from time immemorial by reason of the vast variety of the material bodies with which they were successively endowed by physical nature as the result of their ungodly activities, have remained without sight of Krishna for an incalculably long period. How then can we expect them to remember and tell us the tidings of the transcendental world ? Can a person who has never been to England give us true information regarding that country ?

The analogy of this mundane world does not, of course, apply fully to the case of the super-mundane. In this world for instance one who has never been to England may, by learning the account of that country from others who have visited it, be able to understand and also to convey to others information thus obtained. This is feasible because Bengal and England happen to be countries that are both of them situated within the limits of this physical universe and the one country materially resembles the other; and, therefore, it is possible for a person who is acquainted with the conditions of one country to understand the description of the other from the pen or lips of a person who happens to be like himself a denizen of their common universe. But the spiritual world happens to be quite unlike this physical world. The two are in fact centred round opposite poles. Therefore, it is not at all surprising that, engrossed as we are in the experience of this world, we fail to understand the real meaning of such accounts of the spiritual world as have been written or declared for our benefit by those who have had the privilege of possessing the true knowledge of that transcendental region; it is all the more so because the instruments with whose help we, fallen souls, have to study those accounts are themselves the cross threads in the texture that binds us to this world. Those who consider that by means of this material mind, intelligence and the perverted ego it is possible to undertake the investigation of the Spiritual Kingdom and to enlighten other people regarding the same, that it is possible, with the help of such mind, to understand the nature of the spiritual world by studying, the works of seers and explain the same to others, are psilanthropists in the sense in which that term has been used by the devotees of God.

The psilanthropists are grouped into numerous sects that are scattered over the world and psilanthropism has assumed a great variety of forms. An endeavour has been made in this paper to identify a few of those groups with the help of tests supplied by those scriptures that treat of un-alloyed devotion.

The psilathropically-disposed may, however, contend that if ordinary readers are not fit to understand devotional works penned by the great seers there was neither necessity for the publication of such works in this world, nor is it possible, indeed, to understand for what class of people they could have at all been intended. In anticipation of such objections the devotees of God declare that to those who approach the investigation of the transcendental Name, Form, Qualities and Deeds of the Godhead by means of their mundane

intellects these spiritual truths are not revealed. In the words of Sri Chaitanya Charitamrita 'Spiritual truths cannot be realised by the un-spiritual,—this is constantly declared by the Vedas and the Purans'.*

Those spiritual works or tidings of the spiritual world have been penned for the perusal of persons who, by the mercy of the true devotees of God, have already been pre-disposed, to an extent, towards the service of the transcendental Reality. The advent of the devotees of God into this world is for the purpose of imparting spiritual enlightenment or arousing the consciousness of the spiritual self in the worldly minded after rescuing them from the slough of materialism. According to the Bhagabatam 'the devotees even when they appear in this world remain unaffected by the power of worldliness and it is this immunity that constitutes the Divinity of their nature.†

The superiority of the Godhead to *jivas* is discernible in the fact that even when the Supreme Lord appears in this material world He is still beyond its jurisdiction. When the intellect of the *jiva* submits unconditionally to the guidance of the Godhead it also escapes being affected by the qualities of the mundane world although lying in contact with it.

Those perfect beings who have themselves realised the nature of the transcendental self are always endeavouring to impart the knowledge of the spiritual, in other words, to arouse the consciousness of the transcendental, in fallen *jivas*, being moved to pity by the miseries that those fallen souls undergo in the prison-house of the enchantress *viz.* this material Nature. This process is denoted in our *sastras* by the word '*diksha*' which may be rendered by an unsatisfactory English equivalent as 'initiation'. A fallen soul becomes fit for *diksha* as soon as it really seeks such help and is prepared to throw itself unreservedly at the feet of a preceptor who is acquainted with the nature of the spiritual self and is, therefore, free from all worldly ambitions. At the time of *diksha* the soul gives up all its worldly vanities and makes its complete submission 'with mind, body and speech' at the holy feet of Sree Gurudeva. Thereupon the Preceptor, after having *first* cleansed the disciple of all his sins, that is to say after freeing him from all earthly frailties, makes him fit for the service of Krishna. The body and mind of the person who is thus favoured lose all inclination for the persuit o

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* अप्राकृत वस्तु नहे प्राकृत गोचर ।
वेद पुराणेते एइ कहे निरन्तर ॥
—(चैः चः मध्य ६म)

† एतदीशनमीशस्य प्रकृतिस्थोऽपितद्गुणैः ।
न युज्यते सदात्मस्थैर्यथाबुद्धिस्तदाश्रया ॥
—(भाः १।११।३३)

worldly objects ; and on the disappearance of all un-spirituality, the transcendental knowledge or the real nature of the *jiva* is spontaneously manifested. The devotee being thus freed from sin and being further spiritually enlightened, is enabled to employ himself in the service of Krishna by means of his soul which itself is pure intelligence and un-alloyed bliss. The mind of such *jiva* is no longer the material mind, it is then the pure mind (शुद्धमन), the dwelling-place of Sri Krishna Himself.

It is the pure mind alone that can realise the Name, Form, Qualities and Deeds of Sri Krishna. By the material mind, that is to say by the mind that is engrossed in material colour, taste, smell, touch, sound etc., the transcendental Name, Form, Qualities and Deeds can never be realised. *

In the words of Thakur Narottamdas's prayer :

"Oh, when will the mind be pure
giving up all worldly desire,
When shall I behold the holy
Brindaban !"†

To remove any possible misconception on the part of psilanthropists like ourselves Sri Gaursundar Himself declares 'that the hearts of worldly people are polluted by their intimate connection with the activities of the material mind, and being fast bound there-to, belong to this world ; whereas My mind is altogether free from any earthly taint and is, therefore, entirely different from theirs : My mind is the hallowed playground of the transcendental God-head, there being no difference between My mind and Brindaban. Sri Krishna's pastimes are manifested only in the transcendental Brindaban, the worldly plane is not a fit place for the sports of Sri Krishna. In My spiritual mind cause Thou, O Lord, Thy lotus feet to appear'. *

They are psilanthropists who, even after having had the rare good fortune of listening to these words of Sri Gaursundar, make a show of contemplating, with this mundane mind, the Name, Form, Activities etc. of Sri Radha-Govinda, Who can be served only by the pure mind which is absolutely free from all sin, in other words, by the faculties of the immaculate soul alone. These deluded people are so foolish that they

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* दीक्षाकाले भक्त करे आत्म समर्पण ।
सेइ काले कृष्ण तारे करे आत्मसम ॥
सेइ देह करे तार चिदानन्दमय ।
अप्राकृत देहे कृष्णेर चरण भजय ॥
प्रभु कहे वैष्णवदेह – प्राकृत कभु नय ।
अप्राकृत देह भक्तेर चिदानन्दमय ॥

† विषय छाड़िया कबे शुद्ध हबे मन ।
कबे हाम हेरब से श्रीवृन्दावन ॥

*अन्येर हृदय मन मोर मन वृन्दावन
मने वने एक करि मानि ।
ताहे तोमार पदद्वय कराह यदि उदय
तबे तोमार पूर्ण कृपा मानि ॥

do not understand the simple enough truth that it is not possible to be a denizen of the spiritual Braja with this material body and mind. Failing utterly to grasp the significance of the words and deeds of transcendental devotees they fondly imagine that to dwell in Braja is same as residing in the Geographical locality of the name with this body which ever seeks the gratification of its senses. Those among them who admit that it is not possible 'to dwell in Braja' with the physical body adopt the zealous pursuit of familiar domestic duties, evidently under the impression that it is the practical manner of residing in Braja with the mind, never suspecting that it is impossible 'to dwell in Braja' with the *material* mind.

Those who suppose that the offensive taking of the holy Name is identical with the taking of the holy Name itself, that is to say who consider that it is possible to take the Name and to realise the Form, Qualities etc. of the Godhead, with the material organs of sense,—are psilanthropists.

They are psilanthropists—

Who think that it is possible to attain devotion for Krishna, which is the end of all spiritual endeavour, and to realise the transcendental Name, Form, Qualities etc. of the Godhead, even when, by reason of ignorance of our relationship with God, we may, with perverse tenacity, cling to wrong conclusions, or be without any conclusions at all.

Who think that persistence in offensive taking of the Name leads, by degrees, as a matter of course, to the realisation of the Holy Name itself and to love of God.

Who profess their readiness to give out to their disciples their particular (?) methods of spiritual realisation on receipt of a sum of money, as also such disciple who being still in the state of sinfulness begs of his preceptor for instruction in the principles of spiritual *amour* understanding the same in the worldly sense of carnality.

Who think that it is possible even in the sinful state to take the name of Krishna, to realise His Form, Qualities etc. and also to serve Him.

Who think that by mere persistent listening (even in the state of sinfulness) to the Name, Beauty, Qualities and Deeds of Sri Krishna love for the holy Name is aroused.

Who think that the Holy Name becomes manifest of itself by listening to the account of the Deeds of the Godhead.

Who hold that the sentiment of spiritual love (rasa) precedes faith (sradhà), or spiritual liking (rati), or that spiritual liking precedes faith.

Who think that it is possible in the sinful state to have the sight of the

transcendental Form of the Godhead,—to take the transcendental Name,—to listen to the recital of transcendental Activities,—or to understand the five chapters on the Rasa (amorous pastimes of Sri Krishna with the gopis.) of the Srimad Bhagabatam or the song of the gopis or Govindalilamrita or Ujjala Nilmani or Gopalachampu, Muktacharita, Bidagdha Madhaba, Lalita Madhaba, Dankeli Koumudi, Jaydeva's Gitagovinda, Billvamangal's Krishnakarnamrita, Chandidas, Bidyapati's devotional songs, the amorous songs regarding Rai-Kanu, etc.,—or, that it is possible to sing in the market-place the Divine amours,—or permissible to unpack one's special (?) devotional methods at any and every place for pecuniary consideration.

Who do not understand that the transcendental Name does not manifest itself on the tongue so long as any interval of offence separates the two,—that the Form, Qualities, Activities and the true Nature of the Godhead do *not* manifest themselves to the material mind but only the perverted caricature of them shaped by sensual emotions contracted from the poetical or prose works of fiction that delineate our passions for the pleasrues of this world.

Who pretend to discourse regarding the Divine amours to sentimental persons who have no capacity for grasping those truths, or to the novices on the path of devotion, or to the ineligible.

Who dub those who are devoid of all spiritual taste (rati) as devotees fully established in such spiritual inclination due to their natural, innate love of the Godhead,—or, as fully possessed of the sentiment of spiritual love one who is barely in the stage of novitiate on the path of such loving devotion,—or, as spiritually disposed one who possesses sincere convictions of any sort.

Who hold that manifestation of the spiritual inclination is possible while there still exists any hankering for material objects,—or that it is possible for one who is not completely freed from such material prepossessions to be an amorous devotee,—or that the very first indications of spiritual amour can make their appearance before even the commencement of the novitiate,—or that spiritual amour is attainable independently of spiritual attachment,—or in one word, that there is no anomaly in placing the cart before the horse.

Who argue that, as it is possible to appreciate with our perverted mind and intelligence dramatic works like the Sakuntala, Raghuvamsa, Sahityadarpan, poetry, rhetoric, etc. etc., it is, *therefore*, equally possible to understand in the same way such works as Lalita Madhaba, Bidagdha Madhaba, Rasapanchadhyaya, Ujjala Nilamani etc.

Who suppose that harlots plying their trade are fit to utter the holy Name of Krishna with their mouths, to chant the spiritual songs regarding Rai-Kanu composed by Sri Chandidas and Vidyapati,—and that by listening to those songs from such lips other persons also may attain spiritual inclination and even love for Radha-Krishna *after the manner* of Billvamangal whose love for Radha-Krishna was aroused by his association with Chintamani.

Who think that the quality of Vaishnavism runs in the blood,—that the distinctive qualities of a *gosvamin*, of Nityananda, of Advaita, of an acharyya (spiritual Teacher), are transmissible through the medium of blood in accordance with the principle of heredity.

Who think that a Vaishnava has mundane parents,—who hold the view that the Vaishnava is capable of being included into any mundane caste, society or religion, that is to say, that the Vaishnava is a 'pashandi Hindu',—or that the Vaishnava is a member of any such communities as Brahman, Kshatriya, Vaisya, Sudra, Chandala, Yavana, Pukkasha, Abhira, Sumbha, Khasa, etc.

Who think that *mahaprasad* possesses immunity from defilement only at Puri-dhama by reason of the sanctity of the place,—who suppose that vegetarian diet is identical with *mahaprasad*,—who think that the *salagrama*, the stubble of the streets and the touch-stone belong to one and the same class of material objects viz. stone,—who think that the holy Image is capable of defilement by touch,—who imagine that by worshipping stone. God is worshipped,—or that (under the lead of familiar domestic instincts) by worshipping father and mother, husband and wife, of this world, Lakshmi and Narayan are worshipped,—who think that by serving the poor Narayana is served,—who think that by worshipping *any* name or form conceived by the mind God is worshipped.

Who think that the holy Name and *mantra* can be sold for a sum of money,—who think that the transcendental Name, Form, Qualities and Activities of the Godhead are capable of being chanted by the mouth of a *paid* reader or speaker and that by listening to such reading or preaching *any* good is secured.

Who think that this material body can be dressed up as *sakhi* (spiritual female companion) or *gopi* (spiritual milk-maid), or that this sinful body can *serve* the transcendental *sakhis*,—who think that it is possible to taste un-conventional spiritual amour (**पारकीया रति**) with the physical body,—who think that the truth of the un-conventional amour can be realised with this material mind which is addicted to the pleasures of the senses,—who think that it is possible

to worship Gaur independently of Krishna,—who think that Vishnupriya can be worshipped by renouncing Sri Rupa,—who think that by adopting the materialistic interpretations of theosophy or metaphysics it is possible to obtain a *moral* explanation of the *obscene* pastimes of Sri Krishna,—who think that the love for Gaur is capable of being combined with *ghost-ism*,—who suppose that God appears before mortals by being adulterated with mundane qualities,—who think that it is possible to rehabilitate transcendental Gaursundar as the object of our sensuous enjoyment or as an amorous hero pandering to our senses.

Who suppose that with this physical body and material mind and empirical mode of thinking, out-look and realisation, by simply purchasing a Railway ticket, it is possible to travel to the transcendental Brindaban and Nabadvipa, comfortably seated in a snug, little Railway compartment, and that it is also possible to reside there in tolerable comfort by building a commodious pacca house of stone or brick and mortar, and that to live there in such fashion is to reside in the realm of the spirit.

Who think that it is possible with the same identical mind and at one and the same time to serve this world, one's wife and children, harlots, and—God.

Who think that by means of the same *body*, and simultaneously, the bodies of wife, children, harlots—and those of the devotees of God, can be *touched*.

Who think that it is possible at one and the same time to enjoy betel, tobacco, *ganja*, *bhang*, wine etc. and to sip the nectar of Krishna-talk,—who declare that they actually *enjoy* the sweetness of Krishna devotion although they confess to the necessity they are under of indulging in material pleasures,—who imagine that even while wholly absorbed in the holy Name of Krishna one cannot forego the necessity, or *propensity*, for intoxicants such as tobacco, *ganja* etc.

Who think that it is possible to serve Krishna and at the same time enjoy fish, meat, wife, cards etc.,—who think that if only they accept wholeheartedly (?) as spiritual (?) guide a professional *guru* or even a very great sinner who frequents the tavern (**शुँड़ि-बाड़ी याओया**), or one who is given to drink, sexuality, domesticity, trade etc. and hold the view that, by merely avoiding to discuss the defects of such *guru*, by sheer force of blind faith (?) in him, devotion to Krishna can be gained.

Who think that as the quality of the holy Name or *mantra* cannot change by the defective nature of the spiritual (?) guide, therefore, although the pseudo-guru imparts as *mantra* a mere string of certain letters of the alphabet resembling *mantra* or offers as the holy

Name the offence against the Name, one has every chance of being *benefitted* by such *mantra* or offence against the Name.

Who dress up this frail, material body to personate Godhead Himself or His Incarnation,—who cause *tulasi leaf*, consecrated to the service of Krishna, to be offered by disciples at their own fleshy feet that are fit to be devoured by dogs and jackals,—who, abandoning the holy Name of 'Hare Krishna' taught by the *sastras* and the *acharyyas* as being the *only* saviour of the Kali Age and the Benefactor of the world, or, doubting the truth of the declaration of the *sastras* and the devotees to the effect that by the Name of 'Hare Krishna' *alone all* purpose is served, in the hope of earthly fame of becoming recognized as Incarnations announcing a new Dispensation, *invent* and give currency to *new* formulas that are opposed to the essence of the *sastras* and tainted with grotesque sentimentality.

Who, in the very act of chewing betel with scarlet lips thumping the *khole*, for gratifying their senses, indulge in singing the amours of the Divine Pair, and, for the purpose of deluding women-folk, cause their heads with carefully trimmed curls to touch the ground and their elephantine '*devotional*' trunks, fattened with equal assiduity for sensuous enjoyments, to roll on the bare earth, salivate at the mouth, shed crocodile tears and twist and jerk the body,—and, on the other hand, *simultaneously* exhibit all the symptoms of the keenest anxiety for such *trifles* as a rupee a quarter-rupee, a shawl or a loin-cloth, or smoke away at *ganja*, coax the women, and giving out *all this* to be the kirtan, *bhaba* and the eight *sattvic* perturbations of Mahaprabhu Sri Chaitanya, deceive foolish people.

All such people and their aiders and abetters are—psilanthropists.

In fact *all* those who rely on their empirical ideas in discussing the transcendental Reality, conduct themselves towards the absolute Reality after the manner of their relation to mundane objects, indulge in hypocritical symptoms of having realised the spiritual Truth although utterly engrossed in the worldly slough, are by their very principles psilanthropists. Till one has had the good fortune of having obtained spiritual enlightenment from a spiritual preceptor by betaking himself to his holy feet with the sincere purpose of being freed from materialism, one cannot attain the *really natural* (i.e. transcendental) function viz. the un-alloyed, un-remitting, causeless, innate function *of the soul* in the form of the service of transcendental Sri Krishna.

"Humbler Than A Blade of Grass."

THE Samkirtan of Hari has been declared by Sri Gaursundar as the only method, as well as the goal, in regard to the attainment of the highest good by *jivas* in this Kali Age. By the chanting of the Holy Name the highest object of the human life, viz. love for Krishna, is gained. The following sloka enshrines the words spoken by the Lord Himself laying down the conditions to be fulfilled if the Holy Name is to be chanted in the manner that is free from offence :

"तृणादपि सुनीचेन तरोरपि सहिष्णुणा ।
अमानिना मानदेन कीर्त्तनीयः सदा हरिः ॥"
—(शिक्षाष्टक ३य श्लोक) ।

In the above sloka we are instructed to perform the kirtan of Hari by being infinitely more humble than a blade of grass, by exercising patience greater than that of the tree, by not desiring honour for ourselves and by honouring all other *jivas* realising that they are the eternal servants of Krishna. It is necessary to practise at one and the same time the quality of humility and that of honouring all. There is no room for self-contradiction in those words of the God-head. The practice of either quality cannot be incompatible with the fullest observance of the other.

All *jivas*, whether they are aware of it or not, are the servants of Krishna. The service of Krishna is the eternal function of the *jiva*-soul. The consciousness regarding this eternal Truth is aroused the instant the *jiva* throws himself unreservedly on the protection of the true devotee of God, such decision being itself the result of the *jiva* having previously served God and His devotees although he could not, till then, have done so consciously. The more closely one holds to the feet of the good preceptor, the more clearly is this relationship of the *jiva* with Krishna realised—and in proportion to the degree of such realisation the mental and physical associations lose their force. All *jivas* are found to be really one's kin in the highest sense as soon as one realises the service of Krishna to be the eternal function of the soul. There is no object that can then be considered as beneath one's notice by such a person. Lord Nityananda, who is all-in-all to the Gaudiya, in as much as he practised the principles that he taught, could not, therefore, ignore the spiritual nature of such evil-conditioned, forsaken drunkards and robbers as Jagai and Madhai. The world-teacher Nityananda was fully aware of their tastes and nature in the state of bondage as also the fact that they were universally held by the people of Nabadvip as out-casts and utterly

worthless. But the greatest of the kind-hearted did not, for those reasons, overlook their eternal natures as the servants of Krishna although showing the highest kindness in ignoring the tastes and nature of their state of bondage in the fetters of the illusory energy of God. As everyone of the *jivas* without exception is the servant of Krishna and entitled to His service Prabhu Nityananda established Jagai and Madhai in the condition that is natural for the *jiva* by bestowing on them the necessary fitness accruing from listening to the unalloyed kirtan of Hari and association with the devotees of God. There-after Jagai and Madhai continued to live at Nabadvip as the Saviours of the world having become the devotees of God. This famous event undoubtedly constitutes the most striking instance of the manifestation of the quality of honouring the eternal and true nature of the *jiva* on the part of the greatest of all preceptors. The act is also at the same time in every way constistent with the functions of humility greater than that of the blade of grass, of patience greater than that of the tree, without the least self-contradiction.

Whatever may be the depth of humiliation in which *jiva* chooses to abide by being fettered with the functions of the body and the mind, a servant of the guru is ever prepared to honour the qualities of his soul, aware that he is the eternal servant of Krishna and perfectly pure in his own proper nature.

The nature and function of the soul are beyond the reach of the mind and speech of the fallen *jiva*. Therefore, desiring the eternal good of the *jiva* God has himself caused the manifestation to *jiva* of the eternal truths regarding the nature of the world, of God, their mutual relation etc., in the Scriptures such as Sri Veda, Sri Geeta, Sri Bhagabat etc., and, by means of His worthy agents who have been endowed by Himself with the Divine power for the purpose, in such devotional works as Sri Bhaktirasamrita-sindhu, Sri Chaitanya-Charitamrita, etc., this knowledge of relationship has been made available to the servant of the guru in the chain of unbroken *spiritual* succession by the grace of the Divine Master Himself. When the *jiva*, bewitched by the illusory energy of God, stuck fast in the qualities of the body and the mind, by disobeying the words of God and the Scriptures endeavours to bring down ruin and destruction upon himself and others by simulating the kirtan of Hari so as to accord with the tastes and nature of his and their bound state, the servant of the guru can no longer remain passive in the face of such fatal endeavour for effecting the destruction of the performer of such kirtan and of the hearers all of them being his

dearest and nearest kin in the true sense. Fearlessly and without complaint enduring hundreds and thousands of dangers and obstacles thereby manifesting patience greater than that of the tree, discarding all personal honour or dishonour and conceit thus practising humility which is greater than that of a blade of grass, without coveting any honour for himself and at the same time fully honouring others by evincing the highest regard for the pure and eternal nature of the fallen *jiva*, in all his endeavours being actuated by the desire for the promotion of the highest good of himself and of all bound *jivas*, the servant of the guru undertakes the practice and preaching of the unalloyed Kirtan of Hari in conformity with the injunctions of God and the scriptures the knowledge of which he has received by submission to the lotus feet of the Divine Preceptor. If in consequence of such endeavour on his part the simulation of the *kirtan* of Hari by any one who chooses to disobey the scriptures and the path followed by the godly, is obstructed, such a contingency cannot well be prevented. There is no scope for malice or contempt in the kirtan and preaching as recommended by the guru and the scriptures that has to be practised by one who is to perform it. In His *lila* for the deliverance of the countries of the South, Sriman Mahaprabhu undoubtedly displayed infinite mercy towards the upholders of the opinions of the different schools of those places by exposing the defects of all mischievous speculations and breaking them to pieces. In the language of Sri Chaitanya Charitamrita—

"Casuists, interpretationists, illusionists,
The followers of Sankhya, Patanjala,
Smriti, Purana, Tantra —
All were violently bent on upholding
their own opinions ;
But the Lord exposing the defects of
all opinions, broke them to pieces ;
And on every point the Lord established
the Vaishnava truth ;
No one could upset the conclusions
declared by the Lord."*

The Scriptures forbid all conversation with God-less Buddhists. Sriman Mahaprabhu, pitying even them out of regard for the spiritual nature of the *jiva*, did great good by crushing their pride. In the words of the same high authority quoted above—

"Bands of atheists turned up
hearing of His learning ;
Proudly they came waited upon
by their disciples ;
And although Buddhists are not
to be spoken to, unfit to be seen,
Yet the Lord held discourse with
them to destroy their pride."†

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*(तार्किक मीमांसक.....खण्डे ॥
चैः चः मध्य ६म)

†("पाषण्डेर दल.....खण्डइते ॥")

These are very good examples of the proper performance of the duty of truly honouring others. Such conduct does not in the least infringe the sphere of the duty of humility greater than that of the blade of grass, although even such careless kindness failed to dissuade those atheists from the course that was congenial to their nature. But just as in their case the hostile endeavours of those atheists only served to bring down punishment on their guru without in the least affecting Mahaprabhu, so also at this present juncture by similar ungodly efforts similar ruin of the impious guru is bound to be the result and they will not touch those *jivas* who seek a refuge at the feet of Mahaprabhu.

This is the irresistible law of the *lila* of Mahaprabhu as devotee. To preach the unalloyed kirtan of Hari by practising the same oneself is the only eternal function of the servant of the guru. By its means the object of philanthropy and those of the well-being of oneself are simultaneously realised. This unalloyed kirtan of Hari alone is the highest of all spiritual endeavours : its essence is supremely beneficial to the bound *jiva* and is alone capable of resuscitating the faculty of the soul.

Sri Gaursundar, who is identical with the Darling Son of the Lord of Braja, arraying Himself in the attire of the devotee, by His own practice and preaching, perfected the practice and preaching of His devotees. When He was approached by Sarbabhauma with a request for imparting spiritual enlightenment (दीक्षा) to Maharaj Pratapa-rudra, the powerful and independent potentate of the countries of Utkal and Madras, He severely put down the proposal with the emphatic observation—

"To one who wants nothing for his
own selfish enjoyment, who is
prepared to serve God,
And is desirous of gaining the
bounding shore of the ocean
of the world,
The sight of worldly people and of
women
Is worse, alas ! even than the
swallowing of poison."*

He further warned the proposer that 'he must never again utter such request. If he did so again, he would not find Him there.'†

Once again when the same Pratapa-rudra, having provided for the necessaries of Rai Ramananda and, on the occassion of Panda Vijaya (the ceremony of leaving the Temple by the holy Images at the Car Festival of Jagannath), 'Sweeping the path with a golden broom in his hand, and moistening the path with sandal-water', by thus serving God and His devotee,

(* "निष्किञ्चनस्य.....प्यसाधु ॥")

(† "ऐछे बात.....देखिबे ॥"
—चैः चः मध्य ११श)

gave a clear proof of his spiritual nature, he obtained at once the feet of Sriman Mahaprabhu and also a glimpse of his six-armed Form. Sriman Mahaprabhu out of the fullness of his mercy ignored without ado the adventitious adjunct, in the shape of the garb of king, of Prataparudra, and could not but honour his spiritual nature employed in the service of God and His devotee.

The performance of *kirtan* of *Hari* free from offence in obedience to God, the spiritual preceptor and the *Vaishnavas* is alone for the *jiva* the highest form of spiritual endeavour or the essence of all such effort. Wherever are found—the want of such submission, the invocation of a string of words concocted by the mind in place of the supreme formula (महामन्त्र) of the Name of Sri Hari which is the medicine for the malady of worldliness prescribed by Sriman Mahaprabhu, the ascription of caste to, disrespect for, or seriously offensive conduct towards the *guru* and the community of the *Vaishnavas*, deliberately cherishing sinful inclinations relying on the power of the Holy Name to free from sin, accumulating luxuries for the purpose of one's own sensuous gratifications *by means of* the Holy Name, the holy Image and the holy Bhagabat, or the manifestation of such offences as an endeavour to put down the great saints,—on all such occasions and on the spot, holding the offender to be related to him by the ties of the highest kinship, the servant of the *guru*, out of respect for his spiritual nature, is compelled to act against the taste and nature, of his temporary bound state that happen to be opposed to the injunctions of the Scriptures, the *guru* and the *Vaishnavas*. Such conduct on the part of the servant of the *guru* appears unpleasant to the *jiva* in the bound state, but there is no other alternative. Conduct that is agreeable to the body and mind of the bound *jivas* serves only to prolong his state of bondage. In such circumstances there would appear to be no other method of destroying the evil mental tendencies of the bound *jiva* than the performance of the unalloyed *kirtan* in the shape of preaching the messages of the Scriptures and of the pure devotees (*viz.* the six Gosvamins) fully practising them oneself. There is no other weapon available to the servant of the *guru* for cutting the tangled knot except the words of the Scriptures and of the *guru*. Accordingly God Himself the Establisher of all religion, thus advised His beloved devotee, Uddhab, regarding the remedy—'the devotees will dissipate the evil mental tendencies of the bound *jiva by their words*.*

The servant of the *guru* has no other means except following in the foot-steps of Sriman Mahaprabhu and

* 'सन्त एवास्य...मुक्तिभिः'—(भाः ११।११।१३)

Prabhu Nityananda under the guidance of Sri Guru. He is unable to act in accordance with the tastes and nature of the bound *jiva* thereby disobeying the injunctions of the *guru* and of the Scriptures. This constitutes his proper function of honouring others. In such conduct there is no deficiency of the quality of humility that is greater than that of a blade of grass. This is the humble submission of the servant of the servants of the *guru*.

Thakur Haridas

(Continued from P. 139, November 1927.)

AT the village of Chandpur situated at the confluence of the Tribeni near Hugly there lived the multimillionaires Hiranya and Gobardhan Mazumdars who were the glory of the Kayastha community. They were the greatest friends and patrons of the Brahmans resident at Navadwip. Raghunath, son of Gobardhan and heir of the two brothers, was at this time a mere child. This great personage later became famous in the community of Vaishnavas under the appellation of Sri Das Goswamin. Sri Thakur Haridas on the occasion put up at the house of Balaram Acharyya who was the family priest of the Chandpur Mazumdars. Sri Balaram was a great pet of Thakur Haridas and highly favoured by him. The saintly Thakur occupied a lonely thatched hut of Balaram's house and received the *prasadam* of Krishna at the house of Bhattacharyya.

One day Balaram took Thakur Mahasaya to the hall of public assembly of the Mazumdars. The two brothers showed him every respect. Certain of the Pandits who were present in the assembly asserted that the effect of sin is destroyed by the power of the Name, while several others held that by means of the Name freedom from misery is obtained. On hearing this Thakur Haridas said that the destruction of sinfulness and emancipation from sorrows are not the results of the taking of the Name. The Name is like the sun. Love at the feet of Krishna is aroused on the appearance of the Sun of the Holy Name. As with sun-rise the fear of theives, ghosts and demons is ended the destruction of sinfulness is similarly an attendant circumstance on the appearance of the Name, and emancipation is another such secondary result, this later being comparable to the disappearance of darkness at sun-rise. The trivial fruit of freedom from misery is obtainable even from the dim reflection of the Name (नामाभास).

Hearing those words of Thakur Haridas a Brahman of the name of Gopal Chakravarty, an employee of the Mazumdars, whose official duty was to carry letters and cash and who happened to be present, flew into a rage and spoke with great chagrin, "Is it possible that freedom from misery which is not attainable in *crores* of births and not even by Brahma, can be had, as this person affirms, by the mere dim reflection of the Name ?" Haridas said, "Why do you entertain any doubt about it ? The Shastras state that freedom from misery is the result of the dim reflection of the Name." The insolent Brahman, Gopal, replied, "If it can be proved that there are no statements in the Shastras to the effect that emancipation is the result of the dim reflection of the Name, would you lay wager that you will cut off your own nose ?" Haridas signified his cordial agreement even to such a proposal. But the better-informed persons in the assembly, and even the Mazumdars themselves, were very much pained and humiliated by the behaviour of Gopal. Sri Balaram Acharyya sharply rebuked Gopal for insulting a *sadhu*. The Mazumdars dismissed Gopal from their service for his offensive conduct against the great saint.

Haridas Thakur without being sorry at such discourtesy said, "Gopal has done no wrong. He is ignorant and his mind is given to casuistry. By the methods of casuistical argument the glories of the name cannot be known. I have no desire that anybody should be sorry because of me." Although the great devotee Haridas was in every way prepared to forgive Gopal, but God did not allow him to escape the punishment of his offence. Before three days had passed Gopal was afflicted with leprosy. The prominent nose of Gopal became the special seat of the foul disease. The fingers of his hands and feet shrivelled up. By this event all the people of the locality were filled with astonishment. Thakur Haridas returned again to Santipur.

After some time Thakur Haridas journeyed to East Bengal. At the village of Harinadi he came across a very rude Brahman who behaved most insolently towards him. At the present day there is a village of the name of Harinadi in the District of Jessore. In Barisal there is another well-known village of the same name. We are unable to decide which of them was the village to which Thakur Mahasaya paid this visit. The Brahman in question opposed the *kirtan* of Thakur Haridas which the Thakur used to chant with a loud voice. The idea of the Brahman was that one who chanted the Name performed the function of the *guru* and such function was the monopoly of the Brahman caste. He

had heard that Thakur Mahasaya was sprung from a non-Hindu Yavana family. He pretended to think that if the Name of God uttered by the Thakur's mouth ever reached his ear-holes the latter's observance of the rules of *Varnasrama* would thereby be rendered impossible. This embodiment of arrogance born in Brahman caste, therefore, presenting himself before the Thakur said, 'Mantras have to be repeated mentally. Who taught you to take the Name of Hari loudly against the rules of the Shastras ? I ask you to make a proper answer publicly before an assembly of Pundits." Haridas replied, "I have learnt the truth regarding the Name of Hari from the lips of Pundits such as yourself. I am telling you what I have heard. The Shastras say that he who chants the holy Name loudly is a hundred times worthier than one who repeats the Name mentally. As a matter of fact the Shastras highly praise him who chants the Name with a loud voice." The Brahman being dissatisfied with these words of the Shastras asked for the reason of such Shastric injunctions. Haridas rapt in Krishna-bliss continued, "Listen, Brahman. By hearing only once the Name of Krishna animals, birds and insects attain the blessed region of Sri Baikuntha. He who repeats the Name of Krishna in a low tone does good only to himself ; but he who chants the transcendental Name with a loud voice benefits all the hearers of the world. It is for this reason that in estimating the effect the chanter of *kirtan* with a loud voice has been held worthier than the mental reciter."

The Brahman on hearing this argument and the statements of the Shastras was maddened with anger and began to utter foul words against the Thakur. "It is," he said, "a proof of the special sanctity of this Age that Haridas born in a non-Hindu Yavana family is the expounder of the Veda and Philosophy. When such perversion of manner is to be found even at this begining of the Age of Evil there is no knowing what profane absurdities will occur in the future. You loiter from door to door and feast on sumptuous dishes. If the explanation offered by you turns out to be false your nose and ears should be cut off." The magnanimous saint relapsed into silence at these words and as he was leaving the place began loudly to chant the *samkirtan* of Hari. The Shastras mention endless torments at the hands of Yama (the upholder of the Divine Law) of those Pundits who have the nature of *rakshasas*. They are severely denounced by all godly persons and are shut out of the community of the good on account of their aversion to Vishnu in lieu of their endeavour to secure praise as so-called

Brahmans by their hostility to Vaishnavas. Although Thakur Haridas did not mind the insult that was offered by this sinful Brahman, yet by the severe decree of Providence the nose of the Brahman fell off due to an attack of small-pox. By hostility to Vaishnavas the Vaishnava does not suffer in any way; but on the contrary great harm befalls the enemies of the Vaishnavas.

(To be continued)

Taking Refuge in God (श्रीशरणागति)

(Continued from the 143rd. page, November, 1927)

[IX]

1. I have done no good,
I have had no knowledge,
I have never worshipped Thy feet ;
Given to worldly pleasures,
Self-deceived,
I am now encompassed by darkness on every side.

2. Thou, O Lord, art the Fountain of mercy :
At Thy lotus feet
I surrender my soul,
May Thou afford to be kind !

3. This is Thy promise,—
He who seeks Thy protection
No harm will know ;
Sinner as I am,
Finding no other way,
I now beg for Thy favour.

4. Every other desire
Wholly discarding,
O, when shall I be Thine !
Thou art the eternal Master,
I am Thy eternal servant,—
This is the sum of Bhakti-vinode's musings.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 142, November, 1927.)

CHAPTER IV.

Summary :—This Chapter describes the doings of the Lord as an infant, the ceremony of *niskraman* of the Baby Gaur, Naming of the Child, the story of the Lord being stolen by two thieves who, deluded by the illusory energy of Vishnu, themselves carry Him back to the house and other events.

The affection of Jagannath and Sachi for their Boy increased every day. They never suspected the Divinity of their Son although they daily witnessed wonderful manifestations. Sri Bisvarup, the Incarnation of Samkarsana, nursed the Lord with tender brotherly affection constantly carrying Him in his arms. The ladies and all the kins folk by their loving devices for securing the safety of the Child furnish the highest pitch of that devotion which regards the Supreme Being as a helpless Darling Baby to be tended with the most watchful care. Touched by the extraordinary beauty of the Lord strangers as well as friends often offered Him presents of sweetmeat, plantain etc. which the Boy would give away as *prasadam* to those ladies who chanted the Name of Hari. Occasionally also Nimai drank the milk or ate up the cooked food or spoiled the property or eatables of neighbours in sheer boyish freak.

1 All glory to Thee, Gaur-chandra, with the lotus eyes !
All glory to the brother-hood of Thy beloved devotees !

2 Beam forth Thy auspicious glance, O Lord, dispelling all illusion.
That the mind may serve Thee night and day.

3 Thus Gaur-chandra appeared ;
Each day in Sachi's house joy grew more and more.

4 The Brahman and his wife, looking on the beautiful face of their son,
All the time floated on the sea of bliss.

5 Divine Bisvarup as soon as he saw his Brother,
With a smile, held to his bosom the Home of all happiness.

6 And all the kinsfolk in a body
Were grouped round the child watching night and day.

7 Some read *mantras* invoking Vishnu's protection, some called on Devi,
Some put a barrier on every side of the house by reciting the *mantra*.

8 The Lord often cried and His lotus eyes constantly filled with tears,
Ceasing only while He heard the Name of Hari.

9 All took this supreme hint ;
And as soon as the Lord wept all chanted the Name of Hari

10 All the people constantly guarded the Lord,
As the merry gods played many a prank.

11 One god would enter the room unseen,
The people shouted out 'Here goes the thief', making his shadow.

12 Some repeated the Name of Narasingha,
The hymn to Aprajita could be heard, uttered by others.

13 By many *mantras* some secured the ten directions,
All this made a great noise in Sachi's house.

14 When the god came out of the room after seeing the Lord,
All cried, 'The thieves come and thus they go away.'

15 While some raised the cry 'the thief, the thief.'
Others kept shouting for the aid of Nrisingha.

16 One exorciser said, 'By rare luck thou escapest
Not knowing the great power of Nrisingha.'

17 The god laughs lingering on the spot unseen,
One whole month was passed in this fashion.

18 At the festival when the Baby came out of the hut in which He was born,
All the ladies went out with Sachi to bathe in the Ganges ;

19 Performing this bath in the Ganges to the accompaniment of music and song,
After first paying their devotions to the Ganges, they made their way to the scared grove of the goddess Sasthi ;

20 And having worshipped the feet of all the gods
The ladies returned to the house in a procession.

21 Fried rice, plantain, oil, vermilion, areca-nut, betel,
With due honour, the mother offered to them all.

22 Thereupon all the ladies having blessed the Child,
Saluting the feet of the mother, returned to their homes.

23 Such were the ways of the Lord at this time.
Who can know Him if it be not His will ?

24 The Lord wanted to cause His own *kirtan* to be chanted,
And for this He would fall into fits of crying;

25 The women employed all their arts to soothe the Lord,
But, at each such attempt, the Lord only redoubled His cries.

26 When all of them together repeated aloud the Name of Hari,
The Lord looked at them with a smile on His lovely face ;

27 Apprised of the mind of the Baby all joined
In a constant chant of the Name of Hari by clap of hands.

28 Joyously they practised the *samkirtan* of Hari,
Their chant of Hari filled Sachi's house.

29 The Lord abode in this manner in the house of Jagannath,
And, after the fashion of Gopala, in secret, played many a merry prank.

30 Just when no one was there
He rummaged all things of the room,

31 And, disarranging everything, scattered them on every side,
Bespattering every part of the room with oil, milk, curd and ghee ,

32 Forewarned by Himself of the mother's coming
At once took to His bed and began to cry !

33 The mother chanted the Name of Hari to soothe the Child
When she found the room strewn with every thing,—

34 "Who scattered the paddy and rice, *mudga* and *dal*, all over the room !"
And then discovered her milk and curd in their broken pots !

35 There was only the suckling of four months in the room.
Who muddled all those things no one could understand.

36 All the family hurrying into the room
Could find no trace of any human being.

37 Some one said, "A demon came into the room,
And as he could not harm the Child by reason of the amulet,

38 "With an angry mind, for missing to hurt the Baby,
Wrought all this damage ere he fled back to his place."

39 Jagannath Misra, as he saw the mischief that was done, was perplexed in mind,
But abstained from blaming any one believing it to be an act of the gods.

40 The pair eyed each other as they surveyed the losses inflicted by the gods,
But their grief was forgot so soon as they looked at the Boy.

41 Thus the Lord was wont to amuse Himself everyday,
Till the time of Naming the Baby drew near.

42 Nilambar Chakravarty and other most learned persons
And all the friends duly arrived.

43 There also came many loyal matrons ;
In vermilion, each shining like the goddess Lakshmi.

44 They debated the choice of the Name,
The ladies selected their Name, a second one by the others.

45 "As the parents lost many elder issues, all daughters,
So this last-born Son be named Nimai."

46 The learned, however, took counsel together and said,
"We find only one Name suitable for Him.

47 "As soon as this Child has been born, in all the different lands
Famine has ceased and the peasants have obtained abundance of rain,

48 "By His birth the whole world is restored to health
As formerly by Narayana,

49 "Therefore, His Name is Visvambhar,
'Fountain-light' He is styled in the horoscope

50 "The Name 'Nimai', mentioned by dutiful matrons,
Is a secondary Name by which also He will be called by all."

51 At the time of Naming the Baby all the auspicious moments conjoined
And Brahmans read the Gita, Bhagabat and Veda.

52 And men and gods mixed in festive joy ;
The sound of couches and gongs mingled with the chant of Hari.

53 Paddy, books, fried rice, *couri*, gold, silver, etc
Were held out to the child to choose.

54 Jagannath said, "Ho, my darling Bisvambhar,
Take that you like best and be quick."

55 The Lord, holy Sachi's Son, passing by other objects
Caught hold of the Bhagabat in close embrace.

56 The matrons acclaimed on all sides,—
Everyone said, "He will be a great scholar."

57 Some said, "The Child will be a great Vaishnava,
Attaining easily the knowledge of all the scriptures."

58 In which-ever direction Lord Bisvambhar bent His smiling glance,
The whole frame of such favoured person was steeped in gladness.

59 Whoever took Him in the arms knew not how to be disengaged.
The ladies pressed to their bosoms the Unattainable of the gods.

60 As the Lord cried, the ladies
With clap of hands chanted the Name of Hari.

61 The Lord hearing the Name danced on
the lap,
The ladies, with redoubled zeal song the
Name of Hari.

62 The Lord constantly by such trick, caused
the Name of Hari
To be uttered by every mouth even such
was His will.

63 "Without His will no undertaking may
succeed"
This truth by the Veda, *sastras* and the
Bhagabata is declared.

64 In this manner, as the days passed,
Causing His own *samkirtan* to be
performed, holy Sachi's Darling grew up.

65 It was a most beautiful sight when the
Lord crawled on His knees,
On His waist, pleasing to hear, tinkled
the tiny bells.

66 Most fearlessly He roamed over every
part of the yard,
Caught at everything He saw, be it fire
or the snake.

67 On a certain day as a serpent was wriggling
across the house,
The Lord caught hold of the brute in
childish play.

68 The reptile wound up and formed into a coil,
God lay down and rested couching on
the serpent.

69 All were stricken with terror as they saw
it and set up a piteous wail,
The Lord, still reposing on the serpent,
smiled.

70 All the people frantically recited the name
of Gaduda,
The parents with others wept for fear.

71 Then Ananta took himself away on hearing
their cries,
The Darling of Sachi following in pursuit.

72 They quickly snatched Him back and all of
them clasped the Lord to their bosoms
The ladies cried, "Live Thou for ever."

(*To be continued.*)

Propaganda Topics

Amritabazar Patrika, Sunday 27th Nov. 1927.

VAISHNAB CEREMONY AT NAIMISHARANYA

Misrik, Nov. 25.

Today the installation ceremony of Sri-Chaitanya Mahaprabhu at Naimisharanya was held with great pomp. An unprecedentedly big procession with several elephants, camels and many horses all richly decorated and attended by about twenty thousand men passed safely around the place. Many Zeminders, Talukdars and nobles of the neighbouring places were present on the spot in different tents pitched before the Math.

Srimad Bhakti Siddhanta Saraswati Thakur addressed the audience present. All were sumptuously treated with Mahaprasad.

Forward, Saturday 3rd Dec. 1927.

VAISNAVA MATH AT KURUKSHETRA

Kurukshetra, Nov. 30.

A branch of the Sri Chaitanya Math, Mayapur (Old Nabadwip) is opened at Kurukshetra. Installation ceremony of the Holy Image of Gauranga Deva and of Radha-krishnaji took place with great pomp. A big procession with Hari-Sankirtan passed through the town safely. Paramahansa Bhakti Siddhanta Saraswati Goswami Maharaj addressed a large meeting attended by respectable and leading men of the town and of the adjoining places. All were treated to "Sri Mahaprosad."

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

VOL. XXV. | JANUARY, 1928, 441 Chaitanya-Era. | NO. 8.

Lip and Life

MERE profession of devotion to God with the lip without practising the same in one's life is not the function of the preacher of God's word. Employing the lip in discoursing religion is only then lifted to the sphere of the service of God when such discourse proceeds from the heart that has been purified by devotion to the transcendental Reality. This makes all the difference between the mercenary preacher and the true pastor. The principle is thus expressed by Pandit Jagadananda, one of the closest associates of Sriman Mahaprabhu,—'It does not avail if only one repeats the words 'I belong to Gora' with his lips. The desired effect is produced only by the adoption of the conduct *and judgment* of Gora.* Because Mahaprabhu and the scriptures say that by taking the Name of Krishna the only true object of life is gained, we should not, therefore, suppose that it is sufficient merely to utter the Name with the tongue without caring to listen to what Mahaprabhu and the Shastras have to say further on the subject. If a novice does not take the trouble of listening carefully to those who are acquainted with the whole position, being devoid of necessary judgment he would fail to take the Name in the proper manner. He will in such case,

*"गोरार आमि गोरार आमि मुखे बलिले नाहि चले।
गोरार आचार गोरार विचार लइले फल फले॥"
—(प्रेमविवर्त्त)

according to Pandit Jagadananda, gain nothing by merely uttering the Name with his lips. Such utterance will be nothing but ordinary sounds which, according to the scriptures, will constitute an offence against the Name and, instead of benefitting, will harm the person who will be guilty of such offence. If, however, we follow the conduct and judgment of Mahaprabhu in taking the Name it will be possible for us to obtain thereby the highest object of the human life in the shape of the service of God.

The lip, therefore, like the other organs of sense, can be used in serving God if it be employed in the manner that is laid down in the scriptures. If it be not used in the manner recommended by the Shastras the word of God refuses to appear on the lip ; and those who listen to the utterances of a person who does not himself understand or follow the teachings of the Shastras, listen not to the word of God but to the vain utterances of a sinful creature who has absolutely no right to be a preacher of God's word.

In preaching the word of God the lip cannot be independent of life. The whole of the current misconception on the subject is due to the notion that the holy Name is merely a string of letters of the alphabet to be uttered like any ordinary word. Those people who object to the special sanctity of the holy Name as distinguished from ordinary words would be perfectly justified in their opposition if there had been no difference between the holy Name and an ordinary word. But as a matter of fact, in accordance with the teaching of all the Shastras, the holy Name is not at all like an ordinary word ; neither can it be uttered at the option of the speaker as ordinary words can be. The holy Name is identical with God Himself. It is transcendental. God first manifests Himself in the pure heart and *from these* appears on the tongue in the Form of the holy Name. *After* the holy Name has manifested itself on the tongue the holy Form, Qualities and Deeds of the Godhead manifest themselves to the mind of the devotee and he is thereupon enabled to preach the word of God to others. A perfectly pure heart is, therefore, an absolute pre-requisite for the manifestation of the word of God on the tongue of the preacher.

In this matter the lip can by no means be separated from life. God is served by the purified mind through the organs of sense. The tongue is only one of such organs. No sooner is the service of the Lord possible to one organ it becomes necessarily and simultaneously possible to every other organ of sense and the *whole life* of the devotee becomes one constant service of the Lord.

As it is not possible for the novice to understand the Shastras that treat of the transcendental world, listening to the word of God from the lips of a devotee is, therefore, the necessary first requisite for one who wants to attain the service of God. As soon as such listening has been perfected the mind becomes purified and, by the grace of of God, is enabled to serve Him by means of all the organs of sense. There is no difference between service of God by means of the tongue and that by means of any other organ of sense. The Shastric term for the spiritual teacher, Acharyya, means literally one who practises the religion. No one can be a teacher of religion who does not act in accordance with the principles that he teaches. There is no English word that is the exact equivalent of 'Acharyya'. Sriman Mahaprabhu Himself has said that 'no one is fit to teach religion who himself does not practise it.' In fact, preaching is only possible after practice has been perfected.

Religion is service of God. In such service theory and practice are identical. The one cannot be divorced from the other. In the service of the Lord there is diversity without difference. The devotees of God,—every one of them, simultaneously preach and practise the eternal religion viz. the service of the Lord. They are all of them the greatest and only benefactors of the world.

Therefore, those who contend that preaching of the word of God is possible for those who are in the sinful state, are grossly misinformed as regards the declarations of the Scriptures. Preaching of the word of God is the function of the Acharyya who practises what he preaches. It is only when the conscious service of the Lord has been fully attained that one is fit to be styled an Acharyya. One who is himself fully established in the state of grace can alone lend a helping hand in lifting his brethren who happen to be in the fallen condition. One who is fit to instruct others regarding the nature of Godhead must himself belong to the transcendental plane. On the transcendental plane there can be nothing that is worldly. The person who moves on the spiritual plane is absolutely free from all mundane affinities.

The methods of listening and preaching are given preference over other methods of practising devotion to God for the reason that they are specially suitable for fallen *jivas* due to the fact that the transcendental Reality is not directly perceptible to the physical senses. Of all the instruments for the acquisition of knowledge that are available to the fallen *jiva* the mind and the ear alone are capable of apprehending objects without coming into direct contact with them as is necessary in the case of the other senses. It is this

peculiarity that makes them fitted for the reception of the transcendental Reality which is not directly perceptible by the physical senses. The ear receives its communications through the medium of sound.

Ordinary sounds which always refer to the objects of this world, convey information that is verifiable by the direct examination of the objects themselves by means of one, or more, or all of the other senses. These sounds originate and undergo dissolution in the material space. Such sounds are also different from the objects that are denoted by them. The sounds that refer to the objects of the transcendental world are quite different from ordinary sounds. The objects denoted by them are situated beyond the limits of this material world. It is, therefore, never possible to verify the information in the case of these, with the help of the other senses. There is also no difference between such sounds and the objects denoted by them, the two being identical. Such sounds as well as the objects denoted by them are eternal and unlimited. They are, therefore, quite different from ordinary sounds that have only a temporary and limited existence. In fact, the word of God and ordinary words are in every way different from one another. This difference cannot be really grasped by those who are in the sinful state. But the difference is none the less real and it is owing to this radical difference between the two that it is never possible for a person in the sinful state to be a preacher of the word of God. The word of God is identical with God Himself and manifests itself of its own accord on the tongue of one who is absolutely free from sin and who submits himself entirely at the holy feet of the Supreme Lord.

The service of God is the only true object of life. It becomes attainable to sinful *jivas* by a series of graded processes the first of which is the unconcious, accidental association with the devotees of God who appear in this world for the purpose of helping fallen *jivas*. Such association with the devotees of God enable fallen *jivas* as the next stage, to obtain the grace of God whereby their minds become inclined to listen to the word of God from the holy lips of devotees No sooner they begin to listen to the word of God the consciousness of the transcendental Reality is aroused in them and thereafter by means of constant listening they gradually attain the conscious service of the Godhead which is the real summum bonum of human existence. Those who attain this goal are automatically freed from all mundane affinities as a necessary secondary result.

Therefore, the supposition that it is possible for a person who is in the

sinful state to preach the word of God, is opposed to all the conclusions of the Shastras. In preaching the word of God the lip must necessarily be identical with life. The body of the devotee of God, by reason of his complete surrender to God, becomes itself spiritual as it then belongs to God. The whole life of the devotee is dedicated to the exclusive service of the transcendental Reality. It is absolutly free from all taint of worldliness. Those who happen to be in the sinful state naturally enough fail to realise this transcendental purity of the devotee of God. They may even suppose that he is no better than an erring mortal engaged in ordinary worldly persuits. In their ignorance they may also proceed to judge his life by the ordinary worldly standard and suppose that they detect the same difference between the lip and life of the devotee of God as they do in their own case or in that of pseudo-preachers of the word of God. But this is a really fatal blunder in as much as it is an offence against the devotees of God which can be forgiven only by those against whom it is committed, such being the will of God Himself as manifested in the Scriptures.

Sharagrahi Vaishnava

(By Thakur Bhaktivinode)

1. Alas, for those that spend their days
In festive mirth and joy !
The dazzling deadly liquid forms
Their heart for e'er employ !!

2. The shining bottles charm their eyes
And draw their heart's embrace !
The slaves of wine can never rise
From what we call disgrace !

3. Was man intended to be
A brute in work and heart ?
Should man the Lord of all around
From common sense depart ?

4. Man's glory is in common sense
Dictating us the grace,
That man is made to live and love
The beauteous Heaven's embrace !

5. The flesh is not our own alas !
The mortal frame a chain ;—
The soul confined for former wrongs
Should try to rise again !!

6. Why then this childish play in that
Which cannot be our own,
Which falls within a hundred years,
As if a rose ablown !

7. Our life is but a rosy hue
To go ere long to nought !
The soul alone would last for e'er
With good or evil frought !!

8. How deep the thought of times to be ?
How grave the aspect looks ?
And wrapt in awe become, Oh ! I
When reading Nature's books !

9. Man's life to him a problem dark !
A screen both left and right !
No soul hath come to tell us what
Exists beyond our sight !!

10. But then a voice, how deep and soft,
Within ourselves is left ;—
Man ! Man ! thou art immortal Soul !
Thee Death can never melt !!

11. For thee thy Sire on High has kept
A store of bliss above,
To end of time, thou art Oh ! His
Who wants but purest Love.

12. Oh Love ! Thy power and spell benign
Now melt my soul to God !
How can my earthly words describe
That feeling soft and broad !!

13. Enjoyment—sorrow,—what but lots
To which the flesh is heir ?
The soul that sleeps alone concludes
In them it hath a share !!

14. And then ! my friends no more enjoy
Nor weep ! for all below ;—
The women, wine and flesh of beasts
No love on thee bestow !

15. But thine to love thy brother man
And give thyself to God,
And God doeth know your wages fair ;—
This fact is true and broad !!

16. Forget the past that sleeps, and ne'er
The future dream at all,
But act in times that are with thee
And progress thee shall call !!

17. But tell me not in reasoning cold,
The soul is made alone
By earth's mechanic, lifeless rules
And to destruction prone !

18. My God who gave us life and all
Alone the Soul can kill,
Or give it all the joys above
His promise to fulfil !

19. So push thy onward march O Soul !
Against an evil deed
That stands with soldiers—hate and lust !
A hero be indeed !!

20. Maintain thy post in spirit world
As firmly as you can,
Let never matter push thee down,
O stand heroic man !

21. O Sharagrahi Vaishnab soul !
Thou art an angel fair :
Lead, lead me on to Vrindaban
And spirit's power declare !!

22. There rests my Soul from matter free
Upon my Lover's arms,
Eternal peace and Spirit's love
Are all my chanting charms !!

Worship and Service

WORSHIP is the preliminary stage on the path of the service of God. It is imperfect devotion. A constituent part of devotion is not the whole or perfect devotion. Worship is characterized by the sentiment of distant reverence for the objects of worship. It is service of God by means of objects of this world, based on the sentiment of reverence towards God that results from mundane considerations. In worship there is thus present more or less the factor of reference to gross and subtle matter. The reverence which is so prominent in worship is due to the apprehension of the transcendental nature of the object of worship by the worshipper who regards himself as connected with this physical world. In pure service or unalloyed devotion the sentiment of reverence is subdued and its milder radiance constitutes its decidedly superior excellence. The nature of the difference between the two is analogous to that between the scorching and terrific rays of the sun and the cool and soothing moon-beam. In devotion the *jiva*-soul, which is located beyond the sphere of gross and subtle material existence, is engaged in the direct service of God. The apprehensions by the senses of the emancipated devotee are not merely phenomenal, as he is privileged to directly serve the transcendental being vouchsafed actual proximity to the Absolute Truth that is beyond the reach of all mental speculations.

That which can be known only by those who possess the most exalted faith and which constitutes the specific quality of the teaching of the spiritual preceptor, is styled 'mystery' (**रहस्य**). In the list of processes to be gone through by the novice on the path of devotion, as given in the *Bhaktirasamritasindhu*, the 'mystery' of the direct service of the Lord is defined as walking in the footsteps of perfected devotees by one who after having been instructed in the Truth regarding Krishna has attained the third stage of novitiate, as the fruit of his serving the inner devotees in their practice of devotion. One who constantly serves the Lord free from all other desires, being emancipated from the bonds of this world, is drawn away from all association with people who are attached to objects other than Krishna. It is only then that there is manifested in him the aptitude for whole-time service of the Lord, that is to say service that lasts throughout the eight divisions of night and day (**अष्टकाल भजन**). The un-alloyed devotee who is thus fitted to serve the Lord realises as an obstacle to the attainment of his object all association with bound *jivas* such as the elevationists who aim at positive selfish enjoyment and the salvationists who

desire the negative happiness of freedom from misery by discarding material enjoyment, both of whom are averse to the service of God. The elevationists and salvationists who are given to desire for objects other than Krishna, have no taste for the mystery of devotion to God and therefore, for the reason that they lack the fitness for admission into the realm of devotion that is radiant with spiritual effulgence throughout the eight divisions of the night and day, they do not possess that constant and absorbing interest for the great devotional work, referred to above, that is its due.

If the whole period of night and day be divided into eight equal parts each division is termed a '*yama*'. The three '*yamas*' of night an equal number of '*yamas*' constituting day time being joined with the two '*yamas*' of morning and evening, make up the total of eight '*yamas*'. To serve Krishna at all time, in every way and with exclusive devotion, is only possible for the Vaishnava. Whole-time service of God is impossible for the non-spiritual egoist. The *jiva* is not liberated from the state of bondage by applying to objects that are associated with God the criteria of worldly judgment. The Vaishnava devotees who have realised their true self are constantly engaged in the service of Krishna. The slokas of the octade comprising the teaching of Sri Gaursundar are in the spirit of the eight-*yama* service. The eleven slokas of Sri Rupapada and the poems, embodying the desire for the devotion that is appropriate for the eight '*yamas*', of all great devotees who are followers of Sri Rupa, help in promoting the constant flow of devotion. The mystery of the holy service of God is the subject that engages the constant attention of the servants of Sri Gurudeva whose minds are completely detached from material times, space or persons.

REVIVAL OF LEARNING IN OLD NAVADWIP

Para Vidya Peetha at Sri Mayapur.

THIS residential institution is established by the workers of the Sri Chaitanya Math for disseminating moral, intellectual and primarily religious culture in the truly nationalistic lines through the medium of Sanskrit among students of all caste and age. All branches of Sanskrit learning are taught by specially efficient professors in respective subjects. A comparative study of all schools of philosophy and theology is made in an impartial way. Students are also taught several useful avocations of life in practical lines.

The institution is situated in old Navadwip, the birth place of Mahaprayu Sri Chaitanyadeva and is on the banks of the historical lake-like "Ballal Dighi" over 700 years old. The site is away from populated areas with grand natural scenery around and is very healthy. Pure drinking water is supplied from a deep tube-well within the compound. Free medical help is available.

Only hundred more deserving students will be admitted free of all costs of tuition, lodging or boarding. Applications with good reference are invited by the Secretary.

Para Vidya Peetha, Sri Mayapur, Bamanpukur P. O., Nadia Dt., Bengal, India.

Thakur Haridas

(Continued from P. 164, December 1927.)

SRI Thakur Haridas at times visited the town of Nabadvip. There he put up at the *tol*-house of Sri Advaita Prabhu and chanted the samkirtan of the Name of Hari in company of Sribash and the other devotees. At this period Nimai Pandit, overflowing with Divine Love, was exhibiting the sportiveness of a most restless child, and, later on, manifested equal zeal in the display of learning. Having repaired to Gayadham and there offered *pinda* to his deceased father at the lotus feet of Sri Gadadhar, Sri Gaursundar manifested, while, He was still at Gaya, the *lila* of accepting the favour of initiation from Sripad Isvarpuri, a great Sannyasin belonging to the Sampradaya of Srimad Madhvacharyya ; and, on His return to Nabadvip, was transformed into an exclusive seeker after Krishna. Sri Advaita, Sribash, Haridas, Mukunda and other devotees, resident in Nabadvip, who delighted in the performance of the kirtan of Hari, were all highly encouraged beholding this un-thinkable change of Nimai Pandit, the possessor of un-bounded genius. Within a short time Nimai Pandit accepted the leadership of this community of the chanters of kirtan and thenceforward the joy of kirtan waxed stronger every day in the homes of the devotees of Nabadvip and specially in the residence of Sribash. The principal helpers in these joyous performances of kirtan were Sri Thakur Haridas and Sribash. Hari *samkirtan* attained such high intensity at Nabadvip that a few persons who were puffed up with the pride of worldliness, skilled in the wranglings of the Shastras and full of malice and arrogance, became the opponents of kirtan. Actuated by this sentiment of hostility they set themselves to devise various methods for counteracting the efforts of Sri Gaursundar in His quest after Krishna. On a certain day by open abuse, another day by secret plotting, on a third day by throwing filthy substances into the house of Sribash, they tried to obstruct the progress of kirtan. The resources of wickedness—slander, envy, malice, anger etc.—being employed in harassing the devotees, the tide of kirtan with daily increasing vigour began all the more violently to agitate, to their deepest depths, the different communities of the town of Nabadvip. The obstacles that were devised by sinful persons plotting in secret, instead

of preventing kirtan, only served to expose to the public gaze the wicked ingenuity of the plotters. And now moved by the miseries of the fallen *Jivas* Sri Gaursundar thus spoke to Sri Prabhu Nityananda and Sri Thakur Haridas—

"Hear attentively, Nityananda,
listen Haridas,
Carry everywhere this command
of Mine—
Appearing before every dwelling
beg this alms—
'Say Krishna, serve Krishna,
know only Krishna'
Speak or allow to be spoken
nothing except this ;
And, returning at close of each day,
report to Me the result."

Reverently, with the head bent in submission, receiving this command of the Lord Prabhu Nityananda and the revered Thakur Haridas, appearing at the door-steps of every dwelling, began to chant loudly these words—

'Say Krishna, chant Krishna, serve
Krishna ;
Krishna is life, Krishna is wealth,
for Krishna alone we exist.'
'Such is Krishna, brother, chant
Krishna with thy whole heart.'
'Say Krishna, serve Krishna, know
only Krishna.'

Both of these chanters of kirtan wore the garb of sannyasins. Some of the people were delighted by listening to the kirtan song regarding it as the method of practising devotion to God ; but there were others who imputed various evil motives. Every evening Sri Thakur Haridas duly submitted at the feet of Sriman Mahaprabhu the result of the preaching of the day. On one of these days a great danger befell the two preachers through the animosity of two sinful Brahmans who bore the names of Jagai and Madhai. Those robbers wanted to lay violent hands on the two Prabhus as they were preaching the word of God and they could only save themselves from the clutches of the murderers, who hotly chased them, by precipitate flight. On learning particulars of the attack by the two robbers from Sri Thakur Haridas and hearing of the child-like behaviour of Prabhu Nityananda Prabhu Advaita predicted to Haridas the impending deliverence of the two ruffians. Jagai and Madhai lying in wait close to the house of Mahaprabhu listened through the nights to the kirtan of Krishna sung by the devotees without, however, relaxing the vigour of their wicked attempts. At last as Prabhu Nityananda was one night coming to the house of Mahaprabhu the two robber brothers made an attack on him. Madhabananda Bandopadhyaya under the influence of intoxicants having with all his strength struck Sri Prabhu

Nityananda a blow with his fist and a stream of blood spurted out from the forehead of Prabhu Nityananda. At this Jagadananda interposed and made Madhai desist from his wickedness; and when Sri Mahaprabhu escorted by the brotherhood of His devotees reached the spot Prabhu Nityananda without anger informed the Lord of the magnanimity of Jagadananda. Forthwith the two robbers obtaining the mercy of the two Prabhus renounced their abominable trade and promised never again to sin in future!

Sri Thakur Haridas proved the main—stay of Sri Gaursundar in all His activities. We notice the presence of Thakur Haridas on the day of the great manifestation, on other days of kirtan, at the dance of Mahaprabhu in the mood of Devi at the house of Chandra-Shekhar, and in fact in every performance of Sri Gauranga. On the night when Gaur-Hari, the Saviour of the world, in order to effect the deliverence of the Kazi, led the procession of all the citizens chanting the kirtan of Hari, escorted by seven bands of His followers, to the residence of the Kazi, Sri Thakur Haridas was the foremost leader of the dancing chanters of kirtan performed by the original community of Vaishnavas.

On the day of the great manifestation by expatiating on all the past incidents in the career of the holy Thakur; Sriman Mahaprabhu openly proclaimed the glory of the matchless devotee with His own holy mouth. Having listened to the stories of former Sadhus from the lips of Haridas Sri Gaur-Hari expressed His wish to confer a suitable boon on the Thakur. In praying for the boon Haridas said—

"May I ever subsist on the leavings
of those servants
Who adore Thy feet;
May this be my devotion at every
birth;
May those leavings be my duty,
family, religion.
Darling of Sachi, Father, vouchsafe
this favour—
Making me a dog, put me in the
abode of Thy devotee"

Having heard this prayer of the Thakur the Lord thus spoke its fulfilment—

"With whom you hold speech even
for the space of half a second
Will assuredly attain unto Me;
Who so ever regards you regards Me;
I ever dwell in thy body;
For all time you have bound Me fast
to your heart."

In this connection Srila Thakur Brindabandas writes—

"Caste, family, high deeds, wealth
are of no avail;
Without longing for the treasure of
love Krishna is not gained.

Whatever may be the family in which
the Vaishnava is born,
Yet is he the best, as all the Shastras
say.
The base sinner who considers the
caste of the Vaishnava
Sinks into the lowest depths of being
birth after birth.
All glory to Haridas, the great
devotee !
All sins vanish by the touch of
Haridas !
The gods themselves covet the touch
of Haridas !
Even the sacred Ganges longs for
the immersion of Haridas !"

Sri Thakur Haridas preached the Name of Sri Hari by frequent journeys to different parts of Bengal stopping for sometime at each place. On one occasion the Thakur stayed in this manner at the house of Satyaraj Khan, the pride of the Kayastha community, and of his son Sri Ramananda Basu, all through the period of *Chaturmasya*, in order to preach and teach by example the mystery of the holy Name. Even to this day, at the village of Kulingram, in the District of Burdwan, on the site of the devotional practices of Thakur Haridas, is to be found the ancient establishment of the eternal worship of Sri Gauranga.

(To be continued.)

Taking Refuge in God (श्रीशरणागति)

(Continued from the 164th. page, December, 1927)

[X]

1. (Lord of my life) How tell Thee the story of my shame !
There is no sin
That I did not commit
Thousands of times and more, O Lord.

2. The fruit of those transgressions
Weighs me down in this life,—
Who is now to blame ?
At the time knowing well,
Deliberately I refused to consider the end,—
Yet now I want to be saved.

3. According to the offence
Punishment Thou wilt award,
And I shall be put into the bondage of this world :
Even so, through the cycle of those births,
In the company of Thy devotees,
May my mind ever repose at Thy feet.

4. This wise, cunning, desire of mine
I lay at Thy feet ;
The pride of my heart is gone ;
Kindest to the humble,
Thy un-alloyed mercy
Is now Bhakti-vinode's only hope.

[XI]

1. Mind, body, family, whatever is mine,
Youthful Son of Nanda, I tender at Thy feet.
2. In weal and woe, in life and death,
I am relieved of all anxiety, preferring those feet of Thine.
3. Save me or slay me as Thou will'st,
Thou art the Master of Thy eternal servant.
4. If it be Thy will to cause me to be born
May I have birth in the home of Thy devotee.
5. In the dwelling of Thy servant may I be born a worm,
I have no desire to be born a Brahma averse to Thee.
6. I crave the boon of the society of Thy devotee
Who is without a particle of desire for enjoyment or freedom from misery.
7. All I find in Thee,—father, mother, lover, son,
Lord, preceptor, husband.
8. "Hear, O Kan," says Bhaktivinode,
"Lord of Radha, Thou art my life."

[XII]

1. What-so-ever is meant by the words "I" and "Mine",
Merciful Lord, at Thy feet I lay.
2. Lord, myself am no longer mine,
Even now I become solely Thine.

3. The *jiva* inhabiting this body with the word "I" gives up all egoism,
And forthwith the pride of being Thine takes possession of the heart.

4. My all—body, home, followers,
Brothers, friends, wife, son, chattels, way, house—

5. All these now are Thine and myself Thy servant,
I am now a mere occupant in Thy house.

6. Thou art the owner of the house, I obey Thy bidding.
Thy pleasure is now my only endeavour.

7. My virtues and defects of the gross and the subtle body
Are now no longer mine, I am redeemed.

8. To Thy will my will is sub-joined ;
Bhaktivinode from this day forgets himself.

[XIII]

1. Lord, there is now nothing left that may be called mine,
Thou alone art my father, friends, brother.

2. Friends, wife, sons, daughters are now Thy servants :
My efforts for them are on Thy account.

3. Wealth, followers, house, way,—in as much as they belong to Thee,—
I maintain, myself being a mere servant.

4. For Thy service I earn riches,
And bear the expenses of Thy household.

5. I know neither evil nor good, I only serve,
A watchman set to guard the properties of Thy household.

6. My senses I exercise according to Thy direction
And desire to hear, see, smell and taste.

7. Nothing I do for my own pleasure,
"Thy pleasure is the essence," says Bhaktivinode.

(To be continued,)

Sree Sree Chaitanya Bhagabat

(Continued from P. 168, December, 1927.)

73 Some tied amulets, some read formulas of benediction
Some fetching washing of the feet of Vishnu sprinkled His body.

74 Some said, "The Child has had a second birth,"
Said others, "Being of the species the snake did no harm."

75 Lord Gaur-chandra laughed as He eyed them all
And ever made after the snake, everybody helping to fetch Him back.

76 Whoever devoutly listens to these revelations, hid away in the scriptures,
Him the venomous serpant of worldliness never may harm.

77 Thus day by day the Lord, Darling of Sri Sachi,
Moved about in the yard on His legs.

78 The beauty of every limb surpassed infinitely that of the god of love;
Pined the moon for the chance of gazing on that face.

79 The crops of curly hair that adorned the finely rounded head over-spread the forehead,
The eyes were like the lotus, attired like Gopal.

80 The arms extended to the knee, the lips were deep red,
The bosom was broad and marked with all good signs.

81 Natural red was the hue of the charming body of Gaur,
And especially beautiful were the fingers, hands and feet.

82 When the Lord heedlessly moved along as is the wont of children,
From His feet blood seemed to ooze, this alarmed the mother.

83 Great was the astonishment of Sachi and Jagannath at the sight,
And both experienced boundless happiness although destitute of earthly riches.

84 Seated by themselves in a solitary corner, the pair whisperd to each other,
"May be a great saint has vouchsafed to be born in the world.

85 "It seems that the misery of our wordly sojourn is ended
As one so high has been born in my house.

86 "I have never heard of any child with such nature
That constantly dances and laughs so soon as he hears the sound of the Name of Hari.

87 "That cries all the time and is not consoled
Till He hears the Name of Hari loudly uttered.

88 "And all the women, from peep of day,
Forming in a circle round the child, perform *samkirtan*.

89 "As the ladies clap their hands singing Hari,
The boy Gaursundar dances with the greatest ardour.

90 "The Lord, gray with the dust, rolls on the bare ground,
Rising up laughs as He runs to the lap of mother.

91 "Gaurchandra dances with such gestures of every limb
That the sight fills everybody with incomparable happiness."

92 Thus behaving as a child the Lord caused to be performed
The *samkirtan* of Hari, but no one could understand.

93 The Lord always moved about with great quickness in and out of the house
Most restlessly so that no one could catch Him.

94. The Lord went out of the house by Himself alone
And begged to have whatever He saw, fried rice, plantain, sweet-meats.

95 At the sight of the beauty of the Lord, supremely captivating,
Even perfect strangers gave whatever He asked.

96 All people gave the Lord sweet-meats and plantain
The Lord returned home very much pleased to get them.

97 And to those ladies who sang the Name of Hari,
He gave all that He got.

98 All laughed at such proof of the Child's cleverness
And forthwith chanted the Name of Hari clapping their hands.

99 At early dawn, at noon, in the evening or after nightfall,
The Lord was always going out of the house.

100 In the houses of friends that lived close
Committed thefts with great zest every day.

101 Drank the milk at the house of one, ate the cooked rice of another,
Broke the earthen pots in the house where nothing was found.

102 If there happened to be a child in the house, poked and made him cry,
The moment He was detected took to His heels.

103 If by chance He was caught by any one,
Falling at his feet begged most piteously to be excused :

104 "I shall not come again, let me go this time,
I promise to you I shall not steal again."

105 The intelligence of the Child astonished everybody,
No one was angry and all loved Him.

106 Everyone loved Him more than he loved his own son :
The very sight of Him captured all the faculties of the mind.

107 The Lord of Baikuntha behaved in this funny way,
Constantly flitted about never stopping long at any place.

108 One day two thieves seeing the Lord
Took counsel together saying, "Some one's little child loiters in the town."

109 Noticing the precious ornaments on the beautiful body of the Lord
The two thieves thought on a method of stealing them,

110 Exclaiming "My dad, O my dad" one of the thieves took Him into his arms,
"O dear, where could you be so long ?" cried the other.

111 Both thieves said, "come away, let us go home, my dear."
The Lord answered smiling, "yes, go we home,"

112 The two thieves proceeded fearfully carrying the Lord,
People said, "They are taking away their own child,"

113 There were tens of thousands of people, whom could one know ?
The thieves were delighted by the sight of ornaments.

114 One thief thought within himself,
"I shall surely take the bangles made of wire,"

The two thieves were thus engaged in
building castles in the air.
115 Both of them hurried towards their
appointed place
God seated on their shoulders moved
forward in such manner smiling.
116 One of them put sweet-meats into the
hands of the Lord,
Said the other, "Very soon we shall
reach home."
117 Thus pretending they went on to a
long distance ;
While nearer home all the friends busily
searched.
118 Some shouted, "Come away quick,
Bisvambhar !"
Some cried "Nimai !" at the top of
their voice.
119 All grew restless in the extreme,
As is the case of a living fish without
water.
120 All besought in every way the protection
of Govinda ;
While the thieves were carrying off the
Lord to their home.
121 Deluded by Vishnu's illusory energy
the thieves missed their way
And came to Jagannath's house thinking
it was theirs.
122 Being satisfied that they had reached
their appointed place
The thieves made haste to rob the
ornaments.
123 Said the thief, "Get down, my dear,
we have come home."
"Yes, it is true," Lord replied, "So
quickly set me down."
124 Even where Jagannath Misra and all
his people
Were pondering in sadness with their
hands to their heads,
125 On that very same spot the deluded thief
Put down the Lord from his shoulders
thinking it to be their house.
126 No sooner did the Lord alight than He
made haste to the father's arms
And with the greatest exultation all of
them shouted "Hari, Hari."
127 All of them at the moment experienced
a strange, inexpressible sensation—
As if life itself were restored to their
bodies.
128 The two thieves now saw that it was not
their house
Neither could make out where they were.
129 No one noticed them in the midst of the
confusion,
Smitten with fear the thieves looked
about and quickly left the place.
130 "Most wonderful !" the thieves thought
within themselves,
"It seems we were bewitched," they said.
131 And both of them declared "Chandi
saved us to-day ;"
And now restored in spirit they embraced
each other.
132 Those two thieves were most fortunate in
respect of the supreme object of life
Whose shoulders Narayan deigned to
ascend.
133 Here at Sachi's house all of them reached
the decision,
Where is the man who brought the Lord?
Let us give him a piece of cloth and let it
be tied round his head."
134 Some said, "We saw two men
Who put the Child down from their
shoulders and then left the place".
135 No one was found to claim that he had
brought the Lord.
All the people were perplexed feeling
it was so strange.

136 "Tell us, dear Nimai," they asked,
"Who brought you and where did they find you" ?

137 The Lord said, "I went to the side of the Ganges,
Having lost the way as I was wandering in the town.

138 "Two persons took me in their arms,
Carried me by paths that are not known to me and here put me down".

139 All cried, "The words of the scriptures hold true
"The fates themselves guard the Child, the aged and the destitute".

140 All people talked in this fashion,
Out-witted by the *maya* of Vishnu no one suspected the truth.

141 In such manner always sported the Lord of Baikuntha,
But who can know if He does not make Himself known ?

142 Who-ever listens to these stories hid in the Vedas
Attains firm devotion to the feet of Chaitanya.

143 Sri Krishna Chaitanya is the life of Nityananda Chand
At whose twin feet sings Brindabandas.

Here ends chapter Fourth entitled 'The narrative of Naming the Child, His infancy and His being stolen by the thieves" in Part First of Sri Chaitanya Bhagabat.

CHAPTER V.

Summary :—In this Chapter are described the hearing of the sounds of the *nupur* (anklet for the feet) and noticing of strange foot-prints by Sri Sachi and Jagannath Misra, the eating of the cooked-rice of the Brahmana-pilgrim by Gaur-chandra and other matters.

One day Sri Jagannath Misra asked his son to fetch a book for him from the room. Sachi and Jagannath heard the sound of *nupur* as the child walked into the room. After the child had left the place and gone to play having delivered the book to his father, the Brahman and his wife going inside the room saw strange foot-prints on the floor marked with the signs of the flag, bolt, goad and staff. Actuated by the nature of parental affection they did not suspect that those could be the foot-prints of their own boy. They thought that their household deity Sri Damodar Salagram unseen by them walked in the room ; and, accordingly, they reverently arranged for a special celebration of the bath, meal and worship of Sri Damodar.

On another day a certain Brahman-pilgrim, who happened to be a worshipper of Bala Gopala (Boy-Krishna in the form of cowherd), became a guest at Misra's house. After having cooked his meal as the Brahman engaged in meditation preparatory to offering the food to Sri Krishna, Gaur-Gopal to favour the Brahman appeared on the spot and ate a mouth-ful of the cooked-rice. The pilgrim observing the boy in the act of eating the offering intended for Krishna impatiently shouted out, "The restless boy has spoiled the cooked-rice to be offered to Krishna." Purandar Misra learning what had happened was about to beat the child being angry, when he was induced by the entreaties of the Brahman to desist. Thereupon Misra persuaded the Brahman to cook again for the sake of Krishna. Sachidevi took away the boy to a neighbour's house in order to keep him out of the way. But no sooner the Brahman was engaged in his meditations Gaur-sundar, un-perceived by any one, came up to him and began a second time to eat the offered meal. On the Brahman raising the cry "The offering is being spoiled," Jagannath Misra became more angry than before with Nimai. The Brahman, however, was induced by the entreaties of Bisvarup, the elder brother of Bisvambhar, to cook once again. The boy was this time clearly watched by all the family who posted themselves in a ring round the child, Jagannath Misra himself guarding the door of the room in which he was kept. When the Brahman had cooked for the third time and all the family had fallen into a deep slumber the night being far advanced, Sri Gaursundar again ate up the cooked-meal while the Brahman was in the state of meditation. This time Sri Gaur-sundar revealed His Divine Form to the Brahman and enlightened him about his real nature as servant of Himself asking him not to divulge it. From that day that blessed Brahman used to visit daily is cherished Divinity at the house of Misra at the conclusion of his begging round.

1. All glory to Lord Bisvambhar loved of
His devotees,
The supreme Ruler of the greatest gods,
with feet marked with the signs of
banner, bolt and goad.

2. The Lord in this manner passed the days
in Jagannath's house,
Manifesting Himself in manifold ways
unnoticed.

3. Purandar Misra called unto Him one day
and said,
"Bisvambhar, Darling, fetch the book
for me."

4. At these words of the father as the Lord
ran into the room
On His feet rang anklets with a tinkling
sound.

5. Said Misra, "whence comes the sound
of anklets ?"
Whereupon both the Brahman and his
wife looked about.

6. "There are no anklets on the feet
of my Son,
Where do they make such sweet sound ?"

7. 'How wonderful !' both of them thought,
Their mouths were bereft of the power
of speech.

8. The Lord handed the book to his father
and went off to play ;
The parents beheld other wonders as they
went inside the room.

9. They saw all over the room strange
foot-prints.
Distinctly marked with banner, bolt,
goad and staff.

10. Both were filled with gladness at the sight
of those feet never seen before,
Both were thrilled and their eyes filled
with tears.

11. Seeing the lotus feet both made obeisance,
Both cried out, "We are saved ! there is
no more birth for us !"

12. Misra said, "Hearken, Bisvarup's mother,
Thyself cook sweetened rice mixing
with *ghee* ;

13. "Damodar-Salagram Who is in the room
I shall bathe with the five gifts of the cow
in the morning.

14. "I now understand it is He that walks
the room
And that is also why I heard the sound
of the anklets."

15. In this manner both of them with
joyful hearts
Worshipped Salagram,—the Lord laughed
within Himself.

16. Now listen to another story most
wonderful,
Of the funny sport that was done by
Jagannath's Son.

17. A Brahman, a dweller in holy tirthas,
most virtuous,
Who in quest of Krishna frequented
the tirthas,

18. Worshipped the six-lettered mantra of
Gopal
And except the offerings to Gopal
accepted no other food.

19. By mere accident in course of his pilgrim
journeys
Arrived at the house of the Lord.

20. The infant Gopal and Salagram adorned
his neck
And there was about him the glow of the
high Brahman qualities which cannot be
compared with anything.

21. The Brahman incessantly uttered the
Name of Krishna
With languid eyes by reason of his heart
being full of the sweetness of Govinda.

22. Jagannath Misra noticing his prowess,
With great respect rising from his seat,
made obeisance,

23. What-so-ever rites were enjoined by the rules of hospitality
The large-hearted Jagannath hastened to perform.

24. Himself washing the Brahman's feet
Offered him the very best of seats he had.

25. And after the Brahman was seated at ease
The good Misra enquired of the place where he dwelt.

26. The Bipra said, "I am a recluse, homeless,
I wander about through sheer restlessness of mind."

27. Bowing to him the Misra remarked,
"The wanderings are the cause of the good fortune of the world ;

28. "And especially this day that high fortune is mine ;
So may I be permitted to arrange for the cooking of your food."

29. Said the Bipra, "Misra do as you like."
The Misra was glad and proceeded to make excellent arrangements.

30. Cleansing well the place of cooking
He provided all necessaries for the preparation of his meal.

31. The good Brahman was well pleased and having cooked the meal
Sat himself down with intent to offer the same to Krishna.

32. The Darling of holy Sachi, the Knower of all hearts,
Was desirous of revealing Himself to the Brahman.

33. The Brahman no sooner began his meditations
Than Lord Sri Gaur-sundar appeared before him.

34. His beautiful body covered with dust, perfectly naked,
With red eyes and exquisite hands and feet.

35. And, laughing, took the cooked rice of the Brahman with his beautiful hand,
And ate a mouthful : this was seen by the good Brahman.

36. "Alas !", the fortunate Brahman called out,
"The restless boy has stolen the rice !"

37. The good Misra Jagannath hastening to the spot, saw
Prabhu Sri Gaur-sundar laughing and eating the rice.

38. In anger Misra ran forward to beat the Child.
The Bipra rising in great fear, caught him by the hand.

39. Said the Bipra, "Misra, are you not wise and respected by every-body ?
Does the boy understand anything ?
What is the good of beating Him ?

40. "One who has the sense of right and wrong may be properly beaten ;
Let my words prevail, do not hurt Him."

41. The Misra sat down grieved resting his head on his arms.
He neither raised his head nor could utter any word.

42. The Bipra said, "Misra, be not troubled in mind,
What will happen on any day God alone knows.

43. "What sort of fruit, roots or such like things be in the house,
Give those to me, on them I shall dine to-day."

44. The Misra said, "If, indeed, you hold me as thy servant,
Be pleased to cook again, allow me to arrange the place.

45. "There is everything that is required
for cooking in the house,
I shall, indeed, be very happy if you
cook again".

46. All the friends and the family joined in
entreaty,
"Do us the favour," they said, "of
cooking again."

47. The Bipra replied, "Such being the wish
of all of you
I shall by all means cook once again."

48. All were delighted at these words of the
Brahman.
And together cleansed the place without
delay.

49. Hastily they brought everything required
for cooking,
And the good Bipra proceeded to cook
the meal.

50. All said, "The Child is extremely restless,
And, lest He spoil everything once again.

51. "Till the Brahman has cooked and eaten
his meal,
Let the Child be kept in another house."

52. Where-upon Sachidevi taking the Son
in her arms
Went to another house with the Lord.

53. All the women said, "Mind, Nimai,
what we say,
Is it proper to eat the cooked-rice of
the Brahman in this manner ?"

54. With a smile playing on His beautiful
moon-like face the Lord made reply,
"How am I to blame ? The Bipra
himself called."

55. All of them cried, "Nimai, how can you
escape this time ?
What will you do now that you have
lost your caste ?

56. "Who knows where the Brahman lives
or his family ?
How will you save your caste having
eaten rice cooked by him ?"

57. The Lord said laughing, "I am but a
cow-boy
And ever eat the cooked-rice of Brahmanas.

58. "Is the caste of the cow-heard lost by
taking the cooked-rice of Brahmanas ?
The Lord said this smiling and looked
at them.

59. The Lord, as if pretending, thus declared
the truth regarding Himself,
Yet no one understood, such is His
illusory power !

60. All laughed hearing those words of the
Lord,
No one was minded to part Him from
the bosom.

61. Into whose arms the Lord made His
way smiling
That person seemed to move in a sea
of bliss.

62. The Brahman having cooked again,
Being seated addressed himself to making
the offering.

63. The good Bipra began to meditate on
the Boy—Gopal,
The Lord of all minds, Gaur-chandra
knew of this.

64. Deluding all the people, un-observed,
He came laughing to the place where
the Brahman sat,

65. And snatching un-noticed a handful of
the cooked-rice,
The Lord made off in a hurry,—this the
good Brahman saw.

66. That Brahman at once sent up a wail
of grief,
And God after eating his cooked-rice
ran away.

67. The Misra in great alarm snatching a *lathi*
Angrily gave chase to the Lord as
He fled.

68. Greatly frightened the Lord hid Himself
in a room
Misra stormed and raged as he followed
in pursuit.

69. "I needs must see today how you behave",
cried Misra,
"You hold me, Thy superior, to be so
foolish !

70. "In whose house is to be found another
child that is so great a thief ?"
The Misra said this as he ran after the
Lord.

(To be continued)

Propaganda Topics

Jaipur :—A few days before the arrival of the Paramhansa Maharaj at Jaipur Swamiji Srimad Bhakti Hriday Ban, Srimad Bhakti Suranga Goswami Pravu, Professor Sj. Nishi Kanta Sanyal M A., and several others had been there preaching 'Harinam' and methods of 'Suddha Bhakti' of Sri Chaitanya Dev among the respectable citizens of the State. On the 14th October a largely attended meeting was held in the spacious hall of the Maharaja's College when many educated people consisting of the Principal, professors, and students of the College, many chiefs, high State Officials, great Pandits and many local leading men were present. The whole audience, with rapt attention, listened for two hours to the clear and interesting exposition of the difficult problems of Metaphysics by Swamiji Bhakti Hriday Ban. Next day His Holiness the Parambansa Goswami Maharaj addressed another big meeting of the chief burgesses of the State at the palatial residence of the late Kanti Chandra Mukherjee, the late reputed Prime Minister of His Highness, and dwelt at length on the excellence and advantage of 'Nambhajan' over all other means of God Realisation. This lecture produced so much effect on the audience that they expressed their desire to open a branch 'Math' there. The very learned Court poet Srimad Bijoy Chandraji gave His Holiness an address in Sanskrit and kindly admitted that never before had he met with such an eminent scholar of extraordinary learning and such a Suddda Baishnab who is a whole-hearted devotee of Gobindji and farther asserted that such a great Personage is certainly an Associated Counterpart of God Himself. An attendant of His Holiness with a neat little speech in Sanskrit thanked the Court poet for his kind appreciation and also the citizens who kindly gave such cordial reception to preachers from Bengal.

Jaipur is the richest and the greatest commercial city in Rajputana and is noted all over India for fine workmanship of Oriental art. Maharaj Mansing is said to have built this picturesque city which is named after Sabai Jai Sing who first ascended the throne in this new Capital. It is said that Raja Ramsing, an ancestor of Sabai Jaising brougt from Brindaban the Holy Images of Sri Gobindji of Srila Rupa Goswami Prabhu, Sri Gopinathji of Srila Madhu Pandit and Sri Madan Mohanji of Srila Sanatan Goswami Prabhu and installed them in Jaipur. Sri Madan Mohanji is now at Karouli, while Sri Gobindji and Sri Gopinathji are still at Jaipur.

Two miles to the east of this city is Galta, a place highly famous in Baishnab history. Galta has been

a stronghold of the followers of Sri Ramananda, a descendant of the line of Srimad Ramanujacharyya. About two centuries ago in 1628 Saka Era, a large number of Ramanandi Pandits supported by other sects objected to the companionship of Sri Radhaji with Sri Gobindji as acknowledged by the Gaudiyas and denied the descent of the Gaudiya Baishnabas (who were the Sebaits of Gobindji) from any of the four accepted sects of Baishnabas. Sripad Baladeba Bidyabhusan, the last Vedantacharyya of the Gaudiyas, was invited by the reigning King, Sabai Jai Sing, to vindicate the position of the Gaudiya Baishnabas against the strong opposition of other sects. The Gaudiyas were not held in esteem as they had no separate commentary of their own of the Vedanta Sastra. Sripad Baladev Bidyabhusan while in Jaipur is said to have got a direct command in dream from Sri Gobindji to write out a commentary of the Vedanta which he did in course of a single week and this commentary is known as the **Gobinda Bhashya**. In this he traced the line of descent of the Gaudiyas from Brahma Madhwa sect and thus successfully met the objections of the opposing sects. By dint of his eminent scholarship Sripad Baladeva Bidyabhusan, being present at the Galta Gadi totally vanquished the other sects and this saved the critical situation and strengthened the position of the Gaudiyas.

The Sate authorities of Jaipur very kindly ordered a State Motor Car to be at the service of His Holiness Srila Paramhansa Maharaj as long as he was there. By means of this car he, together with his disciples, went about in places of importance. His Holiness, attended by about a dozen of his associates, came to Galta and was simply charmed with the scenic beauty of the valley of Galta and the highly artistic temples which added more grandure to it. Among others a water fall of about 70 or 80 feet in height was an object of special notice. The scenery of ancient Ambar, Jaipur and the neighbouring places from the top of the hills was very refreshing. However, the place is named after Galab Muni, a disciple of Sri Narada, who said to have his **Ashram** here.

Mahamahopadhyaya Pandit Madhusudanji, a very influential Court poet of his Highness kindly took Srila Paramhansa Maharaj and his disciples, with special honour, to the Palace Library where a large number of rich oil paintings of Baishnabas, historical persons both Hindus and Mahamadens and of famous battles etc. draw the curious attention of every visitor. His Holiness with his party next visited the Library of the Gobindji Temple where none is allowed to enter. However it was a special mark of honour to have access to this Library where thousands of old Manuscript books and all the Sastras are kept. Most of the valuable Manuscripts were found eaten up by worms. Some rare copies not published till now were also seen with great interest.

Ajmere :—Srila Paramhansa Maharaj on his way to Salimabad, the famous seat of the Nimbarka sect, ordered his disciples to preach the religion of Sri Gaur Sundar to the people of Ajmere. Srijut Harbilas Sarda M. L. A., gave a hearty reception to His Holiness. At the special care and solicitude of this leading citizen of Ajmere, Swamiji Bhakti Hriday Bon delivered a long lecture in English at a meeting held at the Sanskrit Bidyalaya where the professors of the Mayo College and of the Government College and many other respectable gentlemen were present. The audience was much pleased to hear of the glory of the religion of Sri Chaitanya Deva from the lips of Suddha Bhaktas. Mr. Maganlalji, Bar-at-law, managed for another lecture at the local High School. The people of Ajmere, who were so long in dark about the life and teachings of Mahaprabu, are highly impressed with the interpretation of Sanatan Dharma by Sri Chaitanya Deva as represented to them by the learned preachers from Bengal.

Delhi :—Owing to the earnest solicitation of an ardent devotee, Srijut Krishna Chandra Banerjee of New Delhi, His Holiness Srila Paramhansa Maharaj arrived here with a party of thirty of his associates. Srijut Banerjee sincerely tried to give the citizens of Delhi ample opportunity to know, for the first time, the extremely democratic and universal interpretation of Sanatan Dharma by Mahaprabu Sri Chaitanya as the only logical truth flowing from the eternal fountain of the Sastras. The present propaganda has been a revelation of new truths to many and a source of unbound joy to all. In a huge meeting at New Delhi attended by the public as well as the Government officers in large numbers, Srila Paramhansa Maharaj delivered a long and interesting lecture, in course of which, he analytically pointed out the comparative excellence of the sublime philosophy of Sri Chaitanya over all other schools both eastern and western. The whole audience was impressed with the profound scholarship and perfect realisation of the speaker. Tridandi Swamiji Srimad

Bhakti Sarbaswa Giri was invited in many respectable houses to explain the Bhagawat, The eloquent Swamiji Srimad Bhakti Hridaya Ban delivered several Hindi and English speeches, both at the New Delhi and at Old Delhi, on the teachings of Sri Chaitanya. Tridandi Swamiji Srimad Bhakti Bibek Bharati in his usual soul-animating language explained the Bhagawat in several Bengali gentlemen's houses and inspired them all with the Love of Mahapravu. Srimad Bhakti Saranga Goswami Pravu preached in many quarters both in Hindi and in English the unique religion of Mahapravu and thus the whole atmosphere of the Imperial city is surcharged with new ideas about this great religion.

Brindaban :—The annual celebrations of the Mahotsab ceremony at the Krishna Chaitanya Math, Brindaban commenced from the second week of October and lasted for about a month. A large number of disciples of his Holiness attended the grand ceremony which was farther joined by a large number of domiciled Baishnabs, hundreds of local Brajabashis and many respectable gentlemen of the locality and numerous temporary sojourners from difference provinces of India. The preachers held several public meetings in all parts of Brindaban and spoke at length on pure Bhagawat Dharma. Everywhere they announced, without any reservation, that any sort of haphazardly or compromising manner in religious life could make our position none the better and thus recommended strict purity in mind in practices private and in association with others—just in the lines as Sri Gaur Sundar had Himself taught us. At the Sri Krishna Chaitanya Math, Tridandi Swamij Srimad Bhakti Bibek Bharati and Swamiji Srimad Bhakti Baibhab Sagar daily explained the Srimad Bhagawat both morning and evening to hundreds of eager audience; and the force and directness of appeal of the Swamijis, drew water from many eyes and left all sobbing in repentance at the end. All were daily treated to Sri Mahaprosad in profuse quantity without any discrimination. The circumambulation ceremonies of Panchacroshi, of Sridham, of Debayatan etc. were performed with great pomp and procession, attended by innumerable people with Sankirtan. The observances of Gobardhan worship and Annakut Mahotsab were participated by thousands of persons. Srila Paramhansa Maharaj arrived there on the 3rd Nov. the Anniversary day of the Math and a public meeting was held at the close of which Pandit Srijakta Madhusudan Goswmi of Brindaban moved a vote of thanks. On that day the distribution of Mahaprasad in varities was accomplished with an exceptional profuseness to numberless visitors while Srila Paramhansa Maharaj and Srimad Acharyyatrika Provu were standing near by to see it to the close.

The Amrita Bazar Patrika

Friday, July 8, 1927.

THE HARMONIST.

We have received the June (1927) issue of Sree Sajjanatoshani which has appeared for the first time in both its English and Sanskrit garb and is named "Sree Sajjanatoshani or the Harmonist." The journal was founded by Thakur Bhaktivinode, in the year 1879 as a religious monthly in Bengali mainly discoursing on the sweet religion preached by Lord Gauranga. We are pleased to find the continued prosperity of the paper under the new editor and congratulate him on its present improved form.

The object of the 'Harmonist' can be put in a few words. A passage in the "Chaitanya Bhagabat", a book which records the life and teachings of Lord Gauranga, states as follows : "My name will be preached everywhere in all the villages and towns of the whole world." We are told, that the 'Harmonist 'will seek to carry out this desire of the Lord. For the present, She is appearing in English, Sanskrit and Hindi. But She does not by any means desire to confine herself to these languages only as we are told by the editor. The editor continues: The Lord desires His word to be preached to all living beings. The 'Harmonist' stands for this desire. She cherishes the faith that a day will come when His word will be preached everywhere all over the world through the medium of all the languages including the language of animals and plants when this will be practicable. She believes that 'Gaur Sundar' will in the fullness of time raise up fit preachers in every part of the world and in numbers amply sufficient for His purpose. This is the message of the '**Harmonist.**'

We wish the journal all success. Its annual subscription is (Indian) Rs. 3-8 and (foreign) 6 shillings including postage. A specimen copy can be had for As. 5 only. All communications regarding the "Harmonist" is to be addressed to the Manager at Sree Gaudia Math, 1, Ultadingi Junction Road, P. O. Shyambazar, Calcutta.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

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Sree Krishna Chaitanya and How to Attain Him

(A speech delivered by the Editor at the Sachchidananda Math, Cuttack, on 10th July, 1927.)

"नमो महावदान्याय कृष्णप्रेमप्रदाय ते ।
कृष्णाय कृष्णचैतन्यनाम्ने गौरत्विषे नमः ॥

ON a certain day, at the Dasasvamedha ghat at Prayag, Sri Rupa Goswamin Prabhu worshipped the Feet of Sri Gaursundar with this sloka—'O Krishna, I make obeisance to Thee. Thy Name is Sri Krishna-Chaitanya. Thy colour is yellow. Thy quality is great magnanimity. Thy action is the bestowal of love for Krishna. Even such is Krishna. To whom I make my obeisance.' The hearer is Sri Gaursundar. The speaker is Sri Rupa Goswamin. A third person, who is arrogant like myself, happens also to hear the above. Who expresses humility ?—Sri Rupa Goswamin Prabhu. Who listens ?—Sri Chaitanyadeva. And Who is He ? May I quote Himself ? His own words are—

"तृणादपि सुनीचेन तरोरपि सहिष्णुणा ।
अमानिना मानदेन कीर्त्तनीयः सदा हरिः ॥"

If anybody coming up to Mahaprabhu happens to say "You are the Son of the Lord of Braja" He at once puts His hands to His ears and protests —"Krishna should be called 'Krishna' ; I am a tiny *jiva* ; you should not call Me 'Krishna'." By whom alone is the chanting of the Kirtan of Hari possible ?

—By him in whom are found the four qualities viz. (1) extreme lowliness greater than that of a blade of grass. Grass is trodden upon by cows, asses, men, by everyone. I am humbler than such grass. It would be well if all the vain people of the world knew unreservedly that they are very much lower than the blade of grass,—their mouths would then be enabled to utter the Name of Krishna. He who utters the Name of Krishna is most fortunate —

"एतन्निर्विद्यमानानामिच्छतामकुतोभयम् ।
योगिनां नृप निर्णीतं हरेर्नामानुकीर्तनम् ॥"

—भाः २।१।११

'O King, those who are whole-hearted devotees having attained freedom from desires of this world, those who covet paradise, salvation etc. and those who are self-pleased yogis,—for *all* without exception the repeated hearing, chanting and recollecting of the qualities of the Name of Hari, these three methods, have been laid down by former Acharyyas as the highest spiritual method as well as object'. (2) Another quality of the chanter or preacher of God's word is utmost patience ; (3) the third quality is want of desire for fame or honour for oneself. The preacher is without pride, without vanity. He has no worldly ambitions. (4) The fourth quality is readiness to give due honour to others. Sri Gaursundar Who exhibits the ideal of the possessor of all humility, Sri Gaursundar Who is the Teacher of the greatest humility, listens to the following from the lips of Sri Rupa—

"नमो महावदान्याय कृष्णप्रेमप्रदाय ते ।
कृष्णाय कृष्णचैतन्यनाम्ने गौरत्विषे नमः ॥"

—All intelligent persons, have agreed upon the four objects of human life mentioned in the shastras as being the very best that man can desire. Even those four objects are 'fit to be scorned' by love for Krishna which has been called 'the fifth object of life'— You are the Giver of that love for Krishna which is the highest object of life and which can afford to contemn the four objects most desired by mankind. You are Krishna Himself. Being Yourself Krishna You are also the bestower of the love for Krishna. You bear the Name of Krishna-Chaitanya (the conscious principle in Krishna). You are Gouranga i. e., of golden complexion. You are extremely magnanimous. How could Gaursundar Who teaches the world to be devoid of vanity, to be ready to give due honour to others, how could the same Krishna-Chaitanya listen to the edification of Himself from the lips of Rupa Goswamin ?

In to-day's assembly—

"जगाइ माधाइ हैते मुञि से पापिष्ठ ।
पुरीषेर कीट हैते मुञि से लघिष्ठ ॥
मोर नाम शुने येइ, तार पुण्यक्षय ।
मोर नाम लय येइ, तार पाप हय ॥"

[I am more sinful than Jagai
and Madhai,
I am meaner than maggot bred in offal,
Who so-ever hears my name loses the
merit of his virtuous acts,
My name who-so-ever utters commits sin]

—the onus of honouring this most sh meless, the basest of all base creatures, has been undertaken by no less than a person who is endowed with very high social status, a person of ripest experience, one of the very best of men. He undoubtedly possesses the highest excellence. But is there to be found one other such brute who will voluntarily listen to long-drawn eulogies of himself from this most excellent person as he undoubtedly is? It is only a very bad man, a very great sinner, who can willingly listen to such praise of himself.

We have taken upon ourselves the responsibility of welcoming this grave charge. All the audience have accepted ordinary seats, I alone have been provided with a lofty seat. All are being told in effect—'Do have a look at a big animal from the Zoo-gardens. What arrogance! So foolish! So wicked! Have you ever seen such a big brute? Garlands of flowers have been put round his neck! What laudations! What bombastic long-drawn, wordy adjectives! And how complacently too he is listening to the praise of his own achievements—how intently, and with his own ears! He also evidently feels delighted in mind! Is he not acting in plain violation of the teaching of Mahaprabhu? Can such a big brute, so selfish and insolent, be ever reclaimed from brutishness?

I happen to be one of the greatest of fools. No one offers me good advice on account of my arrogance.

In as much as nobody condescends to instruct me I placed my case before Mahaprabhu Himself. The thought occurred to me that I would make over the charge of myself to Him and see what He advises me to do. Then Sri Goursundar said to me—

Whom-so-ever thou meet'st, instruct
him regarding Krishna,
By My command being guru
deliver this land;
In this thou wilt not be obstructed
by the current of the world;
Thou wilt have My company once
again at this place.]*

He Whose only teaching is humility, greater than that of a blade of grass, said—"By My command being guru save this land!" In this instance Mahaprabhu Himself gives the command, His command being 'Perform the duty of the guru' even as I do it Myself.

*"यारे देख तारे कह कृष्ण उपदेश।
आमार आज्ञाय गुरु हञा तार' एइ देश॥
इहाते ना बाधिबे तोमार विषय-तरङ्ग।
पुनरपि एइ ठाञि पाबे मोर सङ्ग॥"

Also convey this command to whom-so-ever you chance to meet.' Chaitanya deva says, 'Tell them these very words viz. 'By My command being guru save this land. Deliver the people from their foolishness.' Now who so-ever happens to hear these words would naturally protest with palms joined—'But I am really a great sinner, how can I be guru? You are God-head Himself, the Teacher of the world. You can be guru'. To this Mahaprabhu replies—

"In this thou wilt not be obstructed by
the current of the world.
Thou wilt have My company once again
at this place"

Therefore, in this case there is no risk of forgetting Krishna. Whenever it is less than 180 degrees or 360 degrees the result is angularity. But on the level ground or at 360 degrees there is no angular vision. If God or things that are of God can be shown to be analogous to 360 degrees there would be no angular defects in such matters.

The thing called the world troubles us; colour, taste, smell, touch, sound—dash themselves against us in mighty waves. For this reason it does not pay to be worldli-minded.

[Sri Chaitanyadeva said, "Those who wish to get across the sea of the world, for such persons, who are intent on serving God and are free from desire for all other objects, the very sight of worldly people and of females is worse than the swallowing of poison.]*

He who wants to be employed in the service of God should never cast his eye on any worldly person. By the vision of the partial appearance of the external, physical world the vision of of God is shut out. No sooner does the world, or, in other words, anything perceptible by the senses, presents itself, it at once causes forgetfulness of god;—and all those persons who are connected with God look 'small'. One who is moving forward on the path of devotion with the object of serving God should, therefore, by all means avoid the sight of worldly persons. Woman is the world and possessors of woman are all worldly persons. Do not cast your eye on the associates of females, or even on the companions of the associates of females. Gaursundar as a physician prescribes the following for us—"Do not associate with those who are addicted to the world, to women—*never* do it. Mahaprabhu has declared—

"By My command being
guru save this land".
"In this land of Bharata
being born a man,'

*"निष्किञ्चनस्य भगवद्भजनोन्मुखस्य
पारं परं जिगमिषोर्भवसागरस्य।
सन्दर्शनं विषयिणामथ योषिताञ्च
हा हन्त हन्त विषभक्षणतोऽप्यसाधु॥"
—(चैतन्यचन्द्रोदय-नाटके ८।२४)

Realising the significance of such
birth, do good to others."
Giving up malice be full of
kindness for *jivas*.

Do not practise the craft of a guru for the purpose of injuring others through malice. Do not adopt the trade of a guru in order to get immersed in the slough of this world. But if you can, indeed, be My guileless servant you will be endowed with My power ;—then you need not fear.'

I have no fear. My gurudeva has heard this from his gurudeva. And it is for this reason that he (my gurudeva) has accepted even such a great sinner as myself and has told me—

"By My command being guru
save this land."

It is only those who have never heard these words of Gaursundar who say 'How odd ! to listen to one's own praise !' While the guru is instructing his disciple in the eleventh skandha of the Bhagabat what a great sin, in their opinion, is he not perpetuating ! What is the Acharyya to do when he has to explain the Sloka **'आचार्यं मां विजानीयात्,** 'Never disregard the Acharyya. Never entertain the idea that the Acharyya is your equal in any sense.'—These are the words of Sri Krishna Himself by which the *jiva* is to be benefited. Is the guru to take himself off, to desert his seat—the seat of the Acharyya—from which these words are to be explained ? That office his gurudeva has conferred on him. If he does not act up to its requirements he is doomed to perdition by reason of his offence against the holy Name in the shape of disrespect towards the guru (**गुर्व्वज्ञा**). He has to do it inspite of the fact that such procedure is apparently open to the charge of egoism. When the guru imparts the *mantram* to the disciple should he not tell him 'By this *mantram* worship the guru' ? Should he. Say instead 'Give the guru a few strokes of the shoe or the horse-whip' ? 'The guru is never to be decried. The guru is the abode of all the gods.' Should the gurudeva abstain from communicating these words to his disciple while reading the Bhagabata to him ? [**'यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ'** 'To him alone who possesses guileless spiritual devotion, similar to the transcendental devotion that is due to Krishna Himself, to the gurudeva, the holy mysteries are manifested.'—Is the gurudeva not to tell these things to his disciple ? **'आदौ गुरुपूजा'** । 'The worship of the guru has precedence over all others. The guru is to be served just as Krishna is served. The guru is to be worshipped in a particular way.' Is the guru to desert his seat without telling all these things to the disciple ? In the angle there is always the defect in the shape of absence of the fulness, the [illegible] of level, of 180 degrees or of 360 degrees. But in the plain surface, in 360 degrees, there is no such defect. That

in the emancipated state no defect is possible,—this simple truth ordinary foolish people entirely fail to grasp.

"Whom the entire body of the shastras has proclaimed to be as the inseparable image of Sri Hari Himself and who is meditated upon by Sadhus as such, but yet who is the best-beloved of the Lord ;—I pay my adoration to the lotus feet of Sri Gurudeva (who is the manifested image inconceivably different from, and yet identical with, God Himself)."*

You should think of the gurudeva in the same way as you think of God Himself. You should not think of him as in any way less than God. It is the duty of sadhus of the learned, of Brahmans versed in the Vedas, to know the guru as God Himself, to worship him, to serve him. If any one does not do so he will fall from the position of the disciple.

"किन्तु प्रभोर्यः प्रिय एव तस्य
वन्दे गुरोः श्रीचरणारविन्दम् ॥"

If that great personage, Srignaudeva, is not spoken of as being identical with God, as being the image of God Himself, such mouth will never be able to utter the Name of God. Here is the evidence of the Sruti—

"यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥"

"He alone is able to understand the mystery of the Sruti who thinks of the guru as identical with God Himself."

"आमार प्रभुर प्रभु श्रीगौरसुन्दर ।"
"यद्यपि आमार गुरु चैतन्येर दास ।
तथापि जानिये आमि ताँहार प्रकाश ॥"

It is as it were a hand is attached to the body of God Who is all-existance, all-intelligence, all bliss. With this hand God rubs His own feet. The hand of God is his own limb. In this case God is serving Himself. God himself appears as the guru in order to teach how to serve himself. My gurudeva is also in the same way identical with God. He is one body with God. There is God who is to be served, there is also God who serves—God as Object (विषय) and God as Support (आश्रय). Mukunda is God to be served, He is Object-God. The best beloved of Mukunda—Sri Gurudeva—is serving—God, God the Support. There is no one so dearly loved by God as my gurudeva. He alone is the best beloved of the Lord. Our gurudeva has said—

[O my mind, whether it be religion that has been prescribed, or irreligion that has been forbidden by the Vedas, you need perform neither. Placed as you are in this world propagate the unstinted service of Sri Radha-Krishna

* "साक्षाद्धरित्वेन समस्तशास्त्रै-
रुक्तस्तथा भाव्यत एव सद्भिः ।
किन्तु प्रभोर्यः प्रिय एव तस्य
वन्दे गुरोः श्रीचरणारविन्दम् ॥

in Braja and recollect unceasingly the Darling Son of Sri Sachi, Sri Goursundar, knowing Him to be not different from the Son of Nanda, and the great gurudeva knowing him to be the best-beloved of Mukunda.]*

"गुरौ गोष्ठे गोष्ठालयिषु सुजने भूसुरगणे
स्वमन्त्रे श्रीनाम्नि व्रजनवयुग्द्वन्द्वस्मरणे ।
सदा दम्भं हित्वा कुरु रतिमपूर्वामतितरा
मयेस्वान्तर्भ्रातश्चटुभिरभियाचे धृतपदः ॥"

'In the gostha, i. e., in Nabadvip—Baikuntha—Svetadvip—Brindaban, never stint in your regard for the denizens of Nabadvip and Braja in as much as they are the Servitors of Gaur-Krishna. Do not contemn Brahmanas and Vaishnavas.'

As for example, if having sat down to meal, aparing gentle manners, we choose to take insufficient food, thereby the belly will not be filled. If we cheat the smith in the matter of steel or, if not being able to understand how to do a sum in Mathematics we feel ashamed of confessing our ignorance to the teacher, no success will be gained.

As the saying goes 'having started on the dance it is no use to draw close the veil.' I am doing the duty of the guru, but if I preach that no one should shout 'jai' to me, that is to say, 'if I say in the round about way' 'sing 'jai' to me', it would be nothing short of duplicity. Our gurudeva has not taught us such insincerity.—Mahaprabhu has not taught such insincerity. I have to serve God in the straight-forward way. The word of God has come down to the gurudeva ; I have to obey it in all sincerity. I will not disrespect the guru at the instance of any foolish or malicious sectarians. Especially as Sri Gurudeva has directed me saying, "By my command being guru save this land". This command has reached my gurudeva. My gurudeva in his turn has conveyed the command to me. I will not be guilty of any insincerity in carrying out that command. In this matter I will not accept the ideal of ignorant, insincere, pseudo-ascetic sectarianism. I will not learn insincerity. The worldli-minded, the malicious, the pseudo renunciationists, the selfish cannot understand how the devotees of God, spurning at everything of this world by command of God never, not even for a second, deviate from the service of God through all the twenty-four hours.

Hypocritical sectarians, pseudo-Vaishnava sects, those sects that cherish internally the longing for earthly fame, naturally enough think 'what a shame it is to listen to the eulogies of disciples occupying the seat of the guru !' But every Vaishnava regards everyone of

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* "न धर्मं नाधर्मं श्रुतिगणनिरुद्धं किल कुरु
व्रजे राधाकृष्णपदुपरिचर्यामिह तनु ।
शचीसूनुं नन्दीश्वरपतिसुतत्वे गुरुवरं
मुकुन्दप्रेष्ठत्वे स्मर परमजस्रं नतु मनः ॥"

the Vaishnavas as the object of his veneration. When Thakur Haridas exhibits the attitude of humility Mahaprabhu says,—'You are the greatest of the world, the crest-jewel of the world. Be agreeable, let us have our meal together.' He carries in His arms the body of Thakur Haridas which is eternally existent, self-conscious and full of spiritual bliss. In the community that follows Sri Rupa, the qualities of desiring no honour for oneself and of readiness to duly honour others are fully present. Those who detect any disparity are, like the owl, blind while the sun shines. They commit an offence by such conduct.

But one conditioned like myself—a *chandal*, foolish, arrogant, petty, shameless, wicked,—is by no means the subject-matter of the observations made above. With regard to this matter I declare that what I am doing is not a sample of my own good manners. This is a law of mankind. This law through the chain of preceptorial succession has come down to me. If I disobey the law the offence due to omission to carry out the command of the guru will sever me from the lotus feet of Sri Gurudeva. If in order to carry out the command of the Vaishnava guru I have to be arrogant, to be brutish, to suffer eternal perdition, I am prepared to welcome such eternal damnation and even sign a pact to that effect. I will not listen to the words of other malicious persons in lieu of the command of the gurudeva. I will dissipate, with my strong fist, the currents of thougt of all the rest of the world, relying on the on the strength derived from the lotus feet of Sri gurudeva. I confess to this arrogance. By sprinkling a particle of the pollen of the lotus feet of my Preceptor crores of people like you will be saved. There is no such learning in this world, no such sound reasoning in all the fourteen worlds, in no man-gods, that can weigh more than a solitary particle of the dust of the lotus feet of my gurudeva. Gurudeva does not spite me. I am by no means prepared to listen to the words of any one who wants to hurt me, or, to accept such a malicious person as my preceptor. This is what Sri Damodar Swarap says in the presence of Sri Chaitanya-deva—

[Thou ocean of mercy, Sri Chaitanya, on the manifestation of Thy mercy the dust in the shape of mental disquietude is easily wafted away from the heart, and, thereupon, the heart is cleansed of all impurities. Then is manifested, in the clean heart, the highest bliss born of devotion to Sri Krishna. The conflicting interpretations of the Shastras give rise in the mind to opposing speculations which join in a perpetual strife. Only by obtaining Thy mercy the favoured heart is intoxicated with the elixir of the devotion to God whereupon the wranglings of the Shastras cease to

disturb. Thy mercy promotes perenniel devotion, or, in other words, directs all *jivas* to their respective natural functions. Thy mercy, weaning from hankering for objects other than Krishna, conducts *jivas* to the final limit of beatitude. Thou ocean of kindness, Sri Chaitanya, may that non-evil-producing mercy of Thine down upon me !]*

When Sri Swarup Damodar speaks these words to Sri Chaitanya-deva, Chaitanya-deva does not avoid listening to him. Yet in order to teach humility to foolish people He exhibits at times another line of conduct observing 'such words should not be addressed to Me', but not for the purpose of teaching 'duplicity'. Ignorant people naturally entertain doubts. In reply to those I have to-day offered merely a side of a part of my explanations. In course of one day I have no right to encroach longer on your time. I have learnt from gurudeva—

"पुरीषेर कीट हैते मुञि से लघिष्ठ ।
जगाइ माधाइ हैते मुञि से पापिष्ठ ॥"

I am certainly as contemptible as the maggot bred in offal. But when my gurudeva, by command of his guru, by command of Mahaprabhu, conducts himself in the aforesaid manner, may no one offend at his feet.

May all of you have pity on me, the most heavily handicapped of all creatures, in as much as you happen to be of a liberal disposition. You are always forgiving many persons of all sorts. May you do good to us by similarly pardoning even this most arrogant of all persons who is no other than myself.

Manifold obeisance to the Vaishnavas, the Saviours or the fallen, oceans of mercy, purpose—trees yielding all desires. *

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*"हे हे दुर्लिङ्घ खेदया विषदया प्रेम्नीलदामोदया
शश्वच्छाखि वैवादया रसदया चित्तार्पितोन्मादया ।
शश्वद्भक्ति विनोदया समदया माधुर्यमर्यादया
श्रीचैतन्य दयानिधे, तव दया भूयादमन्दोदया ॥"

*"वाञ्छाकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥"

Offering for the Worship of Sri Sri Vyasadeva

My humble offering of the heart's exclusive devotion at the holy feet of my affectionate and Divine Master.

My Master,

ON the occasion of this fifty-fourth anniversary of your advent into this world I lay at your holy feet this humble offering of my heart's pure devotion. May the affectionate and Divine Master out of His infinite mercy vouchsafe to overlook its imperfections and be pleased to accept it.

My Master,

What I owe to you I can only know and express by your Divine grace and through submission at your holy feet. The greatest of mercies that you have vouchsafed to me has been this that you have taught me to submit to your holy feet and have kept me bound to your holy feet not-with-standing my persistent efforts to run away from you. I do not know, you, alone know, how ready I have always been to wilfully misunderstand and oppose all your efforts on my behalf, and to you alone is known, and very dimly to me through your grace, to what extremities of exertion you have been driven in order to find the device for the allaying of my disloval inclinations and leading me back to the shelter of your holy feet. You know my inmost heart and, even as I confess it, I stand most in need of your mercy. In thus trying to make me submit exclusively to your holy feet what a storm of universal opposition and calumnies have you not quietly and cheerfully ignored :—that also you alone know. This exclusive submission which you are always trying to teach me I offer at your holy feet.

My Master,

You have made me aware that this exclusive submission to your holy feet is the only true freedom. The emancipation of the spirit from the thraldom of this material world is indeed a mere secondary result of such submission.

My Master,

In the spirit there is no limitation. In the spirit absolute submission is the eternal condition of the most perfect freedom. It is the eternal nature of the *jiva*-soul, when it is unhampered by material complications, unceasingly to serve the Guru, the Divine Master, who is identical with God Himself. Absolute submission to Hari, the Preceptor and the Vaishnavas—all of which are the one and the same thing—can alone lift the bound *jiva* to his own really natural level of free spiritual service of the transcendental Reality. Submission to

the Divine Master is not to be compared with submission to any worldly object.

My Master,

You are the Embodiment of the Word of God. The Word of God has been imparted by Sri Narayana Himself to Sri Brahma, by Sri Brahma to Sri Narada, by Sri Narada to Sri Vyasadeva and by him embodied in the Sattvata Shastras and most unambiguously, in the Srimad Bhagabata. It is Sri Vyasadeva who always and in every age teaches the Word of God to this world.

My Master,

You are the *spiritual* successor of Sri Vyasadeva and therefore, identical with him. You have received the Word of God in the preceptorial succession from him and you are imparting the same to all the *jivas* of this world. The mighty current of the Word of God flows on eternally. You have made the bounteous current available to us. You have cleared our vision and purified our hearts and having thus made us capable of receiving it given away freely the Word of God.

My Master,

You *are* the Word of God. Those who do not realise that you are the Word of God naturally misunderstand our devoted worship of your holy feet.

My Master,

The worship of Sri Vyasadeva is identical with the worship of the Word of God. The Word of God is identical with God Himself. God Himself can alone give us the Word of God. In the form of Sri Vyasadeva, in the form of the Acharyya, it is God Himself who gives Himself away to those *jivas* who cherish eternal aversion against the Lord. Submission to Sri Gurudeva is submission to the Word of God, submission to Sri Vyasadeva who is no other than the Lord Himself in the form of the Acharyya.

My Master,

You are the living Word of God. You alone can give us the Word of God if we believe in the Word of God and, believing, submit to Him that is to your self, to Sri Vyasadeva, who declares the Truth to the bound *jivas*.

My Master,

We, fallen jivas, led astray by our limited, unspiritual experiences of this world, in our ignorance, make a distinction between you and the sattvata Sastras. We wrongly imagine that we can serve the Word of God without submitting to your holy feet. This is a blunder to which we are unavoidably subject so long as we happen to be in the bound state. Because in the bound state we cannot at all realise that in the spirit there are no dividing lines like those that exist in this material world. The Shastras are unanimous on this point. But in the pride of empiricism, and so-called rationalism which in its current sense is the same as empiricism,—of egoism, we cannot understand

this fundamental fact of spiritual existence although we may profess to be deeply versed in the scriptures.

My Master,

It is you alone who can free us from this ignorance of our real self. You are always trying to help us. But we, in our ignorance, refuse to receive your offered help. We mistake abject slavery of the senses for freedom and freedom of the spirit for slavery. And, therefore, when you, out of your infinite mercy, offer us perfect freedom in the shape of exclusive devotion to your holy feet, that is to say, to the Word of God, to God Himself, we in the foolishness of our empiric wisdom refuse to accept the eternal and natural function of the *jiva*-soul viz. the unceasing and free service of the Absolute, and prefer the state of perpetual bondage in the fetters of Maya. This is so because everything in this world, *including our empiric knowledge* is the *perverted reflection* of the Absolute.

My Master,

We have no option in this worship of Sri Vyasadeva. The worship of Sri Vyasadeva is the only function of the *jiva*-soul in the bound *as well as* in the free state. In this exclusive and continuous submission to the holy feet of the Acharyya who is the Enbodiment of the Word of God lies our only hope of being restored to the state of grace while we are fallen and of continuing in it while we are free. It is not a mere complimentary ceremony performed for the nonce like the thousands of ceremonies of this world. It is on the other hand absolutely and perpetually *necessary* for the attainment and preservation of our very spiritual existence. It is verily a matter of life and death to us in the strictly real sense. It is not a *tamasha*. Neither is it an exaggeration.

My Master,

This public demonstration on such a magnificent scale of our devotion to you is a duty that is most emphatically and clearly enjoined by the scriptures. You are as merciful as the Word of God itself. And, therefore, you have graciously offered us, fallen *jivas*, this unique opportunity of obeying God, and, by such act of obedience, regaining the consciousness of the only eternal function of the *jiva*-soul viz. the exclusive devotion to your holy feet. May your grace help us to realise your unparalleled and perfect kindness in this and in every act of yours.

My Master.

Between this worship of your holy feet and the God-less activities of fallen *jivas* there is all the difference that separates the worship of God from the worship of the *ego*. All ceremonials of this world are more or less the worship of the ego. We fallen *jivas*, have no taste for functions that do not minister directly or indirectly to the gratification of our senses. This worship of your holy feet holds out no prospect of

selfish enjoyment. To bound *jivas* the function must, therefore, appear to be useless or even harmful. It seems to be harmful because such exclusive submission to your holy feet completely takes away the freedom for all sensuous activities. It is in fact diametrically opposed to the current of this world; and this world is the limit of the vision of us, fallen *jivas*. This world provides ample gratification, in every gross and refined form, to our senses. We consider it unprofitable to forego completely this excellent opportunity of selfish enjoyment. Anything that comes in its way appears to us to be opposed to our happiness and, therefore, harmful.

My Master,

As soon as we submit to your holy feet we are immediately and completely freed from this fatal delusion. The scales fall from our eyes. We live again in the spirit. With your own hands you wash off every impurity that clogs our vision. And, lo! the spells of Maya are broken for ever! We are taken out of the dark dungeon and breathe again the pure and bracing air of freedom.

My Master,

In proportion as our submission is complete and sincere this new vision that we receive from you becomes clearer. And, thereupon, you reveal yourself to us in an infinite variety of ways that are truely most wonderful. We meet you everywhere and in every act of our new life and on every occasion you wear a new form.

My Master,

As soon as we submit to your holy feet we regain the consciousness of our eternal life. And thus we are at once and for ever freed from all fear of death. We realise our true relationship to God and the night-mare of this limited existence ceases to trouble us any further.

My Master,

As soon as you are pleased to accept us as your servants we at once realise it is identical with the service of God. We also realise that in our true nature we are the eternal servants of God and that the service of God is eternally conditional on submission and obedience to you. You alone can give us the service of God and we can have it in no other way and can have it only just so long as we continue to be really obedient to you. We, therefore, owe to you not mere external and temporary obedience but exclusive and eternal obedience with mind, body and speech in return for the eternal service of God.

My Master,

As soon as we submit to you we are freed from all worldly, all transitory and impure hankerings. The heart is thoroughly cleansed of all impurities and becomes a fit abode for the transcendental Lord. You are revealed to us by this absolute purity of the heart that results from submission to your holy feet.

My Master,

You are not content with merely freeing your servant from the boudage of the world. You lead him by degrees towards the direct service, under yourself, of Sri Krishna Himself.

My Master,

As soon as we submit to your holy feet you impart to us the spiritual understanding and all our doubts are cleared up. The Word of God is then understood by us. We find ourselves face to face with the Absolute Truth. The Scriptures no longer appear to be full of contradictions. Their true meaning is revealed to us and they present to us the infinite Absolute Truth through every word in them.

My Master,

We are then enabled to realise, however dimly, the infinite mercy of Sri Krishna in sending you, His best beloved, into this world to save us, fallen *jivas*, from the clutches of *Maya* and restore us to our natural state of loving and free service of himself, relying on your help. The perfect wisdom of this Divine Dispensation is manifest in this that you enable us to serve the Lord by associating us in your service of Him. You make use of us as instruments in serving the Lord and you leave out none of us. We are purified by being thus used in the service of the Lord and as the crust of impurities is gradually softened and finally washed off the spiritual nature is laid bare and we are enabled consciously to serve the Lord. There could be no better method of carrying out the wish of the Lord to restore fallen *jivas* to the state of grace. The unconscious service of the Lord thus provided by you is the only method open to the bound *jivas* for regaining their lost spiritual freedom and the conscious service of the Lord.

My Master,

In fact, God Himself stretches out His own right hand to lift us from the abysmal depths of this mundane existence. The Absolute Truth is ever coming down to us in this way as we are unable, unaided by God Himself, to attain to it. Sri Vyasadeva tells us of this descent of the Absolute Truth in the Brahmasutra, in the Geeta and most unambiguously of all, in the Srimad Bhagabata. He tells us to believe in the Acharyya, to believe in Himself, to believe in the spiritual preceptional succession, as the channel provided by God Himself for the descent of the Word of God to the bound *jiva*. This is the Srauta method.

My Master,

Those who pretend to think that the Word of God,—the Brahmasutra, the Geeta, the Srimad Bhagabata,—can be understood without complete submission to your holy feet, disbelieve the clear injunctions of those very spiritual scriptures. To those who are devoid of

reverence for the scriptures the Word of God is not revealed.

My Master,

There is no injustice or irrationality or whimsicality in this. The word of God is identical with God Himself. How can those who really profess the desire to serve God refuse to believe in the Word of God ? It is this duplicity that clouds their understanding and shuts it out from the vision of the Truth.

My Master,

The *jiva* is part and parcel of God Himself. The will of the *jiva* is allowed as perfect freedom as that enjoyed by the will of God Himself. The nature of the *jiva* is spiritual like that of God Himself. The difference between the two is that God is great and all-powerful whereas the *jiva* is a tiny part of God and powerless, and also liable to succumb to the fatal and deceptive allurements of the illusory energy of God which is nothing but prostitution of the free will in souls. The *jiva* is a tiny particle of spirit exposed to the opposing influences of the spiritual and non-spiritual powers of God. It cannot stand on its own legs but must place itself under the protection of one or other of these two powers. The spiritual power is the Divine power proper. The illusory power, Maya, is the correlative of the real power. The spiritual power is superior to the illusory power which stands in much the same relation to the former as darkness does to light. The *jiva*-soul is free to choose to serve the spiritual or the illusory power of God. As it possesses no power of its own, it can never be itself the master. The spiritual power of God offers the *jiva* the direct service of the Lord which is the natural function of the *jiva*. But Maya offers to serve the *jiva* and promises it the enjoyment of all her treasures.

My Master,

Those *jivas* who prefer their own selfish enjoyment to the service of God fall into the meshes of Maya. For the fall of those *jivas* God is not responsible. The *jivas* are tiny and powerless particles of Spirit. They can properly function in the Kingdom of God only, so long as they behave in accordance with their eternal nature as servants of the Lord upheld by the spiritual power of God in the performance of the service of the Lord under your direction. But if being tempted by Maya they forget their relationship to God and their own real nature and become averse to the service of God under His own direction, they are at once endowed with limited material bodies and minds which obscure their vision of the Kingdom of God and substitute in its place this material world and make them think that they do ever belong to this material world of which they supposed themselves to be masters,—a pseudo-notion and crea-

tion of Maya by the will of the Lord. The belief induced by Maya that the *jiva* is the lord, is utter delusion. As a matter of fact, the bound *jivas* are not the masters but the slaves of their material senses, the gift of Maya to her victims.

My Master,

But we are so enchanted by Maya that we never cease to hope for acquiring some day the real mastery over her and becoming like God, by our own effort. These fancies give rise to two rival schools of thought. The duller people expect, as the sequel, unlimited material enjoyment of both gross and refined varieties. But those who are more logical find that the enjoyments provided by Maya are always of a limited character and more than balanced by positive misery and disappointments. They discover that the pursuit of such enjoyment is more a disease to be got rid of than a blessing to be cherished. They accordingly endeavour to attain a state in which they will be free from both pleasure and pain, and from all hankerings after worldly enjoyment. To the first group belong all communities of utilitarians. The second group is made up of all emancipationists who work up to their position by following the chain of negative reasoning described above. Both agree in their desire for an ideal existence for themselves built up by their constructive imaginations on the experience of this world. Both are really worshippers of the ego. Both regard the *jiva* in his present condition as the centre of all existence and everything is valued by reference to its present, selfish and temporary needs. The idea of God is necessarily secondary or even superfluous or the *jiva* himself is actually identified with God.

My Master,

This indifference or aversion to God, aversion to the service of God, aversion to submission to God, which the Almighty Father out of His infinite mercy is pleased to permit because He has ordained the eternal freedom of the choice of function for the *jiva*, is however, in the nature of things, necessarily and rightly overtaken by the terrible nemesis of his incarceration in the prison house of Maya. This disaster cannot be really prevented without taking away from the *jiva* all freedom in the choice of function.

(To be continued.)

Thakur Haridas.

At Nilachal.

(Continued from P. 180, January 1928)

WHEN the Divine Gaur Hari arrived at Advaita's house at Santipur after acceptance of Sannyas Thakur Haridas came to learn that the Lord would in future reside at Nilachal. He gave vent to his feeling of despair lamenting his own evil lot being then under the impression that it would not be possible for him to be in the close proximity of the Lotus Feet of Sri Gaursundar if He chose to stay at Nilachal. Prabhu Haridas at the time supposed that the Divine Sri Chaitanyadeva would take up His residence within the holy Temple at Sri Kshetra where his entry would not be allowed as it would be against the rules of the place; and it would, therefore, be impossible for him to stay in the close proximity of the Lord. But when he heard from the mouths of devotees that the Lord lived at the house of Kasi Misra and that there was no objection to his staying outside the Temple he made his way to Nilachal in the company of the other devotees.

The love of Sri Chaitanyachandra knows no bounds. Overjoyed at the arrival of Haridas at Nilachal Sri Gaursundar persisted in repeatedly inviting him to honour the *mahaprasadam* in the company of the Vaishnavas. But the great Thakur actuated by his innate sense of humility without agreeing to the proposal fulfilled the will of the Lord by keeping at a distance from the devotees.

Thenceforward Sri Thakur Haridas spent his days in the bliss of secluded devotional practices in a solitary hut inside a garden close to the house of Kasi Misra. In recent years that devotional site has become very well-known under the name of 'Siddha-Bokul-Math An ancient *bokul* tree on the spot still indicates the place of devotion of Thakur Mahasaya. The servitors of Jagannathdeva are orthodox Brahmans. For this reason knowing that it would be an offence if he touched them by accident Thakur Haridas went along the highways with the greatest circumspection and served Sri Hari by watching and making obeisances to the disc that crowns the holy shrine standing in some narrow by-lane purposely avoiding the more open roads.

The quota of the holy Name repeated daily by Thakur Haridas was ever duly completed every day. Srila Rupa and Sanatan Goswamins, in pursuance of the humility of the great Thakur,

during their stay with Sri Gaursundar, lived in huts closed to the revered Thakur. The Lord on listening, from the mouth of Sri Rupa, to the sloka 'तुण्डे ताण्डविनी' etc. danced with ecstacy and Himself preached the glories of the holy Name.

The utterance of the Name of God free from guile but without understanding one's true relationship with God is called Namabhasa or 'the dim reflection of the Name'. All *jivas* are freed from the bondage of Maya by the 'dim reflection of the Name.' All creatures moving as well as motionless are emancipated by listening to the holy Name when it is chanted aloud. Sriman Mahaprabhu judged both Haridas and Sanatan to be the most highly versed in the mellow quality (रसः) of devotion. Sri Haridas Thakur told Sri Sanatan, 'It is not possible to fully describe your good fortune. The Lord Himself calls your body His own treasure. There is no one who is so fortunate as yourself. The work that He is unable to do at Mathura by means of His own body He will make you perform at that place. Sri Sanatan thereupon made this reply to Sri Haridas. 'You are the most fortunate of the entourage of Mahaprabhu. There is none like yourself. The preaching of the holy Name is the special work of this manifestation of the Lord. That work the Lord performs by your means. You chant daily three *lacs* of the holy Name. You preach the glories of the holy Name to all. You perform the twin functions of preaching and practising. You are the teacher of all,—you are the best of the world.'

To attribute sinfulness to a Vaishnava on account of his appearance in a family belongs to a low social grade or for his diseases of the body, does not stand to reason. Sri Gaursundar made Prabhu Haridas understand the truth of this. The devotee of Krishna is eternally engaged in the service of Hari. He is a being situated wholly beyond the limits of this physical nature. The grossness of the diversities of material nature cannot touch him. The body of the Vaishnava is eternally existent, self-conscious, and full of Divine bliss. Although ever liable to ignorance in the shape of aversion to Hari the Vaishnava who is the eternal servant of Krishna is, in his proper self, a particle of pure Intelligence. The state of bondage and aversion to Hari is due to the abuse of freedom of will by the *jiva*. Such bound *jiva* by the force of un-consciously performed spiritual work attains the association of the great spiritual preceptor who is exclusively devoted to the service of Krishna. By continuing under the shelter of the holy feet of the preceptor the Krishna-ward faculties of his nature manifest themselves. Thereupon he attains the

transcendental knowledge that is located wholly beyond physical nature and is replete with service of Krishna. When it can be affirmed that the knowledge inducing the service of Krishna has been gained—at such stage there remains in the *jiva* absolutely no ignorance or aversion to Hari. He is then exclusively occupied in the service of Hari having made an offering of his all to Krishna. At the stage the *jiva* having no worldly predilections or desire for selfish enjoyment is himself turned into a thing of *Baikuntha* (i.e., the Absolute sphere). His body being ever ready to serve Krishna is no longer polluted by any earthly taint. He is eternally immersed in the transcendental service of the Lord by means of the transcendental body and senses; having crossed the physical universe which is permeated with selfish enjoyment. At such time the physical body and the physical mind fail to assert their powers and are rendered wholly quiescent. Sriman Mahaprabhu said to Sri Thakur Haridas,—"The body of the Vaishnava is never mundane. The transcendental body of the devotee is eternally existent, self-conscious and full of Divine bliss. The devotee makes complete surrender of himself at the time of initiation. At that time Krishna makes him like Himself. He makes that body of his eternal, self-conscious and full of spiritual bliss. With his transcendental body the devotee serves the feet of the Lord.' Those *jivas* that are averse to Hari are unable to understand the nature of the Vaishnava and the nature of the Name of Krishna by means of their materialistic understanding which is addicted to the pleasures of this world. As aversion to Hari decreases the absence of difference between the holy Name and the Bearer of the Name, the transcendental and eternal nature of the Vaishnava who takes the holy Name, are gradually realised.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 190, January, 1928.)

71 All of them held back Misra with anxious care,
But the Misra said, 'Leave me, I must beat him to-day.'

72 All joined in protest, 'Misra, you are truly generous,—
What goodness is there to beat him ?

73 In his body and mind there is no such thing as right and wrong ;
He is most foolish who beats such a child.

74 'Neither is it likely that he will learn if beaten ;
The child's mind is restless by nature.

75 The pilgrim Brahman coming up in a hurry,
Taking the Misra by the hand said these words—

76 'Listen, great Misra, the Boy is not to blame,
What-ever is ordained for the day needs must happen.

77 'Krishna has not provided cooked rice for me to-day,
This is the root of all I tell you."

78 Jagannath Misra did not lift his face for grief,
Holding down his head he thought on the sad occurrence.

79 Just then thither came the Divine Biswarup,
His figure resplendent with a great radiance.

80 All his limbs exhibited the limit of wondrous loveliness,
Beyod compare in all the fourteen worlds.

81 With the sacrificial thread over the shoulder, the living image of Brahman prowess.—
Nityananda's own self born in a different form.

82 The meaning of all the Scriptures always manifested on his tongue.
Ever solely employed in expounding devotion to Krishna.

83 The pilgrim Brahman on beholding his wonderful appearance,
Completely lost in admiration surveyed him closely with a fixed stare.

84 'Whose son is this great soul ?' Asked the Brahman,
They replied, 'He is Misra's son'.

85 On hearing this the Bipra with great pleasure embraced Him—
'Blessed are the parents of such a son.'

86 Biswarup, having made his obeisance to the Bipra,
Being seated, thus spoke and his words flowed in a stream of nectar,—

87 'Auspicious the day and great, indeed, the fortune of him,
In whose house one like yourself chances to be guest.

88 'You travel in order to purify the world ;
You go from place to place full of spiritual ecstacy.

89 'It is high fortune that one illustrious like yourself happens to be my guest,
My misfortune is un-speakable that you are compelled to fast !

90 'In whose house even such as you being
guest have to fast,
Such a person reaps the bitter fruit of
misfortune in every shape.

91 'Very great, indeed, is the pleasure that
I experience beholding you,
Heavy is the grief with which I am
afflicted on learning this.'

92 'Be not sorry in the least', said the Bipra,
'I may be given some fruits and roots
for my repast.

93 'From where is it possible for me, a dweller
of the forest to procure cooked-rice ?
In the forest ordinarily I eat only fruits
and roots.

94 'It is seldom that I have cooked-rice
as my food on any day.
As it can be rarely obtained without
much difficulty.

95 'The satisfaction that I feel on seeing you
Has appeased my hunger millions of
times over.

96 'Any fruits, roots, dedicated offerings
that may be in the house,
Go and bring those, I shall dine on
them to-day'.

97 Jagannath Misra made no answer ;
The Misra was pensive, he did not take
his hand off his head.

98 'I am afraid to speak,' said Biswarup,
'Your kindness, sir, is easily aroused and
is boundless as the sea.

99 'It is the nature of a *sadhu* to be afflicted
by the grief of others,—
He ever augments the joys of others.

100 'For this reason if you would actively
bestir yourself
And agree to cook the offering for Krishna.

101 'All the sorrows of my family of this day
would be assuaged
And I would experience transcendental bliss.'

102 The Brahman said, 'Twice did I cook
And yet Krishna did not allow me to eat ;

103 'Whence I understand that He does not
provide food for me to-day.
It is not the will of Krishna,—what is the
use of making all this effort ?

104 'If crores of variety of eatables be in the
house
One may have any food only by Krishna's
command.

105 That day for which the provision is not
made by Krishna
With no amount of effort it is possible to
succeed.

106 'One *prahara* and a half of the night is
already
past and the second *prahara* is drawing
to a close,
Is it worth the trouble to think of cooking
at this late hour ?

107 'Therefore, cease all further effort for this
day ;
I shall eat a little of fruits and roots.'

108 'There is no harm,' rejoined Biswarup,
'All would be happy if you do cook.'

109 With these words Biswarup clasped his
feet
And all the family importuned him for
cooking again.

110 The good Brahman had been fascinated by
the sight of Biswarup
'I shall cook,' the Bipra made reply.

111 In their delight all uttered the Name of
Hari
And applied themselves to cleanse the place
of cooking

112 The place was quickly made ready for
cooking
And all things necessary for the purpose
were duly brought.

113 As the illustrious Brahman engaged in cooking
All of them mounted guard over the Child.

114 At the door of the room whence the Lord was in hiding
The Misra seated himself.

115 They agreed that the door be bound fast on the outside
That the Boy may by no means come out again.'

116 'Well thought,' said the Misra, 'this would be the proper thing to do.'
Thus all of them watched outside having bound fast the door

117 The ladies from inside the room said 'there is no cause for anxiety ;
Nimai is fast asleep and cannot know anything.'

118 All of them were thus occupied in carefully guarding the Child.
The cooking of the Brahman was finished soon after.

119 Having prepared the meal that fortunate Brahman
Wrapt in meditation he offered the rice to Krishna.

120 Knower of all hearts, the Darling of Sri Sachi, became aware of this,
It was His will to afford the Bipra the sight of Himself.

121 The goddess of slumber by the will of the Lord.
Cast her spells over everybody and they slept without stirring

122 And now on the spot where the Bipra was offering the rice,
The Darling of holy Sachi appeared.

123 'Alas, Alas !' shouted the Bipra at sight of the Boy,—
But no one could hear him, all being fast asleep.

124 The Lord said,—'Bipra, you are so kind ;
It is you who call upon Me to come, how then am I to blame ?

125 'Mentally repeating My mantra you invoke Me ;
So to you I come unable to stay away.

126 'You constantly meditate to have the sight of Me,
Wherefore I have thus showed Myself to you'—

127 The instant, most woudrous to behold, the Bipra saw
Conch, disc, club, lotus—the Eight-handed Form :—

128 With one hand He ate the butter that was held in the other
And played on the flute holding it with two other hands ;

129 *Sribatsa*, the gem *Koustuva*, garlands of jewels adorned His bosom,
He saw the most precious ornaments on every part of His body.

130 The tail of the peacock set in the midst of new twigs of the *gunja* plant adorned His head
And ruddy lips lent their charm to the beauties of his moon-like face.

131 He laughed, the twin lotus eyes ever danced
The *baijayanti* garland and the *makara* pendants waved to and fro.

132 The delicate jewelled *nupurs* decked His lotus feet,
Darkness was flung back to a distance by the sheen of His finger-nails.

133 On that spot the Brahman saw the wondrous *Kadamba* tree,
Saw the wood of Brinda enlivened by the notes of birds.

134 Saw cowherds, milk-maids and kine on all sides :
That on which he meditated he found fully displayed to his view.

135 At sight of those wondrous manifestations the Brahman of good deeds
Presently fell into a swoon for excessive joy.

136 Lord Sri Gaursundar, the Ocean of mercy,
Then gently placed His own Divine hand on his body.

137 At the touch of God's hand the Brahman was restored to consciousness.
But, rendered listless with joy, could utter no words.

138 The Brahman repeatedly fainted away falling on the ground.
But with great eagerness rose up as often as he fell.

139 His body could not be composed, convulsed by tremour, sweat, horripilation ;
The torrent of tears was like the flow of the Ganges.

140 And now the Bipra clasping the feet of the Lord,
Began to cry aloud all un-restrained.

141 Beholding the anguish of the Brahman Sri Gaursundar
Smiling made the following brief reply—

142 The Lord said, 'Listen, good Brahman,
You have been My servant through many a birth ;

143 'You constantly meditate to have the sight of Me ;
Wherefore have I thus shown Myself to you.

144 In another birth at the house of Nanda
I appeared to your view, you donot remember it.

145 'In that birth also, when I appeared in Gokul,
You were as eagerly bent on pilgrimage.

126 'You happened to be a chance-guest at the house of Nanda,
You offered cooked-rice to Me in this very manner.

147 'On that occasion also by this kind of pastime,
Eating your rice, I showed you this Form of Mine.

148 'Thus you are My servant at every birth :
No one save My servant may see My Form.

149 'I have told you all these hidden things,
Never in any way disclose them to any one.

150 'If you talk of them to any one as long as this manifestation of Mine endures
I will assuredly destroy you.

151 'I manifest Myself with the appearance of *samkirtan*.
To every land will I cause the *kirtan* to be spread.

152 'The relationship of loving devotion to Me that even Brahma and the other gods covet
I shall freely give away to every household.

153 'Remaining here for sometime you will see many things,
You must not disclose to anyone what I have told you,'

154 Having in this manner bestowed His mercy on that Brahman,
Bidding him to have no fear, Sri Gour-sundar returned to His own apartment.

155 And there lay down as here-to-fore in the manner of a child.
No one awoke, overborne by the power of Yoga-maya.

156 At the sight of the wonderful manifestation the whole frame,
Of that good Brahman was filled with ecstatic bliss.

157 Having besmeared his entire body with the cooked-rice,
The Bipra cried all the time he ate his food.

158 The Bipra danced, sang, laughed and thundered with a mighty voice,
And repeatedly cried out 'Victory to Boy-Gopal !'

159 The thunderings of the Brahman waked up everybody,
When, restraining himself, the Bipra finished his meal and performed *Achman*.

160 Finding that the Brahman had eaten his food without mishap
All the family was highly gratified.

161 The Brahman thought within his mind of telling all things to everybody,—
'So by recognising God all will be delivered.'

162 'The Lord for whose sight even Brahma and Siva cherish eternal desire,
Is Incarnate in the Brahman's house.'

163 'All the people look upon the Lord as a mere mortal child.
If I speak out all will be saved.'

164 The Bipra durst tell nobody through fear,
As the Lord had forbidden, afraid to break God's command.

165 Thus knowing the Lord the Bipra lived on in Nabadvip,
In the proximity of God, unknown to anyone.

166 After finishing his begging in different parts,
The good Brahman used to come daily to obtain the sight of the Lord.

167 All these narratives are most wonderful and are the hidden mysteries of the Vedas,
By listening to these, verily Krishna is attained.

168 This narrative of the First Part is like the flow of nectar,
Wherein the Lord Himself sports in the form of a child.

169 The crest-jewel of all the worlds, Lord of Paikuntha,
The Beloved of Lakshmi, the Consort of Seeta, Sri Gaursundar.

170 The same Who as Sri Rama—Lakshmana in the *treta* Age,
Manifesting diverse activities, killed Ravana ;

171 In *dvapara* as Krishna—Sankarsana cut away in many ways,
The load that threatened to crush the Earth ;

172 Whom all the Vedas call Mukunda and Ananta,
Verily Sri Chaitanya-Nityananda is the self-same Lord.

173 Sri Krishna-Chaitanya the life of Nityananda
At Whose twin feet sings Brindabandas,

(To be continued.)

Here ends Chapter Fifth entitled 'The eating of the cooked-rice of the pilgrim Brahman' in Part First of Sri-Chaitanya Bhagabat.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

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Transmigration of Souls.

(By Nimananda Das Adhicary B. Ag., B. T.)

THE theory of transmigration of soul is the special feature of Hinduism and it distinguishes it from the other two religions—Christianity and Mahomedanism. In explanation of the diversities of the world this theory is propounded. The current idea about it is incomplete and, in many respects, erroneous. To remove this wrong idea we propose to discuss it in the light of the teachings of Sri Gaur Sundar.

As the knowledge of the subject is hinged on the knowledge of the soul that is supposed to migrate, we would first endeavour to find out what this soul is.

This is the subject upon which the philosophers of the world are racking their brains. And the result of this racking of brains is confusion. Every body tries to interpret it in his own way, in the light of knowledge he has gathered by means of his senses, without caring at all for the श्रौतवाणी or revelation as recorded in scriptures. Then we try to bring our intellect to bear upon a region where our intellect cannot go, such a confusion is but inevitable. The result of this confusion is obvious. We have lost the substance and are running after the shadow. In German folk-lore a story is narrated about a man who lost his shadow. Ah ! the man was in a bad plight. He lost all, and was deserted by his friends

and relatives. Now what are we to think of men who have lost, not the shadow, but the substance? There may be some hope for a man who has lost the shadow and has retained the substance. But what hope can there be for a man who has lost the substance and has retained the shadow? Quite an overwhelming majority of us, consciously or unconsciously, are running after the shadow, and are suffering all the more for that. We identify ourselves with this body, and madly run after the gratification of material senses. We look upon worldly enjoyment as the only object of our life, and care to live only for it. Herein we mistake. Instead of rendering dues of Cæser unto Cæser and dues of God unto God, we are rendering dues of one to the other who has no claim over them. We are mistaking the pleasure of the body and the mind for that of the soul. The latter is different from and far above the former. It has pleasures of its own, and they cannot be obtained and should not be sought for in this material plane of existence. All our material quests bring untold miseries on us, and the highest good (?) that they propose to achieve defeat its own purpose. Hence in the Bible it is written, "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 lust thereof: but he who doeth the will of God abideth for ever,"—Jhoa, Chap 2.

What is the revealed truth about our real self then? Vaisnavism has shown from our scriptures that our real self or the soul (आत्मा) is a differentiation of the esoteric super-*prakriti* and as such it is, in constitution, the same as his Lord Vishnu, whereas the not-self—the body, the mind etc. as they are at present, is a differentiation of the *a-chit prakriti* which is the perverted reflection of the *chit prakriti*. The former,—the real self—is ever spiritual and the latter, the not-self—is ever material. The difference between these two kinds of manifestations is such as admits of no mutual partnership under any law of human conception. Yet under Providential dispensation the impossible has been made possible. *Chit* and *a-chit* now function together as a single whole. But none the less the difference is there. Though ignored, it has not been obliterated so as to end in material triumph, in negation of any spiritual necessity.

The real self coming of its own accord to manifest in this *a-chit* world, has been compelled to put on two mortal garments—one physical and the other subtle; and thus crippled by Maya, it ceases to function in the *chit* world and roams in this *a-chit* one as a helpless entity in various forms. Forgetful of its celestial character, it now runs after

material achievements that constantly allure it but fail to bring it permanent relief when obtained.

Now does the soul migrate ? The answer is in the negative. It does not migrate, and it cannot migrate. **'स्वरूपेते सवार हय गोलोकेते स्थिति।'**—In self all exist in the *chit* world, *goloke*. As real self, the soul is ever unchangeable and cannot admit of such changes as deaths and births. The latter cannot work out any change in the spiritual character of the soul. For instance, a man in the running train is said to perform a journey from one place to another. But the man does not actually move himself to go the way. It is the train to which is due the locomotion, and the journey that it makes is simply ascribed to him. So is the case with our soul, the real self. The changes wrought by deaths and births are ascribed to the soul although it has itself nothing to do with them. And the cause of this ascription is our ignorance. Duped by Maya we forget our own self ; and, in ignorance thus imposed on us, we say "I am migrating, he is migrating, the cat is migrating, the tree is migrating and so on."

But at the same time we cannot deny the existence of such phenomena as deaths and births ; we cannot say we are not migrating. If our real self does not migrate, it must be something else. And what can this something else be ! It is our apparent self. Our apparent self is responsible for this function, and we wrongly hold our real self responsible for its doings. All that we do as this man and as that woman, as a Hindu and as a Mahomedan, as a cat and as a dog, as a tree and as a stone, are the doings of our apparent self, our real self having nothing to do with them.

Now what is our apparent self ? It has been made clear that Maya, although she has extended her sway over the real self of a **बद्धजीव** (Jiva in bondage of Maya), has in no way entered into its composition. But the apparent self or rather its component factors, the present body and the mind are entirely composed of Maya or the matter. How, then, the body and the mind which are **जड़** or *a-chit*, devoid of any animation, have come to be animated. Whence is their animation ? In fact they are inanimate ; and their animation comes from their being in close proximity to the real self. So long as the real self inhabits them, it animates them with its own animation. For instance, if a crystal be placed near a rose it will be tinged with the colour of the rose. But as soon as it is removed away from the rose it assumes its own colour. In the same way the body and the mind are animated with the animation of the soul or the real self and appear as a distinct entity with an ego.

As soon as the soul is set free from

them, they return to their own nature. A further scrutiny will disclose a fact, that, of the body and the mind, the body is merely a tool in hands of the mind and enables the latter to function in this gross material world. The mind with the soul's animation is then the apparent self that migrates.

What does make it migrate? It is *jiva's* own karma or action. The apparent self being the handi-work of Maya, falls an easy prey to her temptations, and acting up to these temptations it does certain things the resultant force of which propels it for fresh, and very often entirely new actions which necessitate new births for their accomplishment. Thus action begets action and birth begets birth, and the *jiva* is kept perpetually moving on the wheel of births and deaths. The *jiva*, who is a man now, may, by his own action, be born again as a cat, and vice versa. One birth controls another; and they are just in measure with one's own *karma*. This is the law of Nature that governs our births in this world. There is no modification of it, and there is no flying away from it. It is irrevocable and irresistible. From the highest man to the meanest protoplasm, nay, the most trifling sand grain are all bound by this law.

Now, one question that may naturally arise in our mind is—what *ka ma* did the soul do in its pre-mundane existence, and what bad deed could it do then that made it fall into this unhappy realm? The existence in the soul itself, of an innate tendency to do wrong is quite incompatible with the absolute purity of the soul itself. But the cause must be there in the soul itself. There lies in the soul some constitutional defect, and not any material external circumstance that is responsible for its worldly migration made up exclusively of *chit* element or *atmic* principle, the soul is free from all material impurity. But being *anu-chit* or a minute particle of *chit* it must, like the spark of a fire, have the defect due to quantitative smallness. Owing to this permanent defect the soul may, in exercise of its own free will, come to be tempted by Maya or the *a-chit* world. It may, if it like, as well enter into *chit* world or the 'Kingdom of God' and remain there forever in the service of its Lord, Krishna, without any fear of being tempted to journey world-ward. Hence in the scriptures the *jiva* has been described as *tatastha* (तटस्थ), capable of functioning in both the *chit* and the *a-chit* worlds, and as such, its original place of abode has been located in the meeting line of these two worlds where it gets the option of deciding for one or the other of them. When it decides for enjoyment it becomes enslaved by Maya. Its decision for enjoyment of the material world is the first crime committed by *jiva* against Krishna that earns for it

as punishment this perpetual bondage of Maya.

How does the apparent self migrate ? It is clear from what has been discussed hereto that the apparent self propelled by motives commensurate with its perverted ego, establishes, as enjoyer, wrong connection with matter, which results in certain actions, on its part, to the fruit of which it is inextricably bound. It must reap as it has sown. The *karma* or action of one birth shapes and controls that of another. The subtle body or the mind stores up the seeds of actions of one birth in a subtle form and carries them over to another. These seeds of actions not only decide what sort of body the apparent self is to have in its next birth, but chalks out a new line of action to be followed by it in that birth. Thus action begets birth and birth begets actions ; and there is a never ending succession of births and deaths as waves in the continuous stream of actions. This is the inexorable and inflexible law of *karma*. This apparently never-ending line of actions is arrested when the *jiva* returns to itself and takes to the service of his Lord, Krishna. Such a returning is possible only by devotion to Krishna (कृष्णभक्ति) and by no other means. On the strength of devotion he ceases to be allured by the material pleasures of the world, and follows a new line of action which, being divine in character (कृष्णप्रीत्यर्थे कर्म) does not only not become the cause of further births but automatically overcomes the intensity of actions of past births. This is called salvation (मुक्ति). It means, on one hand, the complete dissociation of the soul from its material deflections resulting in a complete cessation from the pursuit of worldly enjoyments, and on the other, the attainment of the service of Lord Krishna eternally existing with Him as His associate in His eternal abode, *Baikuntha*.

Now, what becomes of the other people who follow religious practices other than कृष्णभक्ति ? In the Geeta Lord Krishna says that the devotees of gods and goddesses attain the region where gods and goddesses live (देवलोक) the devotees of the manes (पितृ) attain the region inhabited by them (पितृलोक) the devotees of genii (भूत) attain the region inhabited by genii (भूतलोक), and His devotees attain the region where He lives (वैकुण्ठ)*. Of these four regions, the first three, the *devaloka*, the *pitriloka* and the *bhutaloka* are the subtle manifestations of matter where the denizens reside and enjoy for a time pleasures proportionate to their virtues acquired in their mundane existence. At the end of this time, however they come again to be born in

*यान्ति देवव्रता: देवान् पितॄन् यान्ति पितृव्रता: ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि मां ॥
गीता

this physical world.* The other *Krishnaloka* is a *Ohit* manifestation situated beyond these material regions where from no return to these material regions is possible.† With the attainment of this region all our pain and sorrow that naturally accompany our mundane lives come to a close.

About the followers of *jnana* cult who call themselves Brahma Srimadbhagabat says that they, with great pains, soar up to a very high region (ब्रह्मलोक) where they, for want of *Krishnabhakti* cannot get a footing but there from they fall headlong down again to be born in this world. This time they are made to be born as apparently inanimate objects like a stone or a tree on account of the fact that they, in their endeavour to attain extinction (निर्वाण), assayed to obliterate the three eternal principles of soul-manifestation, namely, knowledge (ज्ञान), the knower (ज्ञाता) and the knowable. (ज्ञेय). The punishment thus inflicted is just commensurate with their foolish deeds.*

About the *yogins* mention is made in scriptures that one class of them, by their attachment to *Paramatma*, go to regions like *Maha* (महः) *Jnan* (जनः), *Tapa* (तपः) and *Satya* (सत्यः), enjoy there for a time pleasures proportionate to the degree of their devotion, and then return to this physical world to be born again in higher circles of men;† and that a misguided class of them, aiming like the misguided class of *jnanins* at extinction (निर्वाण), go to *Brahmaloke* and fall therefrom on this physical world and begin their life a new from the so called inanimate object (स्थावर) like a stone or a tree.

The popular belief current among the Christians and the Mahomedans is against such a doctrine. They commonly believe that this world has been created by God once for all. The diversities, that are visible here, are all of His

*त्रैविद्या मां सोमपाः पूतपापाः
यज्ञैरिष्ट्वा स्वगतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान् दिवि देवभोगान् ॥
ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणेपुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयी धर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥—गीता

†न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्त्तन्ते तद्धाम परमं मम ॥—गीता

*येऽन्येऽरविन्दाक्ष विमुक्तमानिन
स्त्वय्यस्तभावादविशुद्ध बुद्धयः ।
आरुह्य कृच्छ्रेण परं पदं ततः
पतन्त्यधोऽनादृत-युष्मदङ्घ्रयः ॥ भागवत ।
भुक्ति मुक्ति वाञ्छे येइ काँहा दुहार गति ।
स्थावर देह देव देह यैछे अवस्थिति ॥
चैतन्यचरितामृत ।

†योगस्य तपसश्चैव न्यासस्य गतयोमलाः ।
महर्जनस्तपः सत्यं भक्तियोगस्य मद्गतिः ॥
—भागवत ।

making. *Jivas* take and can take initiative in any action only after they are born in this world. They will be made to gather the fruits of their actions done only in this life. On the day of judgment they will be called upon by God to answer for their actions in this mundane existence. They will be rewarded or punished according as they did good or bad while on earth.

If this be the fact, then there is much room to talk of divine injustice. The law of equity demands that all souls ought to have been afforded, at the start of their respective mundane careers, equal opportunities to carry out the orders of God before they are called upon to answer, in common, for their violation or partial execution of them.

Again the Mahomedan *rhoo* and the Christian soul are not the true equivalents of the Hindu *jiva*. The *jiva* as has been said before, is a distinct and specialised part of God and is completely free from matter which, under no condition, not even when it seemed to be bound down to this physical world by the shackles of Maya, can enter into its composition, and once elevated to that eternal region, the *Baikuntha*, it ceases to respond to the impacts of Nature (प्रकृति). The *rhoo* or the soul, on the other hand,—the *rhoo* and the soul are the samething—although a distinct entity, differs from God, its Creator, not only in quantity but also in quality ; and carrrying, as it does, the impressions of its mundane existence as a human being even after resurrection, it must be said to have, in its composition, the element of matter which only can receive and carry such impressions. The hold of matter on the *rhoo* or the soul is distinct up to the *behest* and the *dajak* or the heaven and the hell where the latter is made to enjoy or suffer according as it did good or bad actions in this physical plane. And beyond these regions there being no other region of pure consciousness, an existence of a pure, unalloyed soul is out of question. And if so, a soul can never be expected to approach and meet God in His plane of pure existence and render Him pure and unalloyed service as His eternal associate and servant.

We must, therefore, look for either imperfect revelation or wrong interpretation or for both. In fact, both are possible. The first ; because the revelation of God's wisdom is made according to the spiritual fitness of those to whom it is made. Hence Christ and Mahommed are known to have told their respective followers that there remained much more than what they were made to know. The second ; because only those, who are sufficiently spiritualised to be in direct communion with God, know the ways of God, and can correctly interpret scriptures that embody His injunctions.

Of every religion the followers are divided into two classes, esoteric and exoteric. The esoteric section are sufficiently spiritualised to understand the prophet or the guru ; and their number is very small. As time rolls on, their number becomes still smaller and smaller till it comes to nil. And as the number decreases spiritual adulteration increases till at last the truth is entirely lost sight of, and the religion becomes irreligious. The followers now fight more for the sake of the name of the religion than for the truth it teaches ; they fight more for the shadow than for the substance. They begin to twist and torture the sacred injunctions laid down in the holy scriptures and to serve their selfish ends, try to bring out a meaning that these do not and cannot mean.

The most astounding and inappropriate rites that are now associated with our own religion are but results of flagrant violation of sastric injunctions ; and for this none but the present so called gurus or rather the spiritual babblers are mostly responsible.

Offering for the Worship of Sri Sri Vyasadeva

(*Continued from page 208, February, 1928*)

My Master,

But notwithstanding all this, God never for a moment abandons the *jiva* to sufferings that are brought down most deservedly upon himself by his aversion to the service of the Absolute. The sufferings themselves are a further proof of His infinite mercy and have really been ordained with the purpose of enabling the fallen *jiva* to realise once again his real nature by this experience of the logical consequences of his egoism and consequent unwillingness to recognise the superiorty of the Supreme Lord in the scheme of existence formulated by himself. By such sufferings he is mercifully reminded of his utter helplessness and insignificance in the presence of the Absolute.

My Master,

God is not so cruel as to wish to end our sufferings by depriving us of our freedom and thereby transforming us into the pampered hangers-on or the slaves of despotism.

My Master,

God is infinitely merciful. He is not a mere abstraction. Neither is He an object of our selfish enjoyment, that is to say, subordinate to our pleasures. Both of these views err in postulating a strictly limited existence for the unlimited. As

a matter of fact, by no process of reasoning that is open to our limited understanding in the fallen state, can we attain to the Real and Absolute Truth. All fallen *jivas* are necessarily idolaters or worshippers of the materialistic, limited, everchanging, creations of their erring, material minds. And, therefore, we should discard once for all those inconclusive speculations that represent God as a mere abstraction or, even as a mere tool for the furtherance of our sensuous enjoyments. We are sure to fail in realising His infinite mercy if we adopt either of the above views.

My Master,

God has a real Personality, a real specific form of His Own, and at the same time, He is always present in us as the All-pervading Over-soul. But He is always unlimited and, therefore, His real face is in no case visible to our limited vision. Our limited fallen state and this material world are related to God and the Kingdom of God as darkness to light. Our knowledge in the bound state is not only ignorance of the Truth, but a positive hindrance to its realisation.

My Master,

God does not wish to abandon us to our self-elected sufferings. Neither does He wish to curtail our freedom. He has, therefore, desired that this limited universe itself, our prison-house, should help us in regaining our lost and forgotten natural state of pure spiritual existence. But He has not been content with providing only this negative help. He has also provided positive and direct assistance in the shape of the scriptures and the exponents of those scriptures in the shape of His devotees who come down to us and preach as well as *live* the scriptures.

My Master,

The Scriptures themselves fall into two distinct and mutually exclusive classes viz. the spiritual and the non-spiritual, corresponding to the divisions of transcendental and material worlds. In the matter of the scriptures also we are, therefore, free to choose between the true and the false. The Scriptures therefore, appear to those, who cannot grasp this distinction between the spiritual and the non-spiritual, as being self-contradictory.

My Master,

But the scriptures proper, the spiritual scriptures, have come down from God through Sri Brahma the first of *jivas* to receive them and Sri Narada to Sri Vyasadeva who sifted the spiritual from the non-spiritual scriptures, with which they had become mixed up.

My Master,

Sri Vyasadeva teaches us to follow the श्रौतपन्था the method of submissive acceptance of the spiritual enlightenment from the Guru if we want to really understand the spiritual scriptures. We

are directed by him to receive the Word of God from the Acharyya in the regular chain of preceptorial succession, to which he himself also belongs, by absolute submission to the preceptor. We cannot serve both God and Mammon.

My Master,

The first step to be taken on the path of spiritual discipleship is to believe in these declarations of Sri Vyasadeva. It is by no means blind faith that is demanded. The alternative methods and their rationale are placed clearly before us. The two methods are (1) the method of submission, the श्रौतपन्था, and (2) the method of empiricism, the method of working up with the help of our present limited intellect from the known to the unknown and now inaccessible from the material and limited to the spiritual and unlimited. Sri Vyasadeva recommends and expounds the former of these two methods.

My Master,

As a matter of fact the Acharyya is really the God-head manifesting Himself to bound *jivas* in order to teach them the Truth. God Himself is the only Teacher of the Truth. God teaches us the Truth in two distinct roles, *viz.*, as Sri Krishna, the Supreme Lord Himself, Who is to be served by us, and as Sri Baladeva, the Embodiment of this service of Himself. Sri Krishna Himself is the Teacher of the Word as Supreme Lord Whom we all should serve. Sri Baladev prabhu is the Teacher of the Word as Embodiment of the service itself. Sri Ananta is the manifestation of Sri Baladeva Prabhu eternally employed in singing the praise of the Lord. The Word of God manifested by Sri Brahma, Sri Narada and specially by Sri Vyasadeva to us, bound *jivas*, is a tiny offshoot of the mighty stream that is ever issuing out of the thousand mouths of Sri Anantadeva. Sri Nityananda Prabhu is identical with Sri Baladeva. The Acharyya is the manifestation of Sri Nityananda Prabhu; of Sri Baladeva, who is the Embodiment of the creative energy of Sri Krishna the Supreme Lord, and the Supporter of all existence.

My Master,

You are the Acharyya in the preceptorial succession of the Srauta School. You are the manifestation of Sri Nityananda Prabhu Who is the same as Sri Baladeva, employing yourself in carrying out the wish of Sri Gaursundar.

My Master,

They are utterly mistaken who suppose that the Acharyya is not under the necessity of strictly following the rules that are laid down in the scriptures for the guidance of all *jivas*, that he may in fact even transgress against them at his sweet pleasure. This error is due to the fact that we bound *jivas* have absolutely no idea of the nature of the free and directly loving, service of the

Lord which is the only eternal function of the Acharyya. The free service of Sri Krishna is in fact the perfect fulfilment of the Law. The Acharyya follows the letter as well as the spirit of the Law. He never transgresses against the Law.

My Master,

There are, indeed, pseuda-acharyyas who under the pretence of the free service of the Lord actually transgress against the rules of the Scriptures.

My Master,

Your life is a continuous and strict fulfilment of the spiritual scriptures. The spiritual scriptures themselves, are indeed, the best testimony of the truth of your office as the undoubted Acharyya of the Srauta School.

My Master,

We, therefore, truly worship in you Sri Vyasadeva who manifests to this world the spiritual scriptures separating them from the non-spiritual scriptures.

My Master,

Mahaprabhu Himself holds the worship of the Acharyya as identical with the worship of Sri Vyasadeva. But you are greater than Sri Vyasadeva.

My Master,

We realise in you the Sri Gurudeva of Sripad Biswanath Chakravarti Thakur's famous octade addressed to the Guru, who is the same as Sri Nityananda Prabhu engaged in the direct service of the Lord.

My Master,

But all this, although conclusive, is but external testimony regarding your transcendental nature for the purpose of convincing bound *jivas* ; and this indirect method is necessary because no bound *jiva* is privileged to see you as you really are. Those alone who by the grace of Sri Krishna submit to your holy feet are thereby enabled to know truly a little, although only very little, of your real nature. The little they are enabled to know is, however, amply sufficient to clear up all their doubts. They are enabled to know that you are the manifestation of God Himself exactly as we find it laid down in the scriptures ; that by serving you they serve God ; and that by submitting to you they only submit to God. They are enabled to recognise that such service is the eternal function of their true selves. All this is revealed to them in such manner as to leave no doubts in their minds regarding their absolute Truth.

My Master,

May we continue eternally to worship your holy feet and proclaim the constant and absolute necessity of such worship of you for all jivas, bound as well as free. It is the only means whereby the bound *jiva* can be freed from the fetters af Maya and so made conscious of his natural and eternal function viz. the service of God. The worship of your holy feet is no less neces-

sary for free jivas in as much as the neglect of it is sure to hurl them at once into the clutches of Maya.

MY AFFECTIONATE AND DIVINE MASTER,

It is so because you are the Associated Counterpart of the Lord Himself. You are the Embodiment of the service of the Lord. You are Sri Nityananda Prabhu, Sri Baladeva, Sri Krishna Himself in the Form of His own servitor. The Lord serves Himself in order to teach us how to serve Him. We have no power of our own wherewith we can serve God. We can only have the inclination. As soon as we are inclined to serve the Lord, the Lord at once confers His service on us by directing us to the shelter of your holy feet. We obtain the power to serve the Lord and the service itself from you because it is only you who can directly serve the Lord. You are our only Support whether we are conscious of it or not. The ignorance of this relationship is the cause of our bondage. If we want to serve the Lord without His help, is not such foolish arrogance a proof of our ignorance of the real nature of the Absolute ?

MY MASTER,

We know that you have come into this world in order to carry out the wish of Sri Gaursundar who is no other than Sri Krishna Himself, It is the wish of Sri Goursundar to re-establish the Divine Varnasrama Dharma as distinguished from the system of caste in order to restore real harmony to this world. The whole world is sick at heart and has lost all confidence in itself and has been looking forward to the coming of the Peace-Maker

MY MASTER,

The spiritual Varnasrama Dharma has nothing to do with any system, social or political, of this world. The Sanatan Varnasrama Dharma is the Divine institution established by Sri Krishna Himself for the spiritual benefit of the unslaved *jiva*. It is the theme of all the scriptures and is embodied by Sri Sanatan Goswamin under the direction of Mahāprabhu Himself in his great work treating of the rules for the guidance of the spiritual community of the Vaishnavas. The study of the works of Sri Sanatan Goswamin and Sri Rupa Goswamin Prabhus have been utterly neglected for too long a period and the so-called followers of Sriman Mahaprabhu have everywhere acquired an unenviable reputation for this utter and profane disregard of *all* shastric rules.

MY MASTER,

It was Thakur Bhaktivinode, entered into eternal *lila*, who, as the pioneer of the present movement for the purification of the Sanatan Dharma and making it conform to the teachings of Mahaprabhu Sri Chaitanya Deva, for the first time in the present age, drew

the pointed attention of all persons to this cause of the degeneracy of the Vaishnava communities that professed to be the followers of Sri Goursundar. Thakur Bhaktivinode gave his life to the publication of a very large number of remarkable works, in which he has described the Sanatan Dharma, both its doctrines and practices, as it is found in the writings of the associates of Mahaprabhu Sri Chaitanya and their strict followers. Thakur Bhaktivinode made the remarkable prediction that the Divine Varnasrama Dharma would be re-established in the near future by a great personage endowed for the purpose with the power of God Himself.

My Master,

This prophecy is being fulfilled before our very eyes by yourself and your associates acting under your direction. It is not possible to go into further details of this great subject at this place. But we have no doubt that the institution is bound to be recognised as Divine and as offering a complete solution of all the troubles of the world, by all impartial persons who give it a patient hearing and are prepared to recognise and accept the Truth when it actually makes its appearance, undeterred by considerations of caste, creed or colour, or by any considerations of profit and loss in the worldly sense.

My Master,

The re-establishment of the Divine Varnasrama Dharma which is inevitable and is even now making rapid progress will make real spiritual society again possible in the world. There can be no real harmony except on the spiritual plane. I, therefore, lay myself completely at your holy feet to be employed in the way that is pleasing to you for the furtherance of the wish of Sri Gaursundar.

I am, most affectionate and
Divine Master,
Your eternal and humble
servant,
Narayandas Adhikari.
10-2-28.

The Special Characteristics of the Acharyya.

[By Prof. Nishi Kanta Sanyal M. A.]

THE practices and utterances of this truely transcendental teacher of religion are so strikingly unlike and so emphatically opposed to the spirit of all the current notions and activities of the world of today, but are withal so cautiously and so reverently broad-based on the highest teachings of the whole body of the scriptures of this country, that they have already most powerfully agitated religious opinion all over India and are bound to compel even the most thoughtless to pause and reflect. Sri Paramahansa Thakur has astounded everybody by the declaration that his practices and teachings are identical with those of the Vaishnava teachers of old and strictly in conformity with the teachings of Mahaprabhu Sri Chaitanya. Or, in other words, what appears to us to be so profoundly and aggressively original as he tells us, is nothing but the old, eternal and universal religion in its pure form.

The distinctiveness of Srila Siddhanta Saraswati Thakur's teachings and practices is all-pervasive and may be illustrated by a few concrete examples. This is, for instance, what Paramhansa Thakur says regarding 'Truth'. 'Donot try to discover the nature of 'Truth' by the exercise of your imagination. Donot endeavour to attain to the 'Truth' through experience of this world. Donot manufacture 'Truth' in order to satisfy your erring inclinations, nor hastily accept as the truth anything for the reason that it satisfies such inclination. Do not regard as 'Truth' anything that has been 'built up' by, or has the 'support' of, a majority of people like yourself,—nor as un-Truth anything that is 'rejected' by the overwhelming *majority*. According to the scriptures there is to be found hardly one in a crore of human beings who really worships the Truth. That which is proclaimed by the united voices of all the people of this world as Truth *may* turn out to be false. Therefore, cease to confront the Truth in a challenging mood. The Truth is not brought into existence by such arrogance. One has to approach the Truth in the spirit of *absolute* submission. It is necessary to listen to Truth. Truth is self-revealing and it is only when *It* is *pleased* to reveal Itself that the real nature of the Truth can be known to us, and not otherwise'.

The conduct of this great teacher of religion corresponds to his teaching in all its minutest details. In his personal conduct he never deviates by the

breadth of an hair from the Truth of Srimad Bhagabat to please any individual or body of individuals. He always tries to please only God in the manner that is laid down in the Srimad Bhagabat. It is in this sense that his conduct is super-human. He also never countenances the slightest deviation from the Truth in the most eminent, or dearest and nearest, persons ; and holds every single word of the Bhagabat to out-weigh the opinion of all the people of the world. He does not admit that all thinkers or religionists are approaching the Truth by diverse ways. On the contrary he holds that all so-called truths that pass current in the world point only to a limited ideal formulated by the imagination and are really *un*-truths and, as such, *positive* obstacles in the way of the realisation of the Truth. This would most certainly seem to be opposed to the judgment of the modern world.

Srila Paramahansa Thakur's teaching and practice regarding right and wrong are opposed to all accepted ethical conclusions. He says that the so-called ethics of those who are averse to God stop dead before the transcendental conduct of the devotee of God. The ethical law of the devotee is exclusive devotion to God. The moral codes of utilitarianism or idealism are made by man whereas the holy feet of the Lord are the eternal fountain-head of the law of the devotee. Our empiric knowledge judges of right and wrong by the measure of the highest point of view that is attained by its ascending effort. That which is regarded by it as right or wrong from that distant point of elevation is accepted as the ethical code of this world. Such a code is liable to modification in accordance with the length of vision of the legislater. All worldly morality is confined within the four corners of human knowledge and moves up and down with the varying height of such knowledge. Too often we confuse this man-made ethics with spiritual religion. But religion is not general knowledge or mere morality. Under the impression that this morality is identical with religion we are led to regard as religions such activities as *yoga*, vowed-observances, asceticism, fruitive works, empiric knowledge service of the poor—of society—of country—of brutes—of the body—of parents, etc. But every one of these is an instance of the moral law concocted by the imagination of man. This concocted ethical *religion* (?) bears the name of *Smartavada* (स्मार्त्तवाद) 'canonical creed' in this country. But the law of the devotee possesses such wonderful power that these improvised ethical rules are completely neutralized in its presence. The devotee knows the feet of the Lord as higher than all other things. The law of the devotee may be compared to the downward rush of a mighty river that sweeps away in its

irresistible progress all the ethical speculations of this world like bits of flimsy straw lying athwart its course relegating them to their proper insignificance to an obscure corner of the vast expanse of its vivifying current. Those speculations are no longer able to assume a lofty attitude and exercise a dominating power even in their respective, limited spheres. The propounders of all changing creeds of this world have proclaimed the law of devotion as being only one among a multitude of such a miscellaneous body of rules of conduct. A few may have assigned to devotion even a slightly higher place than the rest. There are those among them who say that devotion to parents or to one's country belongs to the same category as devotion to God and are a constituent part of spiritual devotion. There are some preachers of religion who have declared that it is permissible to disregard devotion to God for the purpose of serving one's parents. Some have gone further holding that there can be no devotion to God by causing pain to the minds of parents or wife,—that the service of Krishna is not valid if it stands in the way of the service of parents or the maintenance of wife. But such is the transcendental power of the sacred stream of the super-human, non-evil-producing kindness of Sree Krishna Chaitanya-Chandra that it is able to build up a stratum of the most un-flinching firmness in the hearts of all *jivas* to which He proclaims, with a deep reverberating sound like unto the blessed peal of the conch *Panchjanya*, this sublime Truth that 'there is no other rule, there can be no other land, for the *jiva* than the service of Krishna.' The only severe Truth, although it may not pass current amidst the orgy of perverted notions of a perverted world, is enshrined in such texts as 'seek only My shelter' (**मामेकं शरणं व्रज**) 'contemplate the Absolute Truth' (**सत्यं परं धीमहि**), 'Man is liberated by devotion to God' (**भक्त्या विमुच्येन्नरः**) etc.

This transcendental teacher of the spiritual religion, this great follower of Sri Rupa Goswmin, has so thoroughly laid bare the utter triviality of the current conception regarding 'renunciation that it has administered a rude shock to the entire body of the purveyers of pseudo-asceticism. Naturally enough, therefore, these latter affect to regard his discourses as 'perverse' and 'un-scriptural'. The discriminative renunciation (**युक्तवैराग्य**) enunciated by Sri Rupa Goswamin Prabhu by command of Sri Gourasundar in his great devotional work,the Bhaktirasamrita-sindhu, has been set forth, decked out in such diverse and beautiful decorations, by this great Acharyya in his practices and discourses that to one who may have the good fortune of making its acquaintance the trivial renunciation that prevails in the world is bound to dis-

close its real face as that of the accursed goddess of destitution (अलक्ष्मी). Only those who are averse to God deceive themselves by worshipping at her shrine. It is because we cannot keep on our legs without our three meals a day that we suppose, as 'unattached to the world, one who can go without food for three days. It is because we ourselves are so much addicted to material enjoyment that we regard as 'un-worldly' anyone who practises abstinence from such enjoyment. To the doer of evil deeds the doer of good works appears to be un-selfish. The epicurean considers the pervert ascetic as one who has truly renounced the pleasures of the world. To the ignorant the learned may seem to be devoid of earthly passions. But such one-sided judgment is not the impartial verdict of the Kingdom where everything is perfect. The ideal of this sort of renunciation has a very good superficial look resembling the consistency of level, dry land. But if one looks two inches underneath the surface of this sundy film of renunciation he is sure to find the foul water, stagnant and muddy, of selfish enjoyment or the realisation of selfish desire. Our Acharyya, this great follower of Sri Rupa Goswamin, never gives the place of honour to this pervert asceticism, this embodiment of the goddess of destitution and misfortune. He says that the constant and single-minded employment of oneself and of all things of the world for the gratification of the *senses* of God is the only true asceticism.

Take again the all important subject of universal concord of which the world undoubtedly stands in need. The solution offered by the non-evil-producing mercy of Sri Chaitanya Chandra is so diametrically opposed to all current ideas of comprehension as to have necessitated the addition of two most important chapters to the science of Logic entitled 'pervert interpretation' (विपरीत रूढ़ि) and 'enlightened interpretation' (विद्वद्रूढ़ि) of the etymology of words. Not to destroy the peace of any body, not to cause annoyance to anybody over any matter, to patch up a compromise or seeming absence of opposition between the weak points of individuals or aggregates, is the denotation of the term 'concord' in the current usage of the Age. The fear of ourselves being attacked by those whose weaknesses we are to point out recommends to our prudence the adoption of this convenient principle of 'I am silent if you are also dumb' (तुम्भि चुप् हामभि चुप्). The so-called 'concord' of the age is only another name for drifting according to one's individual tastes with the current of laws concocted by the mind and not in any way to oppose the similar efforts of others. But the power of the mercy of Sri Chaitanya Deva does not tolerate such sort of deception. The great

spiritual concord declared by Him is a wonderful instrument yielding most delightfully harmonious music charming the ears of Sri Krishna Himself. In that music there is no tendency, like that to be found in all so-called efforts at comprehension, towards the ultimate destruction of all diversity. In that harmony there is present eternal diversity but no mutual conflict ; there is variety of tune and cadence but no want of agreement. The objective of that harmony is not abstraction or neutralisation. Its goal is the Absolute Truth. This Divine instrument of harmonious music although, it may fail to gratify the senses of the *jiva*, serves nevertheless to perfectly gratify all the senses of the Absolute Truth. This spiritual concord although it may not build in the empty air enchanting gardens of imaginery flowers, never-theless admits to the boundless treasures of the real Truth the knowledge of which is our highest realization. This concord is not the fictitious temporary absence of conflict brought about by law concocted by the human mind ; it is the eternal spiritual harmony. '*Samkirtanam* is that *kritanam* of Hari which is performed by many in company'. These words make an offering of such concord as was never known before. In this argumentative and querulous age it provides the only never-failing weapon for imposing universal spiritual harmony. The 'rational' and 'absence of self-contradiction' of all the conclusions of the Vedas is to be found in this great spiritual synthesis. *Sarbanjna sukta*, *Parijat shourabha*, *Sri Bhasya and Sarbasambadini* which establishes the spiritual and scientific validity of *Purna-prajna-darsan*,—by lighting up the lotus feet of the Absolute Truth in the act of adoration,—scatter the fragrance of this universal spiritual concord across the infinity of worlds. The great Acharyya is proclaiming through the medium of the Harmonist this message of universal spiritual concord for the delight of the votaries of the Absolute Truth in all parts of the civilized world. The Gaudiya founded by this great religious teacher is pointing the way to spiritual agreement by demonstrating the futility of the endeavours for non-spiritual harmony.

(To be continued)

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The Supreme Lord Sri Krishna-Chaitanya

THE Supreme Lord Sri Krishna-Chaitanya manifested the *lila* of of His birth in Sridham Mayapur on the 23rd day of the month of Falgun in tbe year 1407 of the Saka Era corresponding to February 1486 A. D. The Lord was born in the evening with the rise of the full-moon which was then in eclipse. Mayapur is situated in the heart of old Navadwip on the eastern bank of the Ganges.* It is now represented by a few isolated mounds that have escaped the destruction that overlook this part of the old town by the shifting of the bed of the river. The summits of these mounds are now crowned by a number of beautiful shrines and other edifices that have been erected within the last fifty years by the piety of the followers of Mahaprabhu. Sridham Mayapur undoubtedly constitutes one of the holiest of *tirthas*. Thither flock at all time of the year thousands of pilgrims from all parts for a sight of the birth-site of Mahaprabhu Sri Chaitanya. An ever-growing multitude of devotees join in the devotional functions on the day of the anniversary of the advent of the Lord. Those who have had the good fortune of once visiting the place can never shake off the profound impression that is made on the spirit by the palpable transcendence of this holiest of the holy *tirthas*.

But the eastern part of old Navadwip, although it is now so solitary and rural, was at the time of Mahaprabhu's advent the greatest centre of our ancient culture. It was a vast University town full of the *chatuspathis* of a very large number of the most eminent pundits versed in all branches of Sanskrit learning. The schools of these learned Professors were thronged by an eager crowd of inquisitive students from all parts of the country who found shelter and instruction under their roofs in return for loyal submission to their teachers. These Professors were all of them orthodox Brahmans who were universally respected for their learning, piety and high birth. These particulars are found in contemporory

*The topography of the town of Navadwip of the time of Mahaprabhu is minutely described in several old authentic works of Vaishnava authors. The site is at present identified with the help of the tomb of Chand Kazi, still existing, who was a contemporary of Mahaprabhu and the *fouzdar* of Navadwip under Alauddin Syyed Hussain Shah, independent King of Bengal. A big mound and a spacious tank, neither of them being far from the tomb of Chand Kazi, still bear the historical name of Ballal Sen, the most famous of the Sen Kings of Bengal who removed their capital from Maldah to old Gaudpur Navadwip. The modern town of Navadwip occupying the site of the island of Kulia which was one of the nine islands comprised within *'the city of the nine islands'* is situated on the west bank of the river. The name Navadwip came to be applied exclusively to this part of the old city after the latter was practically washed away by the Ganges which in this place has a particularly irregular and shifting course consisting of several different channels.

works from the pens of the followers of Mahaprabhu.

The Supreme Lord Sri Krishna-Chaitanya made His appearance in a cultured Brahman family of Sri Mayapur. His father Jagannath Misra was a Brahman in the real sense being a gifted scholar deeply versed in the Shastras, profoundly religious in conduct and extremely poor. Mahaprabhu's mother, Sri Sachidevi, was the daughter of Nilambar Chakravarty who was a great astronomer. Jagannath Misra bore the scholar's title of 'Purandar" Sachidevi gave birth to eight daughters all of whom died in their infancy. Feeling the want of a male child Jagannath Misra worshipped Vishnu to be blessed with a son. Mahasamkarsan of Vaikuntha was thereby drawn into this world being born as the ninth issue of Purandar Misra and bore the name of Viswarup, the elder brother of Sri Chaitanya.

At Sridham Mayapur in the heart of old Nabadwip—the city of nine islands, on the full moon eve of the month of Falgun—the glorious eve of new spring immemorially consecrated to the swing-pastimes of Sri Krishna—was born Sri Chaitanya Chandra, the spotless Moon of Nabadvip, at Whose advent the spotted moon hid her face in shame under the veil of eclipse. The birth of the Supreme Lord was ushered in by a universal chant of the *samkirtan* of the Name of Hari uttered by all the people of the great city as is the custom at the time of an eclipse. The Lord was born at the most auspicious moment and in the first ascendant of Leo. His maternal grand father, the great astronomer Nilambar Chakravarti, on calculation discovered all the signs of the *mahapurusha* in the newly born child. The yellow complexion of the infant joined to the extraordinary circumstance that He could be quieted while crying only by the chanting of the Name of Hari led the matrons to name the Boy 'Gaur-Hari,'—and also 'Nimai' for the reason that He was born under a *nim* tree and after the pre-mature end of eight successive daughters.

The minutest details of the incidents of the infancy of the Lord have been preserved with the most loving care by His early biographers. By all accounts Sri Gaur Sundar proved to be a more than ordinarily restless child. His precocity was not less marked. At the ceremony of naming the Baby when diverse objects were held out to Him to ascertain His predilection the Boy astonished everybody by grasping the Srimad Bhagabatam. When He could crawl on His knees the Lord horrified everybody by catching hold of a snake and lying quietly on its coils. As He learnt to walk the Boy by begging from passers-by procured plaintain, sweet-meats, etc. and offered them to those ladies who chanted the Name of Hari. He systematically raided the

houses of friends and neighbours and ate up their curd, milk, cooked food etc. behind their backs. On one occasion He began to eat earth preferring it to fried rice and sweet-meats brought for Him by Sachi Devi, arguing that there could be no difference between the two as the last were also transformations of the earth but desisted on being convinced by His mother that the difference was nevertheless real.

(To be continued).

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 182, January, 1928)

[XIV]

1 In truth all things belong to Thee, the *jiva* is not their master ;
Wandering by reason of his error of 'I' and 'Mine' he suffers sorrow and fear.

2 The vanity of 'I' and 'Mine' the bound *jiva* thinks in his heart of hearts
To be the only treasure that is his own.

3 By reason of such vanity hurled into this worldly course
I suffer the pangs of a drowning man swimming about in the ocean of the world.

4 Taking refuge at Thy feet that save from all fear
This day I dedicate myself to Thee.

5 The vanity of 'I' and 'Mine' has left me now :
May it never find a place in my heart again.

6 This strength alone, O Lord, on me bestow
That may enable me to keep at a distance all egoistic pride.

7 May the spirit of renunciation be firmly rooted in the heart
And not prove to be momentary like the cleanliness of the elephant after bath.

8 Bhaktivinode at the feet of Prabhu Nityananda
Begs for the grace that delivers from all vanity.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 216, February, 1928.)

CHAPTER VI.

Summary :—In this Chapter are narrated the beginning of the studies of Nimai, His eating of the offerings prepared for Vishnu on the eleventh lunar day at the house of Jagadish and Hiranya Pandits and various wayward childish pastimes.

Sri Jagannath Misra duly performed the ceremonies of lustration (*Samskar*) of his Boy viz. placing of a piece of chalk in His hand (*i.e.* to write with auspicious beginning of studies—*Hathekhari*), perforation of the ears (*Karnavedha*) and making the tuft of hair (*Chudakarana*).

Nimai wrote all the letters of the alphabet at first sight, finished compound letters and spelling within two or three days and was constantly engaged in writing and reading aloud the series of the Names of Krishna. The Boy was unusually extravagant in His demands for impossible objects and cried persistantly if He did not get them. Chanting of the Name of Hari was the only means of quieting Him. On a certain day even this sovereign remedy failed to stop His cries. On being asked the reason the Boy gave out that He would never cease till He ate the offerings for Vishnu that had been prepared by Jagadish and Hiranya Pandits at their house, two miles away, on that day which happened to be the eleventh lunar day especially dedicated to Sri Hari (*Sri Ekadashi*). Those two Brahmans were persuaded to give the offerings prepared for Vishnu to Nimai believing Him to be more than a mortal. Whereupon Nimai was pacified.

At the head of His boy-companions Gaursundar delighted in placing mischievous pranks indiscriminately on all, from adult males to little girls, while they bathed in the Ganges. One day the aggrieved parties made a formal complaint to Jagannath Misra and Sachi Devi respectively against the conduct of this Boy. Sachi Devi succeeded in pacifying the offended girls by presents of sweetmeats. But Jagannath Misra went down to the bathing place of the Ganges with intent to punish his Son. Nimai, informed timely of the aproach of His angry parent, having instructed His associates to tell him that He had not come to bathe at all, returned to the house by a different way. Misra did not find Nimai at the bathing place and also returned home. There he found Nimai un-bathed and besmeared with drops of writing-ink. Misra was naturally surprised. After the Boy went out for His bath in the river giving out His intention of being avenged on His false accusers, the parents had a strong suspicion that Krishna Himself might have appeared in that hidden form in their house.

1 Thus played Gauranga-Gopal
Till the time arrived of the ceremony of
placing chalk in the hand to write with,
(i. e. Hathekhari)

2 On an auspicious day and in an auspicious
moment Purandra Misra ;
The revered Brahman, duly celebrated the
holy rite of inauguration of the
studies of his Son.

3 And shortly all the friends assembling
together
Performed the perforation of the ears
(*Karnavedha*) and the caremony of
making the tuft *(Chudakarana)*

4 The Child transcribed all the letters of the
alphabet at first sight ;
Seeing this all the people were filled with
astonishment.

5 Within two or three days He read the
compound letters
And constanly wrote out the entire series
of the Names of Krishna—

6 Rama, Krishna, Murari, Mukunda,
Banamali
Night and day He wrote those Names and
read them aloud with the greatest
eagerness.

7 The people of pious deeds dwelling in all
parts of Nadia
Saw the Lord of Baikuntha read and write
in the company of children.

8 With what sweetness the Lord pronounced
the letters of the alphabet—
All *jivas* forget everything else so soon as
they chance to hear that accent.

9 Most strange, indeed, were the pastimes of Sri Gaur-sundar ;
He demanded whatever was most difficult to procure.

10 He asked to have the bird that flew across the sky,
And rolled in the dust crying if He did not get what He wanted.

11 He asked to have the moon and the stars of heaven
And cried throwing about violently His hands and feet.

12 All of them tried to console Him taking Him into their arms.
Bisvambhar would not stop and kept shouting 'Give it to Me.'

13 There was one supreme remedy.
The Lord cries no more if He but hears the Name of Hari.

14 Clapping their hands all chant the Name of Hari ;
Whereupon the Lord forgoes all His waywardness and can be controlled.

15 To please the Boy all constantly chant the Name of Hari ;
The house of Jagannath was turned into the realm of Baikuntha.

16 One day, however, although they kept chanting the Name of Hari
Yet the Lord cried again.

17 They said 'Hark, Darling Nimai,
Dance well, we shall sing the Name of Hari.'

18 The Lord did not mind but went on crying.
Then all of them asked, 'Tell us, dear, why you cry.'

19 All pressed to know saying, 'What do you want, Dear ?
I shall get whatever you may ask for so do not cry again.

20 The Lord said, 'If you want to save My life
Hasten to the house of two Brahmans.

21 'Jagadish Pandit and Hiranya are devotees of Vishnu,
Those two alone may give what I desire.

22 'This day both will observe fast as it is *ekadasi* day,
They have prepared a great variety of offerings for Vishnu.

23 'If only I could eat those offerings
I would be reliived and go about.'

24 The mother moaned on hearing this absured demand.
'He always asks for that which neither men nor the Vedas know.'

25 All of them laughed on hearing these words of the Child.
They said, "We shall give it to You, do stop crying, Dear.'

26 These two Brahmans were great Vaishnavas
They were great friends of Jagannath Misra and seemed to share with Him a joint life.

27 The whole frame of those good Brahmans
Was filled with joy on hearing the words of the Child.

28 The two Brahmans said, 'It is most wonderful story !
We have never before heard of such pre-science in a child.

29 'How did He know that to-day is Sri Hari's day ?
How also could He be aware of the great variety of offerings that have been prepared by us ?

30 'We now understand as the Child is most beautiful
Therefore Gopal Himself dwells in His body.

31 'It is Narayana Who sports in the body of this Child,
And, from His seat in His heart, it is God who makes Him speak !

32 Thinking thus the two Brahmans with unbounded joy
Fetching all the offerings gave them to Nimai.

33 Both Brahmans said, 'Eat the offerings, Darling ;
Now at last all our endeavour for Krishna is fulfilled.'

34 Such disposition can only be the result of the grace of Krishna ;
Such perfect judgment exists in none but the servants of the Lord.

35 Without devotion for God we cannot know the Lord Chaitanya
Within Whose hair-cavity is located worlds without number.

36 It is the Lord Himself who thus sports in the guise of a Brahman Boy,
This is beheld only by those who are servants of the Lord in every birth.

37 The Lord was pleased having the offerings
And ate a little of everything that was prepared.

38 With pleasure God ate the offerings of His devotees,
And all ill humour was cleared, such being the will of the Lord.

39 All the people joyously chanted the Name of Hari
The Lord danced, while He ate the offerings, in the midst of the *kirtan* of Hifself.

40 He scattered the morsels on the ground and over their bodies ;
In this manner played the supreme Ruler of the gods.

41 The Lord sported in the yard of Sachi
Whom all the Vedas and the Puranas acclaim.

42 Lord Bisvambhar thus gave Himself up to childish pastimes
And all the restless Brahman boys kept Him company ;

43 He raided all different places in company of all His associates ;
No one could restrain Him.

44 When He chanced to come across other boys He poked fun at them
And they in their turn becoming jokose a quarrel would ensue.

45 The boys of the Lord's party won by the strength of the Lord
All other boys retired discomfitted.

46 The Lord, Sri Gaursundar, gray with dust,
Charmingly bespotted with drops of ink,

47 Having finished reading and writing, in the company of all the children,
With great glee, made His way to the Ganges for bath.

48 Immersing His body under the water of the Ganges the eager Bisvambhar,
Throwing water at one another, played in the company of the boys.

49 Who can describe the opulence of Nadia ?
Countless bathers crowded each and every bathing place.

50 Among them were quiet and self-controlled house-holders and sannyasins.
No one could count the great number of the children that gathered there.

51 The Lord swam in the stream of the Ganges taking all the children with Him,
Now sank, now floated and played in many diverse ways.

(To be continued.)

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

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Sree Radhica

THE acme of Divine conception is centered in the all loving Krishna along with Sree Radhica. Radhica is the highest transcendental embodiment of grace, softness and selfless love. She is all love, all sweetness, and all sacrifice and she lives entirely for and in Her Divine Lover—Sree Krishna. Earth or heaven cannot find her equal nor impersonal region. She is the unique being fit only for Krishna's love attended by her eternal paraphernalia.

Yet Sree Radhica is not an abstract Deity of the phenomenal world—a mere poetic conception, or a philosophical idea, but a spiritual concrete entity, having her permanent abode in the highest of spiritual realms yet manifesting her identity of serving counterpart of Krishna through every face or phenomenon of nature. Both Sree Radhica and Sree Krishna are the very fountain-head of all ever-existing, all-pervading real and concrete beings and are inseparable from all that is infinitely noble, sublime and beautiful. Our material eyes which are meant for accruing transitory selfish enjoyments cannot, therefore, see them, nor can we conceive them intellectually. One must immensely develop one's Spiritual sight before one can possibly come up to the range of their beatific vision. Such vision is possible only when we have wholly purged off our sensuous element and have attained the highest stage of spiritual develop-

ment, by our natural unceasing practice of selfless loving and devotional service.

Sree Radhica is something so subtle and transcendental that she cannot at all be conceived by any man or woman of the material plane nor can she at all be described by human language or by sensuous images. Yet her super-sensuous eternal love is often attempted to be made conceivable to frail and gross human beings when they prove themselves free from fetters of mundane senses arriving at the region of devotional love, otherwise the huge misconception about her true nature and essence prevent to have an access to her eternal services.

Sree Radhica may, however, be considered from at least four different aspects. Let me first of all view her from psychic aspect.

Psychically Sree Radhica is identical with the counterpart of Krishna. The yearnings of love, the joys of unions, the pangs of seperation, which are the characteristics of love are all vividly discernible in Sree Radhica for Krishna only whereas we have got a distorted reflection in the human soul. Sree Radhica is indentically the Divine Soul proving herself as the Divine Consort of her lover—the Divine or Universal Soul Krishna.

From the intellectual aspect, Sree Radhica is the centre of all devotional manifestations towards Krishna. Sree Krishna is often described as singing the name of Sree Radhica through His lute to show His spontaneous affinity towards His Counterpart.

I may also see Sree Radhica from her moral aspect. Morally she is the personification of all tender virtues and super-human attributes. The love, bliss and mercy of Sree Krishna are represented by Sree Radhica. Without Sree Radhica Sree Krishna is a dry, cold, philosophic Deity, devoid of accepting services from devotees. As all finite souls are parts of this fountain-head of love, bliss and peace, we, therefore, owe all our serving faculties to Sree Radhica.

Again I may view Sree Radhica from Her physical aspect. Whatever is beautiful in nature is from Sree Radhica. The soft and silvery rays of the autumnal moon, the "sweet south that breathes upon a bank of violets, stealing and giving odour," the fresh and green foliage of the trees and plants clad in the loveliest attire of vernal beauty, the gurgling music of the flowing river, the snow-clad summits of cloud-cleaving mountains, all represent one or other of the several physical emanations of Sree Radhica to interrupt the devotional activities of the enslaved souls.

Sree Radhica is pervertedly represented in our homelife and amidst our domestic scenes. The lovely countenance of the smiling bride, the beauty

and blush of youthful love, the loving tenderness of the affectionate mother, the warmth and zeal of the sincere friend, the charity and kindness of the generous patron all represent the different manifestations of Maya to prevent us from offering service to Krishna.

"Thus the true devotees with their soul's eyes can realise the presence of Sree Radhica here, there, and everywhere. Wherever there is love, grace or sweetness in connection with Sree Krishna ignoring all sensuous adventures there is Sree Radhica—wherever there is any manifestation of bliss or joy arising from Krishna's love there is Sree Radhica. Indeed, Sree Radhica is love or bliss incarnate of Krishna. She truly represents the loving and blissful aspects of Sree Krishna.

By the constant offering of true services to Sree Radhica, the devotee rises above the sordid atmosphere of this sinful and sorrowful world and lives in a region "where all liberated souls serve Krishna incessently and uninterruptedly"

Sing, therefore, the glory of Sree Radhica night and day, and if you are ambitious enough to be blessed with the lotus feet of Sree Krishna, try to approach that Lord, only through His beloved Sree Radhica's grace for she is the path, way and end of all aspiration of a devotee.

[Bisweswar Das, B. A., Santipur]

[The article has been thoroughly recast in the spirit of a true Chaitanyaite for which the writer may be pleased to excuse us.—*E. H.*]

The Supreme Lord Sri Krishna-Chaitanya

(Continued from P. 237, March, 1928.)

ON a certain day He ate up several times the cooked rice of a pilgrim Brahman who happened to be a guest at the house while the latter was absorbed in meditation in the act of offering it to Sri Krishna. On another day the Lord was stolen by two thieves who attempted to rob the ornaments worn by the Child but was brought back to His father's house by those very thieves through a curious mistake on their part. He induced His father to fetch the offering to Sri Krishna prepared on the *Ekadasi* day at the house of Pundits Jagadish and Hiranya which was two miles distant from the house

of Misra, although, by reason of the distance, a boy of His tender age could have ordinarily no means of knowing what was going on at the Pundits' house.

He played many a prank on little girls. He would forcibly take away their flowers, garlands, sandal-paste and offerings accepting those Himself He used to tell them that Ganga and Durga were His maid-servants and Siva His servant.

He was often angry, broke everything in the house and beat His mother. When one day Sachi Devi had fainted away He procured cocoanuts, scarce in that season, to aid her recovery. Viswarup, the elder brother of Goursundar, who was deeply versed in all the shastras cultivated constant association with the Vaishnavas whose meeting-place was the house of Advaita and was so unmindful of everything else that he had to be fetched home for his meals. Sri Gaursundar often went up to the *tol* of Advaitacharyya on this errand when all present would be invariably struck with His extraordinary beauty. After Viswarup renounced the world and became a *sannyasin* Nimai became restrained in His conduct and devoted Himself wholly to His studies. Deeply shocked by the *sannyas* of Viswarup Jagannath Misra was frightened by this sudden change in Nimai and altogether stopped His studies. This made the Boy more turbulent than ever. One day He seated Himself on the top of a pile of discarded, used up, cooking pots which are regarded as unclean by the *smarta* Brahmans, and, when his mother asked Him to come away from that foul place, maintained that the earthen pots having been used in cooking offerings for Vishnu can never be unclean and the spot where God Himself is seated is the meeting place of all the holy *tirthas*.

The *upanayana* ceremony of Nimai was duly performed and the Boy was sent to the *chatuspathi* of the great teacher Gangadas Pundit of Gangnagar very close to Sri Mayapur quarters to study Sanskrit Grammar. The extraordinary intelligence of the Boy astonished and baffled everybody. Nimai persuaded His mother, by falling at her feet, to give up eating cooked rice on the *Ekadashi* day. Jagannath Misra was upset by being apprized in a dream of the future *sannyas* of Nimai and shortly afterwards left the world. Nimai consoled His mother with great tenderness. But He continued to be unreasonable in His demands to His mother and was often angry. One day on learning that there was no money in the house He procured from some-where two tolas of gold and gave it to her.

Sri Gaur Narayan now entered upon the *lila* of a house-holder's life. Sri Banamali Ghatak proposed to Sachi Devi the marriage of Sri Gaursundar with Lakshmi Devi, the daughter of Ballavacharyya. On an auspicious day

and in an auspicious moment the nuptial ceremony, laden with every blessing of Gaur and Lakshmi was duly consummated.

Sri Isvara-puri, the disciple of Sri Madhabendra-puri at this time arrived at Navadwip and stayed as guest at the house of Advaita Prabhu. Meeting him on the way Gaursundar invited him to meal at His house. One day Sri Isvara-puri asked Mahaprabhu to correct the errors of 'Sri Krishna-lila-mrita' a work composed by Puri himself. Mahaprabhu declined to do this giving as His reason that there can be no defect in the inspired writings or utterances of the Gurudeva and the Vaishnavas belonging to the *srauta* school and that those persons who, actuated by pride of worldly knowledge point out any defects in their words or writings undoubtedly belong to the class of *'pasandis'*.

It was at this time that Sri Gaursundar manifested the love of God in the guise of nervous malady.

Mahaprabhu showered His mercy on all by accepting the offerings of weavers, cow-herds, grocers, garland-makers, betel sellers, conch dealers and the other people resident in the town, presenting Himself at their houses. Mahaprabhu in this manner visited an astrologer in the latter's house and asked him to calculate His previous birth. Where-upon as the latter, having repeated the *mantra* of Gopal, engaged in the calculation he had forthwith the beatific vision of the four-armed and two-armed Forms of the Divinity. Mahaprabhu also visited the house of Sridhar who sold small pieces of the plantain-bark being called 'plantain-bark seller Sridhar.' On this occasion Mahaprabhu made Sridhar promise Him a free supply of the core, bark and fruit of the plantain, radishes etc. from his garden.

During this period Mahaprabhu became renowned as the leading Professor of Navadwip. He defeated in controversy a certain famous Pundit who had acquired the title of 'Conqueror of all quarters' (दिग्विजयी) by his victories in learned contests over the scholars of all parts. The goddess of worldly learning whom the vanquished conquering Pundit worshipped, disclosing in a dream the cause of his discomfiture on this occasion, told her votary that she herself has not the power of confronting Narayana and advised him to make his submission to Gaur-Narayana without delay. Thus enlightened the defeated Pundit in the early dawn next day hastened to Mahaprabhu and having made his submission informed Him of what had happened. Mahaprabhu instructed the fortunate Pundit in the service of Krishna and enabled him to realise that the service of Vishnu and Vaishnavas is the goal of all learning. The disciple of this defeated savant Ganguly Bhatta had a disciple after-

wards named Keshab Bhatta of Kashmere who is alleged to have figured well and revived the Modern Nimbarka school according to Mahaprabhu's views of worship.

The great professor Nimai Pundit now went out on a peripatetic tour in Eastern Bengal ostensibly for the purpose of earning money by teaching pupils, and established everywhere the *samkirtan* of the holy Name. The fame of His great learning soon attracted hundreds of scholars to His feet. At this time a Brahman named Tapan Misra, directed by a dream, came to Mahaprabhu to obtain from Him the solution of his doubts regarding spiritual method and object having become perplexed by the conflicting interpretations of different *munis* (mentalists). The Lord told him that the *samkirtan* of the Name of Hari is the only method as well as the object and also commanded him to proceed to Benares.

On His return from East Bengal He was informed of the departure of Lakshmi Devi to Baikuntha Dhama. The manifested grief after the manner of mortals suited to the occasion and instructed His mother about the transitoriness of the worldly sojourn.

Whenever Mahaprabhu detected any of His pupils without the *tilaka* mark the very first thing He did was to send the student back to his home to attend to *tilaka* observing that the forehead unmarked with the *tilaka* sign is like the charnel ground.

The *lila* of the marriage of Mahaprabhu with Sri Vishnupriya Devi, the Daughter of the Rajpundit Sri Sanatan Misra who also resided at Navadwip, was celebrated on an auspicious day and in an auspicious moment. A most fortunate person, Buddhimanta Khan, as the fruit of many good deeds performed by him, undertook voluntarily to bear all the expenses of this *lila* of the marriage of Lakshmi and Narayana.

Gaursundar drank the washing of the feet of Brahmans during His illness after the manner of elevationists who are the seekers of the fruits of their works. He made His way to Gaya where He offered *pinda* and visited the the lotus feet of Gadadhar. It was here that He met Sri Isvara-puri and submitted to be his disciple receiving from him the ten-lettered *mantram*. Everyone of these acts have a deep significance.

At last the time of manifesting Himself arrived. After His return from Gaya Mahaprabhu's mood underwent a complete change. The restlessness, the arrogance and pride of the great scholar, the turbulence, of the past suddenly disappeared. Attempting to communicate in strictest privacy to a few select devotees the happenings at Gaya He was drenched in a torrent of tears continuing to repeat the Name of Krishna. He was found frequently to

shiver, to sigh incessantly and utter no words except those about Krishna. He explained to His pupils, as the meaning of every passage of text, commentary and annotation, the Name of Krishna telling all persons that in the whole of the *shastras* there is no other word except the Name of Krishna. Once, after the manner of Kapila, He described to Sachi Devi the sorrows of the *jiva* during confinement within the mother's womb and instructed her as to the advisability of constantly taking the Name of Krishna in the company of *sadhus*. When His pupils ask Him the meaning of '*dhatu*' (धातु) 'the verbal root' the Lord explains that the verbal root is the power of Krishna. The Lord commands His pupils to listen to and chant constantly the Name of Krishna giving up all other endeavours and Himself teaches them *samkirtan*.

In order to teach people to serve the Vaishnavas He performs with His own hands humble menial work for the Vaishnavas. Sometimes He receives on His head the dust of the feet of the devotees and their blessings proclaiming that the service of Krishna can only be gained through the mercy of of the Vaishnavas.

One day, seated on the couch of Vishnu, the Lord declared that Sachi Devi had offended against Sri Advaita Acharyya, and, for that reason not till her offence against a Vaishnava was pardoned would she attain the loving devotion of God. Sri Sachi Devi, under the influence of pure maternal affection, had attributed the *sannayas* of Visvarup to the prompting of Advaitacharyya. Thereupon, as the devotees fetched Advaita Prabhu to the spot the latter began to dilate on the great qualities of the 'Mother' (आइ) and soon lapsed into the exclusive mood of loving devotion. Availing of this opportunity Sachi Devi begged for and obtained his pardon receiving on her head the dust of the feet of Sri Advaitacharyya. By this act Mahaprabhu made it perfectly clear that no one can attain loving devotion to God if his offence against the Vaishnavas remains un-pardoned.

Being entreated by Advaitacharyya Mahaprabhu showed him the Cosmic Form of the Krishna-*lila* in the courtyard of Sribash's house. On another occasion the devotees met together in the house of Sribash and performed the installation ceremony of Mahaprabhu. The Lord, seated on the couch of Vishnu, made manifest His majesty as Supreme Ruler. Mahaprabhu, on this occasion, freely gave away whatever boon was desired by any supplicants.

Mahaprabhu sent for Nityananda who was at this time staying in seclusion at the house of Nandan Acharyya. Sri Nityananda, the prime representative of the Supreme Lord, the same as the son of Rohini, made his appearance at the house of Hadai Pandit from the womb of Padmavati at the village of

Ekchaka in the District of Birbhum A Vaishnava *sannyasin* Lakshmipati Tirtha begged for Nityananda from his father and took him away when he was a child. From that time Nityananda travelled to many countries in the company of the *sannyasin* and resided for a long time in the region of Mathura from where he was drawn to Navadwip by Mahaprabhu. Mahaprabhu now employed Thakur Haridas and Prabhu Nityananda in preaching the Name of Krishna to each and every household over the whole of Navadwip.

One day as Prabhu Nityananda having preached the Name from door to door was returning at night-fall to Mahaprabhu's residence he fell in with two drunkards, Jagai and Madhai. These two persons, born in a heriditary Brahman family, were engaged in all possible forms of sinful acts in the shape of drinking, eating beef, robbery, adultary etc. But as they spent their whole time in the society of drunkards these two worthless Brahmans had yet had no opportunity of committing the offence of maligning the Vaishnavas. Nityananda, full of boundless sympathy for the sufferings of others, the Saviour of the fallen, and Thakur Haridas made up their minds to bestow their grace on Jagai and Madhai. It was as if for the purpose of showing them his favour that Prabhu Nityananda was out that night. Jagai and Madhai met Prabhu Nityananda. No sooner did he hear the name '*abadhuta*' 'super-ascetic', maddened with anger, Madhai struck a blow with his strong fist on the head of Prabhu Nityananda. Noticing this Jagai tried to prevent Madhai from persisting in such offence. At this moment Mahaprabhu Himself with His associates and followers appeared on the spot and in His anger summoned the *Sudarsan chakra* whereupon Nityananda said to Mahaprabhu that Jagai defended him, and therefore, it was necessary to pardon him. Mahaprabhu was propitiated towards Jagai. At this the mind of Madhai also was changed. Nityananda Prabhu pardoned Madhai. Both of them being deeply repentent and having promised never again in life to do any other thing except service of Krishna, Mahaprabhu and the devotees were moved to be merciful to them. By the mercy of Mahapraphu even those two robbers become eminent Vaishnavas. Mahaprabhu commanded His followers not to show any disrespect for them in future remembering their past sinful deeds. *(To be continued).*

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 237, March, 1928)

[XV]

1 Lord, this I lay at Thy feet :
I am fallen and most vile, this the three worlds know.

2 There is no sinner so base as myself in the whole world ;
In the universe there is no one whose offence equals mine.

3 Those sins and offences as Thou know'st
I feel ashamed even to disown.

4 Whither shall I betake myself for shelter except to Thee ?
Thou art the Ruler of all the powers that be, Darling of the Lord of Braja.

5 This world is Thine, Thou permeatest all things,
Thou wear'st out the offence that is committed towards Thyself.

6 Thou, indeed, art the Refuge of those whose steps have gone astray.
What else is there beside Thyself ?

7 Even so all who offend against Thee
Will ever seek Thy Refuge.

8 Bhaktivinode seeking the shelter of Thy feet
At Thy feet surrenders himself this day.

[XVI]

1 Having surrendered Myself at Thy feet
I feel supremely happy.
Sorrow has departed, There are no cares,
I find joy on all sides.

2 Free from all sorrows and fears, Ever the seat of un-alloyed bliss,
Are those twin feet of Thine.
In them even now Resting in repose
I give up all worldly fear.

3 Thy household I shall serve,
I shall not enjoy the fruit.
For what-so-ever pleases Thee I shall endeavour
Being enamoured of Thy feet.

4 In Thy service The sorrows that befall
Verily are the highest bliss.
The sorrows and joys of Thy service Are the best of estates,
They destroy the misery of ignorance.

5 My past history I have completely forgot
In my mind experiencing the joy of Thy service.
I am, indeed, Thine Thou art truly my own,
What other treasure I need ?

6 Bhakti vinode, Unto Thy service
Immersed in joy,
Devotes all his efforts, In pursuance of Thy will,
Living in Thy house.

(To be continued.)

Thakur Haridas.

(Continued from P. 211, February 1928.)

IN order to effect the boundless good of *jivas* Sri Gaursundar has promulgated specific doctrines by the agencies of particular devotees. He employed Sri Sanatan Goswamin to expound the logic of devotion and also to make known the transcendental realm of Brindaban etc.; caused Sri Ramananda Rai to explain the nature of the mellowing quality (रसः) of devotion and to define the obligations of the Vaishnava; Sri Rupa Goswamin was authorized to unfold the mystery of devotion; Gopal Bhatta Goswamin was commanded to formulate the rules for regulating the conduct (आचार) of the Vaishnavas; and Prabhu Haridas was empowered to proclaim the glory of the holy Name.

It was only after the great Thakur had made known the glories of the Name that the bound *jivas* of this world became aware of the fact that the object

of which they stood in need was not virtue, wealth, enjoyment or freedom from misery ; that Krishna is not served by the physical body and mind or by words that have a reference to the physical mind and body ; that, on the contrary, the Divine Logos or the holy Name manifests itself only when such words are prompted by the spiritual body and mind in the act of serving Krishna.

The holy Name, which is identical with Krishna, does not manifest itself through the physical organs of sense. The Divine Logos is generated by the vibration of the tongue and the lips when such vibration is caused by the mind that has been liberated from all inclination to physical enjoyment. Such activity of the mind is due to the spiritual impulse that transcends all selfish enjoyment. This impulse comes from the immaculate soul as soon as it begins to function untrammelled by the physical mind and body. As soon as the Divine Logos is generated it dispels the darkness of the state of bondage of the hearers and brings about the rise of the Sun of the holy Name. The domination of the physical body and mind is strengthened if the Sun of the holy Name is shut out by the intervening screen of the mirage of the physical body, earthly treasures, great assemblies of men, greed for material objects, the erroneous notion that the Name of Krishna is on a level with names of objects other than Krishna due to the belief that Krishna or the Divinity can be equalled by objects other than Krishna, etc. But as soon as this interval is eliminated the self-refulgent Sun of the holy Name stands manifest as the object of the perennial devotion of the *jiva* who is in his true nature the eternal servant of Krishna.

The holy Name and the dim reflection of the Name, although they are in essence the same thing, are nevertheless different in manifestation. The holy Name gives rise to love for Kirshna ; the dim glow of the Name removes aversion to Krishna. The realised form of the holy Name is Sri Krishna ; the realisation of the dim glow of the Name is the Incarnation of the Omnipotent imperfectly manifest delivering from aversion to Hari.

In like manner the Name in association with offence is also different from the holy Name. If the holy Name appears in association with offence it makes the *jiva* serve the physical body and mind cutting him off from love for Krishna. By the Name associated with offence only trivial fruits are obtained, but the eternal object is never realised.

The holy Name is Krishna Himself, the fundamental Reality underlying Divinity. Due to ignorance of our relationship with Krishna we are liable to commit ten different varieties of offence at the feet of Divinity in the from of the holy Name. The following

extract from the pen of Sri Thakur Haridas may help one in guarding against the ten offences.

'The first offence is slandering *sadhus*. The holy Name has to be taken without committing this grave offence. The second offence is committed if we suppose that the other goods exist independently of Sri Krishna. The third offence arises if Sri Gurudeva who knows Sri Krishna is disregarded in any way. The fourth offence is the fatal consequence of decrying the holy Scriptures. The fifth offence is caused if one supposes that the glories of the holy Name are merely eulogistic and also by incredulity in regard to the infinite results, mentioned in the Scriptures, that flow from the holy Name. The sixth offence occurs if sin is committed through confidence in the power of the holy Name to save from the consequences of sinful acts. The seventh offence is committed by instructing a disbeliever in the mystery of the holy Name. The holy Name should never be considered as being on a level with other good deeds. Such attitude is held by experienced devotees to constitute the eighth offence. The ninth offence is in-attentiveness. It is a very great obstacle and effectively prevents the attainment of loving devotion with the mighty obstructive force of an infuriated elephant. The tenth offence is very difficult to get rid of. It prevents the very beginnings of the love for the Name. The apostle of the holy Name, Brahma Haridas, calls it the offence of "I" and "Mine". By serving the holy Name avoiding carefully these ten offences the dim glow of the Name manifests itself. The dim glow of the Name removes all sinfullness whereupon the un-alloyed Name makes its appearance and bestows love for God.'

The Name associated with offence and the dim glow of the Name are both adulterated with this difference that the latter is free from offence. The holy Name is not a thing that can be associated with offence neither is it liable to any obscuration like the dim glow which is free from offence. In service performed with the knowledge of one's relationship with God it is the holy Name that is the object of adoration. In worship devoid of the knowledge of such relationship the object worshipped is either the dim glow of the Name or the Name associated with offence. In Name associated with offence there is deception and the consequent attainment of the material in place of the spiritual. In the dim glow of the Name which frees from offence there is no deception and there is consequent realisation of the Pure Intelligence as an abstraction. In the holy Name is present love for Krishna or the mellowing quality resulting from the concrete play of the Pure Intelligence. Those alone in whom the desire for the attainment of the material is

strong offend through ignorance of the spiritual. Thus offending they are liable to be confirmed in their aversion against Hari being able to secure those trivial objects that are the rewards of un-Godliness. Those, however, whose sole object is to serve Hari should carefully abstain from all offence. It is only when the offence against the Name is fully given up that the dim glow of the Name makes its appearance. The dim glow may lead the *jiva* even to Baikuntha

The great Thakur exhibited to the world the glory of the holy Name up to the very last day of his manifest existence. When on that day Sriman Mahaprabhu enquired about the nature of his illness the Thakur, the Acharyya of the holy Name, attributed his distemper to failure in telling the full number of the Name. Noticing his eagerness to finish the full number Sri Gaursundar besought him to reduce the number as he had already realised his spiritual body.

Thereupon having seated Mahaprabhu in front of himself Sri Haridas said, 'With my hands I shall hold Thy lotus feet to my bosom, with my eyes behold Thy moon-like face, utter Thy holy Name Krishna-Chaitanya with my tongue and in this manner I shall give up my life. May this base body of mine fall before Thee. Be Thou pleased to fulfil this desire of mine.'

'Haridas then seated the Lord in front of himself, fixed his two eyes bee-like on His lotus face, clasping the Lord's feet to his bosom, wearing on his head the ornament of the dust of the feet of all the devotees, in the very act of uttering the Name, Sri Krishna-Chaitanya, with the holy Name gave up his life.'

On the departure of Sri Thakur Haridas, who quitted his *paramahansya* body on the fourteenth lunar day of the dark fortnight of the month of Bhadra, Mahaprabhu lifted up the body and holding it in His arms began to dance. Then He placed the body on a conveyance and took it to the sea-shore singing *kirtan*. Having washed the body lay immersing it into the sea He deposited it inside the sand and with His own hand covered the body with sand. That bathing place of the sea has become famous since then and bears the name of Mahatirtha ghat. On the site of the grave has been established, since more than a hundred years the eternal service of Sri Gauranga. Mahaprabhu then perambulated the great Thakur and commanded *maha-prasadam* to be brought from the Lion Gate and Himself Distributed it to the devotees.

Regarding the disappearance of Haridas Srimam Mahaprabhu said, 'Let all sing the Name of Hari with the words 'All glory to Haridas.' Haridas was the crest-jewel of the world. By his departure the earth is bereft of her

treasure. Let all sing 'All glory to Haridas.' Glory to Haridas who made manifest the glories of the holy Name. Krishna out of mercy had given Me his company. The will of Krishna prevails ; it has now severed the bond of that companionship. When Haridas wished to leave this world My power failed to hold him back. He gave up his life at his own will just as we hear Bhishma did of old'.

(Concluded.)

Birth of Sree Krishna

(Translated from the Sreemad Bhagabat—Sk. X. Ch. 3)

(Continued from P. 102, October, 1927)

Sri Suka said—

20. Then finding the signs of the great being in that Child born from herself
Devaki, transported with wonder, afraid of Kamsa, addressed Him with this hymn of praise :

Sri Devaki said—

21. Thou—Whose form has been spoken of as the Inexpressible, Primeval, Radiance that *is* the Brahman, transcending all quality—all change,
The pure Essence, Immaterial, Free from effort—art even Vishnu Himself, the Light of the soul.

22. At the end of the period of two *parardhas*, all the worlds being destroyed, as the different elements are re-absorbed into the one primary element,
And the manifest re-enters the non-manifest by the power of time, Thou alone exist, whence Thou art called Ananta, the Endless.

23. Thou art the Lord of Nature ; yea even Time which moulds the world, in all its divisions from the minute to the complete year,
Is called Thy agent ; Supreme Lord, with Thee, the Abode of safety from all fear, I seek refuge.

24. Mortals fleeing for fear of the serpent Death through all the worlds find no place of safety,
But if by chance they attain Thy lotus feet that scare away death they repose in perfect security,

25. Destroyer of the fears of Thy servants, save us, living in great fear, from the terrible son of Ugrasena.
Oh, let not fleshy eyes look upon this Divine form seen only in meditation !

26. May that great scoundrel never know of Thy birth from me, Slayer of the demon Madhu!
Distracted by anxieties on Thy account I am, indeed greatly afraid of Kamsa!
Soul of the Universe, with-hold this transcendental Form—four-armed and ado rned with the beautiful conch, disc, club and lotus.

27. The Supreme Being, Who after the great Cataclysm easily accommodates this world in His own body,
Has been born from my womb: this, alas, must also be a matter of ridicule to mortal men!

The Lord said—

28. In your former birth, during the regime of Sayambhuba manu, thou wert called Prisni, good lady,
And this sin-less Vasudeva was then the *prajapati*, Sutapa.

29. Commanded by Brahma to procreate offspring both of you restraining all your senses, practised the highest asceticism, and enduring patiently the inclemencies of the seasons rain, storm, scorching rays of the sun, cold, summer heat,—
Being fully cleansed of all impurities of the mind by controlling the breath, feeding on withered leaves of trees and the air,—with a mind be calmed ye engaged in worshipping Me with the object of obtaining from Me the fulfilment of your desires.

30. Lady, in this manner, both of you practised the severest *tapas*,
Thinking only on Me, for the space of twelve thousand years of heavenly measure.

31. Thereupon having been thus meditated upon with self-restraint, reverence and constant devotion of heart, being pleased with both of you, in this very Form, sinless one,
I, Who am truly royal in bestowing boons, appeared before you, wishing to grant the desire of both and said, 'Ask from Me whatever boon you desire': when both of you asked for the boon of having a son like Myself,

32. Although you had eschewed all vulgar pleasures—but, as husband and wife, being childless
You did not ask from Me the boon of emancipation overpowered by My illusory power.

33. After I was gone, thus obtaining the boon of a son like Myself, having gained what you longed for, you betook yourselves to youthful enjoyments.
Finding no other persons in all the world equal to you in virtue and nobility of character I chose to be born as your son known as Prisni-garbha (i.e born in the womb of Prisni).

34. It was also from you, as Aditi and Kasyapa, that I was born again, when I became known as Upendra and also as Bamana being of dwarfish stature;
Then in this third birth also I am thus born of you again and in the same Form; My words, virtuous lady, are true.

35. I have shown you this Form in order to remind you to My first appearance at birth,
As I can never be recognised by My human likeness.

36. Thinking of Me as the Brahman or loving Me as your son, only for once, both will attain the supreme goal which is Myself.

Sri Suka said—

Having spoken thus Hari became silent, and the Supreme Lord in the view of the parents forthwith became a human child.

37. Thereupon as Shauri by command of God taking up his Son prepared to go out of the lying-in chamber,
That very moment *yoga-maya* who has no birth was born of the wife of Nanda ;

38. And the guards at the gates and the citizens being asleep, robbed by her of all powers of understanding,
All the impassable gates whose massive folds were strongly secured by bolts and chains of iron

39. Opened wide of themselves, as darkness before the sun, on the approach of Vasudeva carrying Krishna ;
Rained the slow-muttering clouds, Shesha followed with his hoods sheltering Him from the rain-water.

40. The god of rain sending down incessant showers, the river, younger sister of Yama,—frothy with the violence of the waves of her deep waters,
Agitated by hundreds of fearful whirl-pools,—made way, as did the ocean for the Lord of Sree.

41. Reaching the cow-herd settlement of Nanda, aware that the cow-herds of the place were all sleep,
He placed the Boy in the bed of Yasoda and taking away her daughter returned to his room.

42. Then Vasudeva laying down the girl in the bed of Devaki,
Having bound his own feet with iron-chains, remained fettered as before.

43. Yasoda the wife of Nanda was aware only of the birth of her Child
But not its sex, rendered oblivious of everything by sleep due to exhaustion, that came upon her immediately after delivery.

Here ends the third chapter, entitled 'The Appearance of Sree Krishna', in the tenth *skandha* of the Mahapuranam paramahansya samhita Sree Bhagabat by Baiasiki.

To Love God

(Reprinted from a journal of Tajpur, dated Friday, 25th August, 1871.)

IT was Christ Jesus who first said "Love God with all thy *heart*, with all thy *mind*, with all thy *soul*, and with all thy *strength*, and love man as thy brother." This is an absolute truth indeed; but different men put different interpretations to this noble expression. The expressions of all great men are nice but somewhat mysterious—when understood, they bring the truth nearest to the heart otherwise they remain mere *letters* that "kill." The reason of the mystery is that men, advanced in their inward approach to the Deity, are in the habit of receiving revelations which are but mysteries to those that are behind them. The stages of progress are very much the same as the circles of spiritualism which, though not true themselves, explain a great deal about the gradual developement of the soul. We have understood some spiritualists to maintain that matter when sublimated converts itself to spirit. This theory is indeed against any inward conviction. Matter is matter, and Spirit is Spirit; one of them cannot form the other. Spirit is certainly of a superior existence; though we cannot fully understand in our present state of material imprisonment, what relation Spirit does exactly bear to matter, space and time. Metaphysics apart, we decide that the human soul rises higher and higher and can understand things of which we have no idea at present. Subject to this important rule, Christ Jesus of Nazareth received and uttered the words quoted above. To readers who are a little above the scale of ordinary men, these expressions of Jesus teach, that man should *love* God with all his *heart*, (meaning the affections of the heart perceiveable in all children as opposed to *hate*, with all his *mind*, (meaning the intellect which *knows* as opposed to ignorance of good things) with all his soul, (meaning that principle of the human constitution which worships the Almighty and feels its own immortality) and with all his *strength*, (meaning all *active* work). To the inspired, however, more things and better and sublimer meanings appear beneath these holy words of the Inspired Jesus. He teaches man to *love* God and not to *know*, *infer*, *hate*, or *think* of God. He tells us that man in his *absolute* state is not the *intellect* or the *body* but is the pure Soul itself. The *essence* of the soul is wisdom and its *action* is *love absolute*. The absolute condition of man is his absolute relation to the Deity in pure *love*. Love then alone is the religion of the Soul and consequently of the whole man. The pupil asks here "What have I to do with the heart?—my heart loves to see the 'sun to smile', 'to eat the sweetest dish and to see a dance'. Jesus profoundly replies "yes, you must *love* God with all thy *heart*, your heart now runs to other things than God, but you must, as you train a bad horse, make your feelings run to the loving God." This is one of the four principles of worship or what they call in *Vaishnava* Literature, *Shanta Rasa*. Then the pupil says "my Lord, the intellect takes me elsewhere from God, *i. e.*, it wants to take me to *Positivism*; please instruct me what am I to do?" "Yes", replies Jesus "you must love God with all your mind, *i. e.* when you perceive, conceive, remember, imagine

and reason, you must not allow yourself to be a dry thinker but must *love*. Love alone can soften the dryness of the intellect, you must develop the intellect on all good and holy things by means of love of truth, spiritual beauty and harmony." This is the second phase of *Vaishnava* developement which passes by the name of *Dashya Rasa*. The pupil then enquires whether the developement of the affections and the intellect is quite enough for him. Then says the Lord "you must love God with thy *soul* also, *i. e.*, you must perceive yourself in spiritual communication with the Deity and receive holy revelations in your sublimest hours of worship." This is called the *Sakhya Rasa* of the Vaishnavas,—the Soul approaching the Deity in holy and fearless service. The disciple apprehends that he will be lost in such a position and will be unable to act. Then the Saviour tells him these words "you must love God with all thy strength or will,—you are wrong in concluding that you will loose your active existence—you will get it the more. Work *for* God and work *to* God, proceeding from no interested views but from a holy free will (which is alone the strength of man) and identifying itself with pure love, will fully engross your attention." This description is of *Bhakti* in general. Then Jesus proceeds to tell us "You must love man as thy brother." From this is inferred the fourth phase of *love* which is a feeling that all men are brothers and God is their common Father. This is *Batshalya Rasa* in its first stage of developement.

Bhakti (love) is thus perceived in the very first developement of the man in the shape of *heart*, then in the shape of *mind*, then in the shape of *soul* and lastly in the shape of *will*. These shapes do not destroy each other but beautifully harmonize themselves into a pure construction of what we call the spiritual man or the *Ekanta* of *Vaishnava* Literature But there is another sublimer truth behind this fact which is revealed to a few that are prepared for it. We mean the spiritual conversion of the Soul into a woman. It is in that sublime and lofty state in which the soul can taste the sweets of an indissoluble marriage with God of Love. The fifth or the highest stage of *Vaishnava* developement is *this*, which we call *Madhura Rasa*, and on this alone the most beautiful portion of the *Vaishnava* Literature so ably expatiates. This phase of human life, mysterious as it is, is not attainable by all, nay, we should say, by any but "God's own." It is so very beyond the reach of common men that the rationalists and even the ordinary theists cannot understand it, nay, they go so far as to sneer a tit as something *unnatural*. Oh God ! Reveal Thy most valuable truths to all so that Your own may not be numbered with the fanatics and the crazed and that the whole of mankind may be admitted as "Your own."

SRI RAMANANDA GAUDIYA MATH * KOVUR, M.S.D. * DIVINE LIBRARY ESTD. 1961

Sree Sree Chaitanya Bhagabat

(Continued from P. 240, March, 1928.)

52 Thus sported in the water the beautiful figure of Gaur,
The water from His feet sprinkled the bodies of all the bathers.

53 Though all forbade He paid no heed to them
But nowhere could any of them catch Him.

54 The Lord made all the people bathe over and over again,
Touched the bodies of some after their bath, with His mouth sprouted the water at others.

55 Unable to catch hold of the Lord the Brahmans in a body
Presented themselves before the father.

56 'Misra, best of friends, listen well,
We want to tell you all the vagaries of your Boy.

57 'It is impossible to bathe in the Ganges in the proper manner.'
One of them said, 'He interrupts my meditations by throwing water at me.

58 'And says further, 'Behold Him on Whom you meditate ;
In the *kali* age I am Narayana manifest.'

59 Some one said, 'He steals my symbol of Siva';
Said another, 'He bolts with my upper cloth'.

60 And yet another complained, 'Flowers, *durba* grass, offerings, sandal-paste,
All requisites arranged for the worship of Vishnu, the seat of Vishnu,—

61 'As I perform my bath, He there sits on the *asana*,
And having eaten and worn all things, makes off,—

62 'Saying, 'Why do you feel sorry in mind ?
He has eaten for whom you prepared.'

63 Some said, 'As I perform my *sandhya* standing up in the water,
Making His way under water, pulls me away by the feet'.

64 Some said, 'My flower-basket and clothes are never to be found.'
Some said, 'He steals my *puthi*, the Geeta.'

65 Some complained, 'My son is a mere baby
He makes him cry violently by putting water into his ear.'

66 Some informed, 'He climbs by the back to my shoulders,
And leaping down cries 'I am Mahesha'.

67 Some said, 'He places Himself on my seat made for worship,
Having eaten the offerings, Himself worships Vishnu'.

68 'After I have bathed He throws sand at me
With all the turbulent boys at His heels ;

69 'Puts the clothes of females in the place of those of males ;
All go mad with shame as they put on wrong cloths ;

70 'You are the best of friends, Misra Jagannath,
I tell you He does this every day.

71 He does not get out of the water even
when it is past mid-day,
So how will His body keep its health ?'

72 Just at that moment all the girls of the
neighbour-hood
With angry minds, came to the presence
of Sachi Devi.

73 With great respect they spoke to her—
'Lady, be pleased to listen to the deeds
of your Son ;

74 'He steals our clothes, abuses us,
He gets up a quarrel and throws water
at us if we protest.

75 'All the flowers and fruits that we bring
with us for performing *brata*
He forcibly takes away and scatters in
all directions.

76 'As we come out of the water after bath
He throws sand at us,
And with Him are all the wayward boys.'

77 'Coming up un-noticed shouts loudly into
our ears'
One said, 'With His mouth He sprouted
water into my face.'

78 'Puts the seed of *okhra* into my hair.'
'He wants to wed me,' said another.

79 'What is He ?—to behave like this
every day ?
Is your Nimai the King's Son ?'

80 'Your Nimai behaves exactly like what
We hear the Son of Nanda did formerly.'

81 'Being sorely grieved when we shall inform
our parents
That day they will have a sure quarrel
with you.'

82 'So be pleased to restrain your Son at once.
Such behaviour is not at all proper at
Nadia.'

83 On hearing this the mother of Mahaprabhu
laughed
And taking all of them on her lap said
sweet words—

84 'When Nimai comes back to-day I shall
bind and beat Him
That He may not trouble you again.'

85 Taking the dust of Sachi's feet on their
heads
They went back to the Ganges to bathe
again.

86 Notwithstanding any frolics that the
Lord played toward any one,
All were inwardly pleased in their souls.

87 They came to Misra to complain for pure fun
On hearing which the Misra sterned and
threatened violence—

88 'Thus does He behave constantly to all,—
He does not allow them even to bathe
properly !

89 'I must go at once and punish Him severely.'
Not all their efforts could hold him back.

90 As the Misra hastened towards the spot
in great anger,
The Supreme Lord of all beings was
aware of it.

91 In the stream of the Ganges sported
Sri Gaursunder,
The most charming figure amidst all the boys

92 All the girls said, 'Hear Bisvambhar,
Fly at once, the Misra is coming just now.'

93 Whereupon as the Lord ran after them
with His companions
The Brahman girls scattered in a fright.

94 He now instructed every one to say to Misra,
'Your Son has not come to bathe.'

95 'He went home the other way after school
was over ;
All of us are also waiting for Him.'

96 Having thus coached them the Lord
returned home by a different road
Just as the Misra appeared at the bathing
place of the Ganges.

97 Arrived there Misra looked about in
all directions,
But did not find his Son in the midst of
the children.

98 The Misra asked them, 'Whither has
Bisvambhar gone ?'
The children replied, 'He has not come
to bathe to-day ;

99 'He went the other way after school
was over ;
We are all waiting for Him.'

100 The Misra looked about with stick in hand,
Stormed and raged violently not being
able to catch Him.

101 Those Brahmans who for fun had complained
Now arrived and said once again,—

102 'Afraid of you Bisvambhar has left and
gone back home ;
So return to your house but do not say
anything to Him.

103 'If He does any mischief again
Ourselves will catch and take Him to you.'

104 'Those words that we spoke to you were
said in fun ;
There is no one in all the three worlds so
fortunate as thyself.

105 'In whose house there is such a Darling.'
What can hunger, thirst and grief do to
such a one ?

106 'You indeed served truly the feet of the Lord
He is most fortunate who has such a Son.—

107 'If Bisvambhar commits crores of offences
Yet is He ever the Darling of our hearts.'

108 All these persons are verily the devotees
of Krishna at each birth ;
Therefore they have such excellent
judgment.

109 Thus in the company of His own servants
The Lord ever sports in many diverse
ways, but no one can know.

110 The Misra said, 'He is the Son of you all ;
Do not take any offence for my sake.'

111 Having embraced all of them the Misra
Came home with a light heart.

112 Lord Bisvambhar had returned by
another road
With the beautiful *puthi* in His hand
resembling the Moon ;

113 Drops of ink adorned the body of Gaur,
As if black bees clung to all sides of the
champaka flower.

114 The Lord called shouting 'Mother !'
'Give Me oil, I shall go to bathe.'

115 Sachi was delighted hearing the voice
of her Son ;
She did not find on His body any sign
of bath.

116 Sachi Devi was filled with doubts and
reflected in her mind,
'What is this that the girls say and
the Brahmans ?'

117 'Dots of ink are still all over His body,
He is wearing the same cloth and has
the same *puthi*.'

118 In another moment arrived the great
Misra Jagannath,
Catching sight of the Misra Bisvambhar
climbed into his arms.

119 By that embrace Misra forgot everything
of the world ;
He was completely filled with joy on
beholding his Son.

120 Misra noticed that His whole body was
covered with dust,
And was astonished discovering no
sign of bath.

121 The Misra said, 'Bisvambhar, how is
this reasonable ?
Why dost thou prevent the bath of
the people ?

122 'Why dost thou spoil the things for the
worship of Vishnu ?
Art thou not afraid even of Vishnu ?'

123 The Lord said, 'I did not go to bathe to-day.
My companions have gone in advance.

124 'They mis-behave to all persons.
But those people blame Me even when
I am not there.

125 'If they thus accuse Me for what happens
in My absence
I say truly I will certainly treat them ill.'

126 So saying the Lord went off laughing to
bathe in the Ganges
And merrily once more joined the band
of children.

127 On seeing Bisvambhar all of them
embraced Him ;
And all the children burst into laughter
on hearing of His trick.

128 All praised ; 'Well done, clever Nimai !
Thou hast very well escaped very sound
beating to-day.'

129 Thus the Lord sported in the stream of the Ganges in the company of all the children.
Here Sachi and Jagannath thus thought
in their minds,—

130 'Those things that they have said cannot
be false,—
But how is it that we found no sign of
bath on His body ?

131 'There was the same dust all over His
body, the same unbathed appearance,
The very same *puthi*, the same cloth, hair.

132 'The Divine Bisvambhar is no mortal ;
By His own eternal power Krishna Himself
may have been born in our house ;

133 'Or some other great Being,—it passes
my understanding'—
Thus thought the best of the twice-born.

134 These thoughts were banished by joy
at the sight of the face of their Son,
Both were filled with great happiness and
there remained no trace of other thought.

135 Those two *praharas* while the Lord was
away to school
Were even as two ages to those two.

136 Even if the Vedas declare in crores of ways
and with crores of mouths
The good fortune of these two cannot be
fully expressed.

137 Mani-fold obeisance at the feet of Sachi
and Jagannath
In the form of whose Son appeared the
Supreme Lord of all the countless worlds !

138 In this manner played the Lord of Baikuntha
No one understood deluded by His illusive
energy.

139 Sri Krishna-Chaitanya is the life of
Nityananda-chand,
At Whose twin feet sings Brindabandas.

Here ends Chapter Sixth entitled 'The begining of studies and the story of the pastimes of childhood' in Part First of Sri Chaitanya Bhagabat.

(To be continued.)

The Harmonist or Sree Sajjanatoshani

(Reprinted from "Lakpaty's Fort-nightly" Bombay, Dated 1-1-28.)

FOR years and years the Hindus, Vaishnavites as well as Sivaites, preferred to remain with their folded hands merely as spectators of the revolutionary propoganda work carried on in matters religious by Christian Missionaries, who had come down to this country from foreign lands such as England, Germany and America. They were so much confused at the activities of the foreign religious agents that they knew not how to end them. They knew they were a subject race and had no weapons with which they could fight the growing evil out. Before their very eyes their brethren were being dragged out of their religious fold they saw their own sisters were made aliens to them ; they saw their Krishna and Siva were displaced by Christ and others. They saw Christian Churches and other foreign houses of worship forcing themselves into existence side by side by their temples in Baranasi and Rameswar, and yet they could not, they would not, do anything to save themselves and their religion. They were as they are to-day a philosophical lot and they conveniently resigned themselves to their karma. As time went on a wave of a religious revival rose up producing many an avatharpurusha, to save the Hindu religion from its impending grave.

During the present day as in the past Hinduism has produced great many religious men each doing his selfless work, in the cause of the hoary-headed Hinduism. Among such men *Sreemad Bhakti-Siddhanta Saraswati Goswami Maharaja*, who is the Editor of the journal under review, occupies a place which is admittedly the highest place a real Bhakta can ever aspire to. *Bhakti Siddhanta Saraswati* is a living exponent of Vaishnavism Suppose some asks Bhakti Siddhanta Saraswati what is a Vaishnava ? Possibly he may refer him to the following stanza which in a way explains what a Vaishnava is or should be :

Naham vipra nacha narapati-
rnapi Vaishyo na shudro,
Naham varnee nacha grihapati-
rna banastho yatirva,
Kintu prodynnikhila paramananda
poornamritabdher-
Gopibharthu padakamalayordasa
dasanudhasaha.

Thakur Bhaktivinode as the head of the devotees of the Supreme Lord Sree Krishna Chaitanya is an ocean of love and his magazine the Harmonist containing as it does very many learned thesis on the religion of Bhakti is an ocean of Bhakti literature. We have before us Nos. 1 to 5, Vol. 25 of the Harmonist. They contain a serial translation of Sri Chaitannya's doctrines, a Study of Bhakti-vinode, history of the birth of Bhagawan Sri Krishna and so many other interesting items which every Hindu would do well to make a careful study of as much for the elevation of his own soul as for the elevation of the soul of India Under the management of Mr. M. S. G. Aiyar, a young Brahmin of the South the magazine is issued punctually and is made up in a manner to reflect great credit to him. The annual subscription of the magazine is only Rs. 3-8 the cost of specimen copy being annas 5. The printing is good and so is the get up. A few pages in every issue are set apart for the publication of contributions in Sanskrit, a portion known as "Sajjanatoshani. The contributions appearing under "Vritta-brahmanata", "Vaishnavamata", "Sikshad_sakmulam", Sriman Madhwacharya" and others show an amount of scholarship of their authors. They are well worth a perusal as such serious articles on serious subjects can hardly be found elsewhere. We wish the journal a glorious career in its noble mission which is to make Vaishnavism the universal religion of India.

Sri Chaitanya Anniversary at Sri Mayapur

(Forward, Thursday, 15th March, 1928)

The advent anniversary of Sri Chaitanya Deva is being celebrated from the 6th instant at the house of Srila Jagannath Misra at Sri Mayapur near the historical lake-like Ballaldighi. Pilgrims are highly interested to see the remaining off-shoot of the Nim-tree under which Sriman Mahaprabhu was born. Many highly respectable gentlemen, both officials and public, from every part of Bengal, U. P. Bihar and Orissa. Madras and the Punjab joined in large numbers. Not less than six to seven thousand people were treated with Sri Mahaprosad each mealtime every day. It is roughly estimated that about sixty thousand people visited this holy place in course of the last four days. The members of the Sridham Procharini Sabha, with the help of a large number of volunteers prevented rush and managed the crowd tactfully and politely so that no pilgrim had to suffer any trouble whatsoever. The Mela around the Gourkunda is still continuing.

The Annual General Meeting of the Sridham Procharini Sabha was held on the 7th inst. with Paramahansa Srila Bhakti Siddhanta Saraswati Goswami Thakur in the chair. His Highness the present Maharajadhiraj Bir Bikram Manikya Bahadur of Tipperah was elected the President of the Sridham Pracharini Sabha in place of the late Maharaja. Many new members were enlisted and office bearers were elected. Amongst others a resolution for the expenditure of up to one lac of rupees for the purpose of accommodation of pilgrims was passed.

The bad condition of roads and the irregularity of the Ferry Service at Swarupganj were keenly felt by pilgrims. The members of the Local Board and the District Board of Krishnagar should be well advised to take proper care.

Birth-place of Sri Gauranga

(Quoted from Forward and a leader in the Basumati Daily English Edition, of 7th April, 1928)

A special meeting of the Viswa-Vaishnaba-Raj-Sabha was held at the Calcutta Gaudiya Math on Thursday last at 6-30 P.M. Many respectable gentlemen of Calcutta and a large number of Suddha Bhaktas were present there. The following resolutions were passed :

1. In view of the fact that 40 years ago the site of the birth-place of Sri Chaitanya Dev was definitely ascertained to be Sri Mayapur near Ballal Dighi (on the eastern bank of the Ganges opposite to the present Nabadwip town), and accepted by Government records, and persons like the late Sir Guru Das Banerjee, Mahatma Sishir Kumar Ghose, M. M. Dr. Satish Chandra Vidyabhusan, and many other respectable persons and antiquarians leaving no reasonable ground of doubt, this Sabha condemns the activities of some interested parties of the town of Nabadwip who being prompted by malice and selfishness are trying to dupe the public by raising a new plea of ascertaining over again another birth-place of Mahaprabhu wherewith to discredit the activities of the Gaudiya Math and thereby lending support to the various forms of perversions and distortions of the sublime religion of Sri Chaitanya Dev against which a systematic attempt of wholesale purification is adumbrated by the preachers of this organisation.

2. This Sabha further urges on all true followers of Mahaprabhu to dissociate themselves with all such activities.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

VOL. XXV. | MAY, 1928, 442 Chaitanya-Era. | NO. 12.

Idolatry

[By Sj. Nimananda Das Adhicary, B. Ag., B. T.]

GOD has been proclaimed as the highest unchallengeable truth by all the three great religions of the world,—Hinduism, Mahomedanism and Christianity. The followers of these religions believe in the existence of a personal God, and look upon Him as the creator, the maintainer and the destroyer of the world. The difference between Hinduism and the other religions—Christianity and Mahomedanism, lies in the fact that the former preaches worship of God under a definite form, whereas the latter do not. But nevertheless it is not right to say that the scriptures of these religions, namely the Bible and the Koran entertain an idea of a formless God. It is fallacious to think that because God is not worshipped under a perishable form that therefore He must be formless. It is a matter of great regret that generally the followers of these two religions show a lamentable lack of information revealed in their own scriptures when they taunt Hindus, for their conception of a definite form of God and their worship of Him in that form, as idolaters and their religion as idolatry. Insinuations of this nature are but the natural outcome of a dogmatic mind, that is addicted more to the form than to the spirit of a religion. Such execrable adherence to form so dwarfs the vision that it totally incapacitates one to appreciate the comparative beauty of religions. The minds of such people are ever impercious to education. The well-known maxim 'strike but hear,' bears no weight with them. Now the people who have made it their business to attack, to vilify, to insinuate, it is no use to argue with them. Let them remain alone. Approach must be made to a less dogmatic section of the people who lend ears, and refer them to a comparative study of the philosophies of the different religions, which will certainly, if they happen to be unbiased, enable them to discern one sublime truth that pervades all these religions, that are fundamentally not different,

ıt are the different phases of the one and ıe same religion that governs the universe. here will then be no room for these acri- onious assertions hitherto so lavishly made ıout a most important religion, namely, induism.

There is however no denying of the fact at among the Hindus there are certain sects at do practise idolatry. Their profession s however no *locus standi* as a revealed ligion. And the less we take notice of it e better. It is not to be mistaken for Vaisna- ısm that the Vedas and the Puranas unequi- cally preach. Vaisnavism is a soul's religion, be grasped and practised by the soul only. ental speculation has no room in it. It is ove the body, and above the mind. It is votion to One Supreme Being, Who is One thout a second. Hindus know Him as ishna or Vishnu. The worshipper of Vishnu generally known as a Vaisnava. Lord ishna eternally reigns in Vaikuntha ; but sometimes manifests Himself on this earth, ıen all see Him, but none knows Him, save s devotees to whom however He ever re- ains manifested. The vision of the worldly ople, accustomed to view things through ıe, space and causality, is obstructed, but ıt of His devotees, who have been favoured h the transcedental knowledge of Him, is er obstructed. Vaisnavism is not Sectaria- m as it is generally regarded by the people ose minds are not sufficiently trained so as penetrate into the depth of its subtle philo- hy. It is the Universal Religion. All other gions, that preach God in one form or ther, are part and parcel of it. The nearer y approach towards the attainment of the ice to one God-head, the more akin do y become to Vaisnavism Vaisnavism re- ciles them all, and all are reconciled in snavism. All our Scriptures that, at first ıt, appear to strike discordant notes, do but ord the different view-points of the same truth that Vaisnavism reveals in full. Sri Gour Sundar, the greatest and undisputed exponent if our Sastras, has made such a clear exposition of them as can admit of no secondary meaning. Any one who is fortunate enough to associate himself with His real followers and discuss with them His teachings, is sure to be drawn to think with Him, to feel with Him, and hail Vaisnavism, as preached by Him, as the only acceptable form of faith. It is being revealed to devotees from time to time, and the flow has thus been kept untainted by the realisation of the never-ending line of the successive devotees.

All other faiths that also go by the name of Hinduism, and that can hardly venture to cross the narrow limits of Sectarianism, are but doctrines of the Elevationists who, in the matter of investigation after truth, rely more on their intellect than on the grace of God. It has been discussed in these pages that the speculations even of a giant mind can hardly reach God. He defies all our intellectual achievements, and ever remains unexplainable. A mind, however trained it may be, cannot assert anything positively about the Absolute Truth, which it is entirely the soul's duty to do. The scriptures of all these three religions are one in condemning such doctrines of the non-conformists. Truth is transcendental, eternal and unchangeable. All, that these people have to say about it cannot claim a higher place than the prattlings of a child. God cannot be what they want to make Him ; but He is what He is. He is His own explanation ; and only he, to whom He wants to be known, knows what He is. These doctrines of the different schools of elevationists are the same in the different religions.

The elevationists do practise idolatry. Anything concocted by the mind is idolatry, and nothing but idolatry. But the Vaisnavism is not idolatry. And why? A peep into the history of idolatry as it obtained in Arabia

and Palestine before the advent of Muhammad and Christ will enable any one to see the difference between it and Vaisnavism, and convince him at once of the injustice of calling the latter idolatry. In Kaba at Mecca there were originally three idols named Lat, Monat and Gora worshipped as gods. These three soon grew into three hundred and sixty. Muhammad had to wage war against these three hundred and sixty gods. They were entirely of human making, and their worship was not based on any revelation recorded in scriptures then existing. These idols were looked upon as national gods by the people of whole Arabia, and were held in such a high esteem by them that damage to any part of any of these idols used to send the whole nation into mourning. The particular idol, thus damaged, was not replaced, but was allowed to continue its existence with the deformed body. Matter was thus being deified as spirit. Things continued in this way for a very long time, when Muhammad appeared on the scene, and his preaching against the worship of the idols so enraged the people of Arabia that they arrayed themselves against him, and Muhammad had to fight many a deadly battle with them. They were at last vanquished and compelled to bow before the superior strength of Muhammad. With the breaking of their physical power their age-long superslition also broke. Truth triumphed over fiction ; and Muhammad soon succeeded in mustering a strong army of believers who were ready to live by his faith and die for his faith. The aversion for idol worship ran so strong in the minds of his followers, that they, soon after his ascension, began to enforce conversion by means of the sword ; and slaughtering of men, instead of being looked upon as a crime, came to be regarded by his followers as a pious act that immediately earned for the slaughterer a place in the Behest. They extended this indiscriminate slaughtering even to the door of Hinduism, which to them appeared as nothing but idolatry. Roughly th history of idolatry in the neighbouring distri of Palestine had been the same. And Chri attempted to obtain its eradication by lov and not hatred of its followers.

But Vaisnavism does not deify matte Neither does it deny form to the spirit. On th contrary it holds that the spirit is identical wit and inseparable from, its form. In this physic world there is a difference between the spirit ar the matter with which the former is clad. B in the spiritual world there is no material bod There the entity is not made up of differe elements like spirit and matter as it is her The spirit and its form are but differentiatio of the same element called *Chit*. A careful stu of the problem will make clear the distincti between the soul in its natural condition in V kuntha and encaged in a material body.

First let us take God. Is He personal impersonal ? None of the three religions c Him impersonal. When a Mahomedan chan "*La ila illillaho Muhammed rasul allaho,*" speaks of a personal God. When Christ to h disciples said "He that receiveth me receive Him that sent me," he spoke of a personal G When Sri Gaur Sundar preaches "**जीवेर स्वर हय कृष्णेर नित्यदास,**" He speaks of a perso God, Whose eternal servant is the *jiva*.

The next question is "Has God any defin form ?" The answer is in the positive. But t issue is controversial. Some among the emp cists maintain that God cannot have any defin form. He however can assume any form wh there is a need for Him to be manifest in t physical world. The form or forms that thus assumes are as material and transitory ours. In support of their view they too qu Scriptures. Even devils quote Scriptures and one need deprive them of the right of doing But they twist and torture the Scriptures make them mean a thing which they do and cannot mean. This class of thinkers not wanting among the Mahomedans and Ch

tians. Nay, they go a degree a-head of their Hindu compeers, and maintain that God can neither have a form, nor can He assume any. They thus put limitation upon the Unlimited, and deny a certain power to the Almighty. God, is what He is, and not what we want Him to be. We cannot give Him a form, if He has it not, and we cannot deny Him one if He have it.

Now let us see what the Scriptures have to say. We shall take up the Bible first. What does Christ say about the form of God? His teachings disclose a definite form of God. In his conference with Nicodemus he said "Except a man be born again, he cannot see the Kingdom of God". Being asked what he meant by man being born again, he said "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." What part of a man is then born of the flesh, and what part of the Spirit? Obviously our body is born of the flesh and is flesh, and our soul is born of the Spirit and is spirit. Spirit has the right to see Spirit and feel Him; and so long as the man does not return to the Spirit, he must remain blind to the splendours of the Kingdom of God. This returning to the spirit to the spiritual realm has been called the second birth by Christ. This is exactly what we also say. Our Scriptures reveal that man is an infinitessimally small fraction of the Supreme Spirit encaged in a physical body. So long as the man whose real nature is pure spiritual goes on identifying himself with his physical body, he is evidently ignorant of his true self, and consequently of God, his Father. But as soon as he realises his self, he realises God, and he is then said to be born again. This does not, however, mean that a man, after this spiritual birth, ceases to live in the body and take cognisance of things of this phenomenal world. He may live in this body, and may take cognisance of earthly things. His physical senses now being completly subject to his spiritual ones although he happens to live in the body and perceive things of the earth he neither lives nor perceives in the way he did formerly. His spiritual or angelic life begins even while he walks in this material plane, and his physical death does not in any way, affect the continuity of his actual life. He is an angel on the earth while he lives, and is the same angel in Vaikuntha after he ceases to live in the body. These angels are separate souls and have definite spiritual forms to distinguish one from another, and all from God, their Lord in Heaven. A definite spiritual form likewise, belongs to God. Had there been no specific form of God, His fractional parts could have no existence distinguishable from His, in which case the idea of differentiation of the Sipirit as the Father, the Son, the Holy Ghost and the host of angels would have been absolutely meaningless. So these denizens of heaven must have each his own definite spiritual form. The only difference between the forms of these heaven-born and these of the earth-born is that while the external forms of the latter are material and transitory, those of the former are purely spiritual and eternal.

But what about the forms visible to us of those Pure Spirits that appear on the earth?—Do they retain their own spiritual forms, or put on transitory forms of flesh and blood like the earth-born? Certainly not the latter. In the same conference Christ said to Nicodemus "If I have told you earthly things, and you believe not, how shall you believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Here Christ makes reference to his own self saying that he existed in heaven as the Son of man, and that as the Son of God he had not a different form from what he has now as the Son of David. In one and the same form he exists in the heaven as well as on the earth.

In one place of the Bible it has been written that when the people talked of Christ as the Son of David, Christ said, "How then doth David in spirit call him Lord saying,—The Lord said unto my Lord (Christ), sit thou on my right hand, till I make thine enemies thy foot stool" ?—St. Matthew. In fact he, being of heaven-born, cannot be born of flesh as the son of this man and that woman. To designate him as the son of such and such a man is to ignore his heavenly nature that suffers neither deflection nor suppression on account of his working on a material plane. He was unearthly throughout even when he appeard earthly. He looked earthly to those who did not develop spiritual eyes to witness the spirit. Once Christ went to Jerusalem where the Jews said to him "What sign showest thou unto us, seeing that thou doest these things ?" To this Christ answered saying. "Destroy this temple (his own body), and in three days I will raise it up." Accordingly on the third day Jesus rose from the dead, and appeared before Magdalene who was weeping when she could not find his body in the sepulchre. He likewise appeared before his eleven apostles. Thomas having been absent. When informed, Thomas doubted their report, and said that he would not believe unless he felt him. One day when all the twelve disciples assembled to confer in a house with doors shut, Christ stood in the midst of them and said to Thomas "Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing" ; when Thomas felt him and believed. Jesus said to him, "Thomas because thou hast seen me, thou hast believed ; blessed are they that have not seen, and yet believed." One thing that needs mentioning here is that the disciples of Christ were not to be much credited with this vision of Christ. It is only by believing and doing the will of God under the direction of the Prophet or the Guru that a disciple can develop spiritual eyes by which not Christ alone but God with all the splendours of heaven are seen. Not endowed with such eyes the body of Christ was to them still material, and they were, after they had seen him the same as they had been before they saw him. They saw him and believed him,—that is all, and, nothing more. But one thing that concerns us the most is that his disciples saw him, felt him and recognised him. He was evidently recognised by the same form in which he had been known to them while living. Now if his form after his death exactly resembles his form before it, if his form before his birth is the same as that after it, then it must be supposed that he was neither born nor dead. He was one thing throughout, unaffected by so called birth and death. He is eternal and changeless. This is the nature of every heaven-born. Birth and death that affect the material form of an ordinary mortal cannot reach him. He is capa-pie immaterial : he is spirit, body and soul. That he appears to us to be born and to die, is due to the defect of matter, through which we see him, and, which cannot present things to us without giving them its own colour. One way it is however greatly advantageous to us, the bound *jivas*. It is by appearing as a man that a divine teacher can infuse into the heart of his followers a noble zeal to love God, which, in the full, characterises his own. His followers, attracted by his wonderful human career at once be-take themselves to his practices, and endeavour to emulate them in their own lives. Without this co-operation, on the basis of equality, the mission of divine messenger is foredoomed to failure. Unable to gauge his own spiritual depth, a mortal is sure to look upon the spiritual endeavours of a divine entity as wholly impracticable for him. He may altogether give up the pursuit as a hopeless job.

The earth-born have, like-wise, angelic forms in the kingdom of heaven, though these forms are at present actually covered up with flesh and blood. Hence Christ advised his disciples not to offend the people who believe in him saying

"Despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven"—St. Matthew.

Koran, that acknowledges Isa or Christ as one of the Nabis, must necessarily agree with the teachings of the Bible. Muhammad, on the day of his *meraj* or ascension, told his disciples that all, that do the will of God expressed through the mouth of His prophet, will see Him. At the close of his earthly career he at once went to Behest without having to wait, along with these of flesh and blood, till the day of judgment. On the day of judgment Muhammad will have to plead before God for those who blieved in him. Muhammad, then, like Christ is a distinct heavenly entity, and has a definite form to distinguish him from God That sent him. Nay, the host of 'ferestas' that reside in Behest must have each a form to distinguish one from another, and all from God.

Now the question is—What does the form of God resemble ? Does it resemble that of a man ? Yes it does. "God has created man after His own image says the Bible, God's form then must be accepted as the prototype of the human form. In fact He can assume any form He likes. But the human form is His own real form.

If this our interpretation of the Christian and the Mahomedan scriptures is correct,—in fact it cannot be otherwise—then the followers of these religions cannot have any quarrel with their Hindu brothers when the latter conceive a a form of God. If the former glorify God for His sending His Son and a prophet to proclaim Him in this world, the latter glorify Him for His own manifestation. God's manifestation in His own form is equally reasonable. If it is possible for the Son to come down into this world, it is still more possible for his Father to do so. If it is possible for the prophet to be visible to us, it is still more possible for God That sends him to be so. His manifestation is necessary when His devotees want to see Him and love Him—a boon which it is not in the power of His Son or of the prophet to confer.

People are very often heard to say that God cannot be visible to mortal eyes. These people at once forget that He is all-powerful. To say He can do this and not that, is to put His power under a certain limitations. Certainly God, thus reduced to the position of a constitutional monarch, will not be very proud of exercising these powers that the members of His constitution are pleased to empower Him with. Such a conception of God is merely a mockery of Him. The people of this mentality do not deify Him but defy Him. Their homage, their offerings, their prayers are all directed to Him only to make Him pander to their tastes. Worship of such a God manufactured in one's own factory can hardly work out one's salvation.

God can make Himself visible to us ; He does manifest Himself. He did and, will again and again appear in world. Our Lord Krishna is God who manifested Himself in this world. He is the Supreme Lord. There are none equal to Him and there are none superior to Him. Him all our Sastras directly or indirectly refer to. Him Christ calls Father and Muhammad calls Allah. If they saw God, they saw Krishna, and if they heard God, they heard Krishna. If they did not describe Him, it was because the people, to whom they preached, were not in a stage of spiritual evolution to understand the subtle philosophy of such preaching. Preaching of a form would have been to these people an addition to the number of idols, already existing, at least, in their mind, and their mission would have been then a complete failure. Again descriptions are always defective. They are more so, when transcendental things become their subjects. This defect is due to the fact that human language is ever imperfect and material and hence cannot act as a medium of expression for spiritual things. Thus any attempt to interpret God in human language is to give Him human colour, is to bring the Unlimit-

ed under limitation. This is the danger of description. It becomes still more dangerous when people attempt to understand Him in the measure of the language employed to describe Him. It is therefore found in Scripture that a description of God is invariably concluded with an apology, that He pardons the humble describer for his inordinate attempt to describe Him Who is indescribable. Sri Gaur Sundar has repeatedly warned His disciples against the danger, and, exhorted them not to study Scripture without the assistance of the Guru, Who only knows the meaning of Scripture, and, can enlighten His disciple on It. It is the duty of every man, that wants to knock at the door of heaven, to find out such a man first who, having in his possession the key, can open it and admit him into the kingdom of heaven. This is the way, and the only way out of the danger, Christ and Muhammad avoided the danger by not describing Him at all. And they, whose mission was to inculcate into the heart of their disciples a belief in one God,—merely a belief and nothing more, could do without a description of Him. But the Hindu Sages or the Mahajans, whose mission was to enkindle in the mind of their followers a fire of passionate love for God, could not avoid describing Him. The mind of such people, who are bent on loving Him, caressing Him and serving Him, could not have been captivated by anything short of the most beautiful, ever-smiling ever-young Krishna with a flute in His hand. While the followers of the teachers of Arabia and Palestine are required to prostrate before God at a respectable distance, and beg Him to be merciful to forgive their sins ; those of the Hindu Sages are required to run to Him to embrace Him, to kiss Him, and, to curse their own lot that hitherto kept them away from their Beloved. These minds then necessitate His description which encourages them, allures them and, in the long run, satisfies them. Revelation is made in just proportion to the spiritual fitness of the people or it is sure to produce, in their mind, a degree of spiritual languor that will soon drive them into the fold of atheists. This is the only reason for the differences between two scriptures. God knows how to deal with us, and whatever He does He does for our spiritual welfare. Going to understand His ways in our own light, we sometimes find fault with these, and sometimes our faith so degenerates into rank bigotry that it renders our heart impervious to education, and reduces it to a breeding ground of the spirit of intolerance to the faiths and customs of other people. Lord Krishna is not the creation of any body but He is the creator of all. All the wild vituperations, that we direct against Him, while they do not bring about any change in His eternal nature, bring us to woe all the more for these. "God reveals Himself as Krishna" says our Scripture. Krishna calls Himself God, and shows Himself as such. He was Krishna before He appeared on the Earth, He is Krishna in His visible earthly manifestation, and He will be Krishna after He ceased to be visible. Manifestation does not bring Him under limitation. His mundane existence is but a part of His one continuous, eternal existence. Or in, other words time, space and causality are in Him and not above Him. He is above all and beyond all : He is End-All and Be-All. He is the Eternal Truth : He is the Absolute Truth.

In Brahmasanghita He has been described as the Supreme Lord having an *Aprakrita* or transcendental form made up of *Sat*, *Chit* and *Ananda*.

ईश्वरः परमः कृष्ण सच्चिदानन्दविग्रहः ।
अनादिरादि गोविन्दः सर्व्व-कारण-कारणम् ॥

About the reason of His being manifested it has been stated in Srimat Bhagabat that when His devotees such as Vasudev and others are oppressed by Asuras like Kansa and others, He, the Lord of the physical and spiritual

worlds, although birthless, out of mercy, becomes manifest, in the same manner as fire manifests from wood.

स्वशान्तरूपेष्वितरैः स्वरूपै-
रभ्यर्द्यमानेष्वनुकम्पितात्मा ।
परावरेशो महदंशयुक्तो
ह्यजोऽपि जातो भगवान् यथाग्निः ॥

This however does not mean, as some people understand, that He was at first formless and now has assumed this form which is as material and transitory as theirs. In the Geeta Krishna cautions Arjuna not to entertain such an idea. He tells him, "the people who think that I am in reality impersonal and formless, but have, for some purpose, manifested Myself in this, forms are fools. They do not know that I am, in this form, ever unchangeable and the most excellent."

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ गीता

One may reasonably ask, if Krishna, in that form, is ever existent, then why it is that we do not see "Him always. To this Krishna replies saying, I am, in this form, ever existent and ever visible. But I have a power called *Yogamaya* which so blindfolds the eyes of the ordinary mortal that I do not become visible to them, and hence the latter cannot know that I am, in this form, birthless and eternal."

नाहं प्रकाशः सर्व्वस्य योगमाया समावृतः ।
मूढ़ोऽयं नाभिजानाति लोकोमामजमव्ययम् ॥ गीता

It may be illustrated by a clouded sun. The sun is ever there in the sky. It is made invisible by a patch of cloud coming between it and ourselves. We must not however understand that the cloud has hid the sun. In fact it is not possible for a small patch of cloud to cover so huge a thing as the sun. The cloud has covered our eyes and thereby made the sun invisible to us. This cloud is the *Maya*. Remove the cloud and there is the sun. In the same way overcome the *Maya* and there you see Krishna ever existing. How to overcome this *Maya*? Krishna says, "My *Maya* is imbued with the properties of matter, and it is very difficult to overcome her. It is only those who take shelter in Me that are set free by *Maya*."

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ गीता

People, labouring under the influence of this *Maya*, think, Krishna is a man; and can He be God? Krishna tells Arjuna "These people are awfully ignorant. They do not know that I have the power to manifest My form in this physical world as well, and that I am, in this form, the Lord of all My created beings."

अवजानन्ति मां मूढ़ा मानुषीं तनुमाश्रितम् ।
परम्भावमजानन्तो ममभुतमहेश्वरम् ॥ गीता

In Geeta when Arjuna wants to see Krishna in His divine glory, Krishna tells him that he will not see Him with his present eyes. He will give him spiritual eyes, wherewith he will see Him and understand Him.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ गीता

Endowed with spiritual vision Arjuna saw in Krishna first *Rudrarupa*, then *Viswarupa*, next, *Chaturbhuja Narayanarupa*, and last of all, *Krishnarupa* which has been called by Him, His own *Rupa*. Appearing before him again in *Kriishnarupa*, He tells Arjuna, Even the Devas, O, Arjuna always long to see My this beautiful form which you see now.

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥

सुदर्शनमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शन काङ्क्षिणः ॥ गीता

Now the Question is, did not Arjuna see this form before? Yes he did. Not he alone, even His worst enemies like Kansa and Jarasanda saw Him in that very form. If so, then what makes Him say that even the Devas long to see Him in this form but do not see. The reason, as has been advanced before, is the same here also. To the material eyes of Arjuna and all He appeared as one of flesh and blood. But now endowed as he is with spiritual eyes, Krishna appears to him as one of heaven.

Among the educated mass there is a class of people who think that God, when He appears in flesh and blood is also subject to the influence of matter, and shares the frailties of the mortal. Srimat Bhagabat tells them, Godliness of God lies in the fact that He, although manifested in matter, is not however influenced by it.

एतदीशनमीशस्य प्रकृतिस्थोऽपि तद्गुणैः ।
न युज्यते * * * * * * ॥

About the birth and death of Krishna Srimat Bhagabat says, "They, like the tricks of a magician, play deception upon the mortal."

राजन परस्य तनुभृज्जननाप्ययेहा
मायाविड़म्बनमवेहि यथा नटस्य । भाः

Skandapurana says, "By death of Hari His leaving of this world is meant. He is Eternal Bliss; His death means nothing else. His form is transcendental and is made up of *Chit* and hence cannot be subject to death. But that He dies is nothing but a trick, which, He, like a magician, plays for the deception of the ordinary mortals."

पृथिवी लोकसंत्यागो देहत्यागो हरेः स्मृतः ।
नित्यानन्द-स्वरूपत्वादन्यन्नै वोपलभ्यते ॥
दर्शयेज्जनमोहाय सदृशीं मृत्तिकाकृतिम् ।
नटभगवान् विष्णुः परज्ञानाकृतिः स्वयम् ॥ स्कन्द

Sri Gaur Sundar, in a controversy with the Mayabadi Sanyasins who do not allow Brahma to have any form, says Krishna has a form made up of *Sat*, *Chit* and *Ananda*. The people who do not believe this, and think that His body, as manifested in this world, is material, a handwork of *Satwaguna*, are heretic, and are, therefore, ever subject to death.

विष्णुनिन्दा आर नाहि इहार उपर ।
प्राकृत करिया माने विष्णु कलेवर ॥
ईश्वरेर श्रीविग्रह सच्चिदानन्दाकार ।
से विग्रह कह सत्त्वगुणेर विकार ॥
श्रीविग्रह ये ना माने सेइत' पाषण्डी ।
अस्पृश्य अदृश्य सेइ हय यमदण्डी ॥ चै: च:

There are innumerable statements of the like in our Scriptures to which reference may be made on the subject. They are one in declaring Krishna as Parabrahma. Brahma is idea and Krishna its expression : it is not that. The people, who think so, are wrong, terribly wrong. He is Brahma, and albeit Brahma, nothing but Brahma, and nothing short of Him. Him Upanishads call Brahma, Yogins call Paramatma, and Bhaktas call Bhagaban. He is one, but appears in three aspects to three classes of His devotees. Sadhus, who have realised Him, corroborate the scriptural evidence, and accept Him as the Supreme Lord, and make obeisance before Him.

Krishna, as has been said above, is cap-a-pie God. The body of Krishna and Krishna are one and the same thing. The distinction between the body and the soul, as obtains in us, does not exist in Him. He has nothing to die, but every thing to live, when He left this world, He left it body and soul. Sri Gaur Sundar, likewise, left nothing behind Him, when He left this world. Like God His angles have forms which are like His eternal and ever celestial. They cannot be thought of without these

forms ; and when they come to this world they do so with their forms. A rigid adherence to formworship then does not constitute any fault on the part of its votaries. On the contrary, those, who are angry to be called a form-worshipper, are all the more unhappy for their belief that is neither warranted by Scriptures nor corroborated by other sages. They will reap as they sow. If they deny God any form, God to them will remain formless. They will not see Him. And it is not very encouraging for a servant who wants to serve his master but cannot see him.

As regards image-worship, one may do it and may not do it. It makes no difference. Forms of worship are merely means whereby to develop our spiritual eyes, and that is all. They are never the ends themselves. To the spiritual eyes, if developed, the image will have no significance as matter, but will be transformed into God. And before the development of such eyes, obeisance to God in the form of Krishna or to Christ in the form of Son of man means the samething as obeisance to God in the form of an image. For did not Kansa see Krishna, and yet wanted to kill Him ? Did not Caiaphas see Christ, and yet charged him as a heretic ? When different religious methods are judged on their own merit, then it may be that one method is found more efficient than another. But when they are judged in reference to the people for whom they are prescribed, then such comparison is inadmissible. For then they will be found equally efficient. As for instance, food nourishes our system, nourishment is the end for which food is taken ; and so long as it fulfils this end it is considered the best. But there is a great difference between the stuff that is given to an adult and the stuff that is given to a child. Now if both are served with the same stuff, then what will be the result ? Why, they both will not have nourishment. Like our systems our minds also differ, and hence need differential treatment. A method, which is suitable to the mentality of one class of people, may not be so to that of another. Let every body love his own method with all his heart ; let him stand by it at all costs ; but let him, at the same time, have a soft corner in his heart for the method of another. He may not find any interest in it ; but that is no reason why he should curse it.

Of nine kinds of Bhakti mentioned in Srimat Bhagabat Sri Gour Sundar has laid much stress the incessant muttering of the Name of Krishna as the best and most suitable form of devotion in Kaliyuga. He has however retained His Image-worship for those who have a predilection for it. But while He recommends this He warns the votaries not to think the Images they worship as made of stone, clay etc. It is the guru or the spiritual guide who prescribes a form of worship for his disciples. Disciples, on no account, should prescribe for themselves. If they do so, they follow not the soul but the whims of their own mind, and by so doing they do not attain God, but ever recede from Him. Heavenly light is not possible for him who becomes his own guide instead of offering himself to be guided by the guru who knows the way that leads to God. Hence in Koran we find that one, who does not select such a guide, is certainly guided by Satan. Those, who think that gurus are like them, mortal, and are therefore reluctant to accept them as guide, are sure to think the images they worship as made of stone or clay.

अर्च्ये विष्णौ शिलाधीर्गुरुषु नरमति
वैष्णवे जातिबुद्धिर्यस्य नारकी सः । भागवत

Image-worship is most appealing to people in general: For do we not erect statues of men and demonstrate our love and honour for them by garlanding the statues ? We cannot remain satisfied with merely entertaining in the mind a good-will towards them ; but we want to do something with our body also. This necessitates

image-worship. Devotees are sure to be indifferent, if they do not find something before them to think of or to do with.

Again it is easy to denounce image-worship, but difficult to get away from it. In Hindu Scriptures mention is made of eight kinds of images, one being the image constructed by mind (मनोमयि मूर्त्ति), one who has not the courage to bow before an image of earth, does so before an image of mind. For no conception is possible without an image. And an image of mind is as material as the image of earth. So long as we do not return to our soul, there is no escape from our conceptions being material; and till then our meditation on the spiritual form of God is impossible. Hence we are all image-worshippers. If we do not confess it, it is because we want to conceal our hearts or to taunt others who have the courage to do so.

There is however as mentioned above, a sect of people among the Hindus that do practise idolatry. This class is known as Mayavadin. It has other designations such as the Jnanin, the Vedantin etc. It is analogous to the class of thinkers among the Mahamedans called Sufi. According to them Brahma is indistinguishable, having no form and no personality. There is no personality. There is no reality besides It. *Jivas* are not many, but one, and that is Brahma. That you see many is due to the fact that you are under the influence of *Maya* or illusion. Get away from the illusion and you will see that you are Brahma and nothing but It. Evidently Bhakti, according to them, cannot have any *locus standi*. Still for the people, who cannot grasp the idea and make it a matter of realisation, they prescribe worship of five gods namely, the Sun, Ganapati, Siva, Sakti and Vishnu. This worship is known as Panchopasana or the worship of five gods. They say that the worship of any one of these gods will purify the heart of the devotee, and help him to realise oneness with Brahma. He will now out-grow the necessity of any worship. For when he becomes himself transformed into the object of his worship, who will now worship whom? They do not acknowledge God, His devotee and his function, devotion, as eternal. This, is sheer idolatry and nothing but idolatry,—idolatry in spirit and idolatry in form. If there be no God, why do you create one and demonstrate yourself a great devotee of Him? What benefit is likely to accrue from such a self-deception? Your God, devotee and devotion are all your handi-work and are therefore material; and, as such, they are not expected to obtain salvation for you. On the contrary you will have to sufficiently thank your stars, if they have not already managed to lighten the grip of materialism on you the more. We much always remember that our mind is ever material and ever creative. This mind should in no case, be allowed to have an opportunity to unduly interfere with and vitiate the programme of religious activities that our Teachers, in unison with our Scriptures, have, through overwhelming mercy, prescribed for us. The path, whereby they want to lead us, is not an untrodden one. Many have gone by this way before us, and have attained their object. There is no room for discovery of a new one. We must do well to go by the old one. The words of our Teachers are our safe guards, and their experiences our security. We must keep the barks of our life steady along this path, a slight deflection wherefrom is sure to lead them into the dangerous clutches of the octopus-mind which is the mother of idolatry.

The Supreme Lord SriKrishna-Chaitanya

(Continued from P. 248, April, 1928.)

BY holding before the town of Nadia, the home of countless high-born Brahmans, the ideals of the preaching of the holy Name of God by Thakur Haridas born in a Muhammadan family and of the deliverance of Jagai and Madhai by Nityananda Mahaprabhu made it clear that the Vaishnava Acharyya (teacher of the religion that he practises) is not to be judged by his family or caste but is a supermundane being who is the teacher of the whole world and that there is forgiveness for all other offences but that God Himself does not pardon the offence that is committed against a Vaishnava. Nityananda Prabhu and Sri Gaur Sundar are only kind to one who is free from offence against the Vaishnavas.

Mahaprabhu now began to perform the *kirtan* in the company of His associates and followers every night without a break in Sribash Pandit's house with closed doors. Un-Godly persons failing to obtain the privilege of admission into these devotional gatherings tried in various ways to humiliate Sribash Pandit. A certain person of the name of 'Gopal Chapal', mis-called Brahman, once deposit opposit the closed entrance of the house of Sribash Pandit articles used in the worship of the Devi including liquor-pots. He was smitten with virulent leprosy for this offence against the Vaishnavas. In the agony of his un-hearable sufferings 'Gopal Chapal' approached Mahaprabhu and piteously implored His forgiveness. But considering the gravity of his offence Mahaprabhu did not pardon him at that time. But when after His *sannyas* Mahaprabhu was staying at Kulia on His return from Puri Gopal Chapal again sought His protection. This time Mahaprabhu advised him to seek the favour of Sribash Pandit. By the grace of Sribash 'Gopal Chapal' was absolved from his offence.

Mahaprabhu also established the ideal of performing the *kirtan* of Hari in the company of Godly persons who alone are fit to join in such function. One night Mahaprabhu with His devotees began the *sankirtan* in Sribash's house having had the gates closed and forbidden the admission of unfit persons. The mother-in-law of Sribash happened to be in hiding inside the house. Mahaprabhu as knower of all hearts was aware of this and complained that He felt obstructed in proceeding with the *kirtan* with sufficient zeal. Sribash Pandit judged by this that some atheist must have found his way into the

house and hidden himself somewhere. He accordingly at once began an elaborate search and detected his own mother-in-law stowed away in a corner. Sribash Pandit directed her to be dragged out by the hair.

On another occassion when it happened to be a full-moon night Nityananda prepared for the worship of Vyasadeva by command of Mahaprabhu. Sribash become the Acharyya at this worship. As Sri Nityananda Prabhu in the act of chanting the *kirtan* placed garlands of flowers round the neck of Mahaprabhu Sri Gour Sundar manifested to him His six-armed Form.

In this manner Mahaprabhu continued to display various manifestations of His Divine Power. Sri Pundarik Vidyanidhi, the foremost among the Paramahansa Vaishnavas, who was an inhabitant of Chattagram joined Mahaprabhu at Nabadwip at this time. One day Mahaprabhu seated Himself on the couch of Vishnu in the house of Sribash and manifested His Divine Power in a most wonderful way. This marvellous mood tasted for seven *praharas* (twenty one hours) and is known as 'the mood of the seven *praharas*' and also as the great Manifestation.' It was during the continuance of this mood that Mahaprabhu bestowed the name of the happy' (*sukhi*) in place of her old name 'the unhappy' *(dukhi)* on a maid servant of Sribash who used to fetch water for Him. He also declared the greatness of Sridhar. The Lord showered His favours on Haridas. Sri Mukunda was staying outside all this time. After the Lord had bestowed His favour on all the devotees singly He was informed that Mukunda was outside. The Lord thereupon said, 'I will not be soon propitiated towards Mukunda. He speaks the language of pure devotion to the devotees. But when he is with the *mayavadins* (illusionists) he professes the doctrine of *maya* as, expounded in the Yoga-Vashistha. On Mukunda intimating his firm resolve to give up all association with the illusionists thenceforward the Lord commanded him immediately to His presence and expressed His satisfaction at his conduct. By this act of his the Lord made it known that the so-called latitudinarians or liberals who are disposed to tolerate all opinions have no chance of obtaining the grace of God until they exclusively practise pure devotion with a firm faith which is free from the least taint of any predilections for any other opinions e.g. empricism, utilitarianism etc. by discarding all evil association.

Sri Advaitacharyya was the co-disciple of Sri Isvarapuri who appears in the role of the Guru of Sree Chaitanyadeva the Supreme Guru of the whole world. For this reason the Supreme Lord shewed Sree Advaitacharyya all the respect that is due to the Spiritual

Preceptor. Sri Advaitacharyya was surely grieved at this. He repaired to Santipur and there began to expound the excellence of the path of empiric knowledge to certain ill-fated people who deserved to be so deceived with the deliberate object of provoking the Supreme grace of the Lord's chastisement. Mahaprabhu on hearing of what Advaita was doing was filled with great indignation. He at once made His way to Santipur and administered with His own hands a severe cudgelling to Sri Advaita Prabhu. While he was being thus thrashed Sri Advaita Prabhu danced with joy crying, 'Today the wish of my heart is fulfilled.'

One day as the Supreme Lord expatiated on the glories of the Holy Name of His followers declaring that there was nothing equal or superior to It a certain luck-less student happened to protest saying that the glories of the Name that had been declared by the Lord could not be true but were mere eulogy. The Lord forbade His devotees to see the face of that student who thus offended against the Name and attired as He was forthwith made His way to the Ganges and bathed in its water with all His associates to be absolved of the sin of having listened to such blasphemy.

One day the Lord appeared to be fatigued by His exertions at a processional *kirtan* which He was leading along the streets. Arrived in the court-yard of one of His devotees the Lord sowed into the ground the stone of the mango fruit and immediately it grew into a great branching tree with ripe fruitage. A great mango festivity was thereupon celebrated with those fruits. That spot is famous to this day and still bears the name of 'Amhatta' (Amghata) 'the mango fair.'

Another day as the Lord was performing *samkirtan* at a place that was at some distance from human habitation the sky was overcast with clouds. The Lord commanded the clouds to depart whereupon they immediately disappeared. For this reason the people used to call that sandy bank of the Ganges 'the sand-bank of the clouds.' On a certain day the Lord, imbued with the dispositiou of Baladeva manifesting the *lila* of drawing of the Jamuna, with a loud voice ordered for wine. On this occasion Chandrasekhar Acharyya, Banamali Acharyya and certain other devotees behold in the hand of the Lord the golden club.

When the Lord began to preach the Name He commanded those who lived in the neighbourhood of the court-yard of Sribash to chant the Name of Hari with clap of hand. By degrees the *samkirtan* was proclaimed at the door of every house of Nabadwip with the music of *mridanga*, cymbal and other

instruments. Hinduism had been greatly in abeyance at Nabadwip ever since its occupation by Bakhtiyar Khilji. It was the same in the time of Mahaprabhu under the regime of its military governor, Chand Kazi. In fact the Hindus of Nabadwip did not venture to utter the Name of God for fear of the Muhammadans. But now by command of the Supreme Lord the *kirtan* of the Name of Hari began to be chanted in a loud key to the accompaniment of *mridanga* and cymbal in every house of Nabadwip. Hearing of this Chand Kazi proceeded to the house of one of the townspeople who lived close to the court-yard of Sribash at Sri Mayapur and as he was guilty of chanting the *kirtan* broke his *mridanga* and proclaimed his resolve to punish with great severity and with loss of caste any resident of the town who chanted *kirtan* in the manner taught by Sri Gaur Sundar. The spot where Chand Kazi broke the '*khol*' of the citizen became famous from that time and came to be called by the name of '*khol bhangar danga*' the mound where the *khol* was broken and still maintains it sold name. *(To be continued.)*

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 250, April, 1928.)

[XVII]

1. I do not know by what power impelled
Thy abode I seek for refuge
Full of mercy, Purifier of sinners,
Thou art ever bent on the deliverance of the fallen.

2. My only hope, O Lord, is this
That Thou surely art kind,
There is not another who needs Thy mercy more than myself,
Thou wilt surely drive away all my fear.

3. No one in all the world
Has the power to deliver me
Cherished Lord, full of mercy, by Thy declaration
Save the basest of sinners.

4. Having considered everything I have thus come
To Thy feet, O Lord.
I am ever the servant and thou the Maintainer
Thou, Lord of the world, art my Protector.

5. I am but servant, all is Thine ;
Me Thou wilt deliver,
I take hold of Thy feet
I, indeed, am not mine.

6. Bhaktivinode has taken refuge
At Thy feet crying.
To forgive offence, imbue with love for Thy Name,
And to maintain him, belong to Thee.

[XVIII]

1. For the maintenance of wife, son, body, kin.
I was ever anxious in my mind.—

2. And how to earn money, win fame,
Accomplish the marriage of son and daughter.

3. By self-surrender there is no more anxiety now,
Thou, Lord, wilt provide for the maintenance of Thy household.

4. Thou wilt surely maintain me recognising me as Thy own servant.
I fell the greatest joy serving Thee, O Lord.

5. All things happen by Thy will, O Lord.
The *Jiva* says 'I am the actor,' it is not true,

6. Can the *Jiva* do anything unless Thou doest ?
The *Jiva* can only hope for such is Thy will.

7. I will serve Thee relieved of all anxiety,
I am not responsible for any good or evil in the house-hold.

8. Bhakti-vinode giving up his own freedom
Without desiring any other thing serves only Thy feet.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 262, April, 1928.)

CHAPTER VII

Summary :—In this chapter are described the *sannyas* of Biswarup, in the mood of Dattatreya the Lord, seated on the pile of refused cooking pots, teaching the truth to His mother and other matters.

Sri Gaur Gopal was an exceedingly restless Boy. He could not be controlled by any one except His elder brother, Biswarup. From his birth Biswarup was unattached to the world. He was always engaged in expounding devotion to Krishna as being the sum and substance of all the Scriptures. He was aware that his younger brother was the infant Gopal Himself but he did not disclose this to any one. Finding the whole world, including the so-called teachers of the Scriptures, void of devotion to Krishna, Biswarup felt it intolerable to live in such society. He accordingly made up his mind to renounce the world to avoid the sight of the faces of such people.

Biswarup rose from his bed early in the morning, bathed and came immediately to the gathering of the Vaishnavas at Advaita's house and stayed there the whole day. Every day at meal-time Sachi Devi sent Nimai to the house of Advaita to fetch His brother. The devotees gathered at Advaita's were fascinated by the extraordinary beauty of Sri Gaursunder. Biswarup carried out his resolve of quitting the world when he learnt that his parents were making active preparations for his marriage. As a *sannyasin* he became known under the name of Sri Sankararanya.

Sachi and Jagannath full of the purest affection for this child felt this as a great shock and Gaursundar exhibited the *lila* of fainting at this separation from His pure devotee. Advaita and the other devotees were profoundly affected at losing the company of this servant of the Lord Advaita comforted his companions by assuring them that Krishna Himself would become manifest in a short time and associating with them perform deeds superior to anything witnessed by the greatest devotees such as Suka, Prahlad etc.

Nimai gave up His waywardness and became very attentive in His studies. Jagannath Misra was alarmed and became afraid that Nimai would also leave the world if He came to realize by studying the Scriptures as Biswarup had done that devotion to Krishna is the one thing needful. He took counsels with His wife and altogether stopped the studies of the Boy. This led to a recrudescence of the wayward habits of Nimai till on a certain day He seated Himself on a pile of used up cooking pots refusing to come away from there in spite of the pleadings of Sachi Devi to the effect that the pots were unclean, till He was assured that His parents would allow Him to resume His studies. Misra was persuaded by the expostulations of his wife and friends at last to lift the ban on study and the Boy gladly returned to school.

1. All glory to Gaur-chandra, the Ruler of
all the great gods,
All glory to the brother-hood of devotees
loved of Biswambhar.

2 Glory to the Son of Jagannath and Sachi,
the life of all.
May the Lord deliver all *jivas* by His
kindly glance.

3 In this manner at Nabadwip
Sri Gaursundar
Freely manifested Himself in the guise
of childish acts.

4 Constantly on all persons He plays all
manner of boyish pranks.
And does not stop even though He is
sedulously schooled by the mother to
behave properly.

5 If He is asked to be quiet He becomes
doubly turbulent
And even breaks to pieces everything that
He finds in the house.

6 For very fear the parents say nothing ;
and with utmost glee
He plays as He likes, displaying unchecked
His Divine activity.

7 The story of the First Part is like the
flow of nectar
In which Narayana plays in the form
of a child.

8 The Lord no longer fears anyone,
neither father nor mother,
Restraining Himself only when He sees
His elder brother,

9 The Divine Biswarup, who was born
before the Lord,
From birth wholly un-attached to the
world and possessed of all good qualities,

10 Biswarup expounds devotion to Vishnu
as the meaning of all the Scriptures
There is no one who can refute His
interpretation.

11 By ear, mouth, mind and all other senses
He neither hears nor says anything else
save devotion to Krishna.

12 Noticing the peculiar ways of his
younger Brother
Being amazed Biswarup thus muses
within his mind.

13 'This Boy is never an ordinary Child,
He resembles the Divine Cow-Boy in
His beauty and behaviour ;

14 'Performs unceasnigly all manner of
super-human deeds.
Me thinks it is Krishna Himself who
sports in the frame of the Child.'

15 Thus muses the high-souled Biswarup,
And goes his way never breaking the
truth to anyone.

16 He passes all his time in the company
of all the Vaisnavas,
In the pleasure of Krishna-talk, Krishna—
devotion and Krishna-worship.

17 The world is mad with the taste of wealth,
sons and learning,
All laugh at the Vaisnavas if they happen
but to see them.

18 Seeing the Vaishnavas they derisively
shout doggerel verses at them—
'The mendicant, chaste woman, ascetic
all go the way of the world.

19 'We call him the doer of good deeds who
rides the horse or is carried in *dola* on
the shoulders of men,
Waited upon by ten or twenty lackeys
who run before and after.

20 'Much as thy reverence criest in the fit
of devotion.
Yet hast thou obtained no respite from
the sorrows of penury.

21 'Thou call'st incessantly and with a loud
voice on the Name of Hari—
The Lord is angered being addressed
by shouts.'

22 Thus say those who are without devotion
for Krishna ;
Hearing this the Bhagabatas are filled
with grief.

23 Nowhere may anyone hear the *Kirtan*
of Hari.
They find the whole world at all time
a blighted waste.

24 The Divine Biswarup is much afflicted
with grief.
No discourse of his cherished Krishna-
Chandra ever reaches his ears.

25 There are those who teach the Geeta and
the Bhagabat.
But on the tongue of no one appears
any exposition of devotion to Krishna.

26 All the professors are doomed being given
to repeating mere perversities.
The world is unaware of the very
name of devotion.

27 All the devotees lead by Advaita Acharyya
Lament the evil tendency of *jivas*.

28 In grief the revered Biswarup thinks
within himself
'I will not see the face of any man,
but go into the forest.'

29 Taking his bath in the Ganges at break of day,
Biswarup daily presents himself at the gathering at Advaita's house,

30 Expounds devotion to Krishna as the meaning of all Scriptures
Hearing this Advaita joyously exclaims with a thundering voice,

31 And, suddenly breaking off in the midst of his worship, holds Biswarup to his bosom.
All Vaishnavas repeat the Name of Hari with joy.

32 The devotees roar like lions in the fulness of Krishna—
Grief manifests itself no longer in the—bliss mind of any one.

33 No one goes back home leaving Biswarup—
Biswarup does not come to his own house.

34 After cooking the meal Sachi says to Biswambhar,
'Go and bring away your elder without delay,'

35 The Lord comes to Advaita's gathering by command of His mother
Ostensively to take home His elder brother.

36 On His arrival the Lord beholds the assembled Vaishnavas
Engaged in mutual discourse of the blessed story of Krishna.

37 Hearing this praise of Himself Sri Gaur-sundar
Bends on them all His auspicious glance that steals the mind.

38 His every limb displays the limit of matchless beauty.
Crores of moons have not the splendour of His single finger-nail.

39 His whole body is nude and gray with dust.
With a smile He speaks to His brother—

40 'Come for your meal, brother, mother calls'—
And taking hold of His brother's cloth walks off.

41 Beholding that fascinating beauty all the devotees
Regard Him with a fixed gaze ceasing all activity.

42 Those devotees being almost in the state of trance
The talk of Krishna does not come to the mouth of any.

43 The trance of His devotees at the sight of the Lord is natural,
The Lord steals away the heart of His devotees although they do not recognise Him.

44 That the Lord also steals the hearts of His devotees
This fact cannot be understood by others.

45 This hidden truth He made manifest in the Bhagabat,
Parikshit heard it from Sri Suka.

46 Listen, in this connection, to the episode of the Bhagabat,
The incomparable conversation between Suka and Parikshit.

47 When this same Gaur-Chandra was born in the settlement of cow-herds
He played from house to house in the company of children.

48 From His birth all the milk-maids
Loved the Lord in their hearts more than their own sons.

49 Although they did know Krishna as the Supreme Lord
Their spontaneous love for Him exceeded their affection for their own sons.

50 Hearing this King Parikshit was filled with wonder
With a thrill of delight he asked Sukadeva—

51 'What you say, Gosain, is most strange ;
I have nowhere in the three worlds heard anything like it.

52 'Tell me what was it that could make them love Krishna,
Even more than their own children.'

53 Sri Suka said, 'Harken King Parikshit,
This is known that the Supreme Soul is the loved Lord in all bodies

54 'As soon as the soul leaves, son, wife, kinsfolk
Cause the body to vacate the house at once.

55 'Whence the Supreme Soul is the Life of all
Which Supreme Spirit is this Darling of Sri Nanda.

56 'Therefore for the reason that the Supreme Soul happens to be His Nature
The milk-maids have this superior love for Krishna.'

57 This again only applies to the devotees, not to others ;
Why else does not the whole world love Him ?

58 Krishna is also the Soul of Krishna and the others,—why then do they spite Him ?
This is due to Their previous offences.

59 Sugar is naturally sweet as all know ;
Some find it bitter owing to certain defects of the tongue

60 The tongue is to blame for this, not the sugar.
In the same manner Lord Chaitanya is sweet for all.

61 And all the people saw Him in this very Navadwip
Yet no one recognized Him except the devotees.

62 The Lord in all manner steals the hearts of His devotees.
Thus sports at Navadwip the Lord of Vaikuntha.

63 Prabhu Biswambhar bewitching the minds of all
Went off to His home taking His elder brother with Him.

64 The high-souled Advaita thus mused within himself—
'This Boy is never an ordinary mortal'.

65 Advaita said to all the Vaishanavas,
'What this Boy is I do not know with certainty.'

66 All the devotees began to praise
The wonderful beauty, grace and speech of the Child.

67 Biswarup went back to his home only in name,
He soon returned to the house of Advaita.

68 Domestic pleasures had no attraction for the mind of Biswarup
Constantly immersed in *Kirtan* and Kirshna-bliss.

69 Coming home he never interests himself in domestic duties,
Remains always insides Vishnu's room.

70 The parents begin to make preparations for his marriage,
Biswarup takes this very much to heart.

71 Biswarup thinks in his mind 'I will renounce the world.'
And this thought always wakes in his mind, 'I will go into the forest.'

72 The tendencies of the mind of God are known only to the Divinity.
Biswarup accepted *sannyas* within a few days.

73 Known to the world under the name of Sri Sankararanya
The foremost of the Vaishnavas set out on the path of the eternal.

74 As the high souled Biswarup went out
The hearts of Sachi and Jagannath were seared

75 Cried un-checked with all the family
Gaur Himself swooned away at separation from His brother.

76 With mouth I cannot describe the anguish of that parting
The home of Jagannath was filled with wailing.

77 Witnessing the *sannyas* of Biswarup the devotees,
Advaita and all the others, cried very much

78 Of those who heard of it in Nadia the ordinary people and the very best
There was no one who was not moved to grief by the news.

79 The hearts of Jagannath and Sachi were broken
They called constantly on the name of Biswarup.

80 The good Misra become un-controllable with grief for his son.
All the friends and kinsfolk consoled him—

81 'Be calm, Misra, be not grieved in your mind
That great soul has delivered the whole family.

82 'Of that family a member of which accepts *sannyas*
Three crores of generation attain to the realm of holy Vaikuntha

83 'Even such an act has been performed by your darling ;
All his learning has been crowned with success.

84 'It is meet that you should rather specially rejoice,'
With these words all of them held him by the hands and feet.

85 'This Bisvambhar will adorn your family
This Son will maintain your line

86 'By Him all your sorrows will be relieved ;
What are crores of sons to him whose son is He ?

87 Thus counselled all the friends,
Yet the grief of Misra was not to be cancelled.

88 By whatever device the high-souled Misra tried to restrain himself
The recollection of the great qualities of Biswarup made him forget all fortitude.

89 Said the Misra, 'That this Son will also remain in the family
Of this I am not at all convinced in my mind.'

90 'Krishna had given me that son, Krishna has taken him away,
That alone needs must be what Krishna-Chandra wills.

91 'The *jiva* has no little of power of his own.
To Thee, O Krishna, I surrender body and the senses.'

(To be continued.)

The Car Festival of Sri Sri Jagannath Deva at Puri

The annual Mahotsabs of Sri Purusottam Math at Puri, of Sri Brahma-Gaudiya Math at Alalnath and of Sri Sachchidananda Math at Cuttack.

The annual *Mahotsabs* of the three Utkal branches of the Sri Chaitanya Math of Sridham Mayapur are celebrated at the time of the greatest *Utsab* of Orissa *viz.* the Car Festival of Sri Sri Jagannath Deva.

The Supreme Lord Sri Krishna Chaitanya spent practically the whole period of His career as a *sannyasin* at Puri. During His residence there the Lord was joined annually by a very large number of His devotees from Gauda (*i.* e., Bengal) on the occasion of the Car Festival. In the company of this large body of His associates and followers the Lord took the leading part in all the devotional activities connected with the great Festival. Sriman Mahaprabhu accompanied by a number of His devotees used to retire to Alalnath and stay there during the whole period of *Anabsar* when no one is allowed to have a sight of Sri Sri Jagannath Deva. The Lord attended by His devotees carried out with His own hands the cleansing of the *Gundicha* Mandir and Himself danced before the Car of Jagannath all the way while it was drawn to Sri *Gundicha* amidst the *kirtan* of the whole body of His devotees formed into a great procession. The annual *Mahotsabs* of the Purusottam Math at Puri and of the Brahma Gaudiya Math at Alalnath are celebrated by the devotees of the Gaudiya Math in persuance of these activities of the Supreme Lord.

Thakur Bhaktivinode, the pioneer of the present movement of pure devotion was very closely connected with Puri at different periods of his life. Sri Purusottam Math has been established in the small house built by Thakur Bhaktivinode for his own private devotional practices close to the site of *Samadhi* of Haridas. In this house Thakur Bhaktivinode spent the closing years of his life. Alalnath is situated on the sea-shore about fourteen miles to the south of Puri. The Sri Brahma Gaudiya Math has been established there adjoining the shrine of Sri Alalnath as a branch of the Sri Chaitanya Math.

Cuttack the ancient capital of Orissa, is one of the holy places sanctified by the dust of the feet of the Lord. Sriman Mahaprabhu visited Cuttack, which lies on the road to Puri from Bengal, on several occasions and it was on one of these visits that He narrated the famous story of Sri Sakshi-Gopal recorded in the Sri Chaitanya Bhagabat and Charitamrita. Cuttack was the headquarters of Protaprudra Deva the only powerful Hindu King of India of that day who was a most devoted follower of Mahapraphu.

The Sri Gaudiya Math of Calcutta, the principal branch of the Sri Chaitanya Math of Sridham Mayapur the holy birth-place of the Supreme Lord Sri Krishna Chaitanya, stands for the religion of unalloyed devotion taught and practised by the Lord during eighteen years of His almost continuous residence at Puri as a *sannyasin*, and is trying to serve the people of Orissa and of the whole world in the best possible manner by endeavouring to revive throughout the length and breadth of the holy land of Sri Sri Jagannath Deva the eternal religion of all *Jivas*.

The annual *Mahotsab* at Sri Purusottam Math Puri, will be celebrated this year from June 3 (Sunday) to June 27 (Thursday). The anniversary *Mahotsab* of the disappearance of Om Vishnupad Srimad Bhaktivinode Thakur entered into eternal *lila* take place on June 17 (Sunday).

THE HARMONIST

OR

SREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

THE HARMONIST

OR

SREE SAJJANATOSHANI



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n for the Gaudiya Math buildings being the gift of
Mr. JAGAT BANDHU DUTT.

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SREE SAJJANATOSHANI

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New Year

THE Harmonist is to-day entering on the fourth year of her service of all pure souls whose only function is to serve the Supreme Lord Sri Krishna by every faculty, in conformity with the teaching of the Lord Himself embodied in all the Scriptures. The service of the Divinity in its unalloyed form of exclusive spiritual love is the hidden treasure of the Scriptures. Few, indeed, of this mundane world ever attain to it. Love for God, contaminated and distorted more or less by the reservations of mundane considerations of selfish gratification, is to be ordinarily found in this world. But the present Age is too critical to be prepared to admit the validity of the alloyed form of the love of God. The alternative is, therefore, either to strive for the pure form of devotion or to reject the very principle of the spiritual function. The Iron Age is least disposed to abate its contentions against love, from instinctive deference to the principle of causeless love.

In former Ages men were less critical and less willing to be critical in matters of devotion to Krishna. This change of temperament has necessitated attempts to explain the fundamental principle of love itself to meet the objections of loveless critics. But the critics are confident that they have the advantage of the controversy. This is proved by the prevailing tendency in all countries in favour of mundane knowledge and mundane felicity as against cause less exclusive devotion to Krishna.

The controversialists cannot be expected to cease to be controversial without being beaten in controversy. But the wonderful progress of the physical sciences both in theory and application has served to strengthen the belief of people desirous of material advantage in the possibility of mundane knowledge leading to unlimited mundane felicity. Mere defeat in logical controversy, even if it be really decisive and clear to the parties themselves, is not likely to destroy the faith in the physical science

of a person who is strictly addicted to sensuous pleasure. The applied sciences have been able to capture the hearts of worldly people by their actual visible achievement in the form of pleasure -giving values capable of apparent tangible demonstration.

The Locomotive Engine, the Airship and the wireless Telegraphy are offered as the most convincing arguments to reconcile humanity to any defeat that it may actually sustain in metaphysical controversy.

It would not, therefore, be wholly accurate to describe the present Age by such terms as 'controversial' and 'critical'. Those terms were more applicable to the mediaeval period. The presen Age has been more aptly designated as materialistic. No theory is acceptable to a moderner, which is not productive of some form of ascertainable utility ; that is to say, material, limited, definable, and desirable result. That theory is spontaneously voted to be worthy of attention which holds out the prospect of being able to improve to any appreciable extent the present worldly prospects of any person in such a way that his happiness, depending on transitory conditions of this world, may be appreciably increased thereby.

There is very little confident or independent thinking about conditions of prospects beyond this worldly life. The speculations about the other world are now-a-days intended to vindicate the findings of the physical sciences and are really based on the assumption of so called truths established by such enquiry. The next world is tacitly assumed to be a continuation of the present and also as inferable from the conditions of the phenomenal existence, by methods that have proved successful in acquainting us tentatively with the apparent secrets of the present life.

But whenever any new 'discovery' about the other world is advertised by such auxiliary science calling itself metaphysics it is received with ill-concealed scepticism by most persons. The Age is apparently content with physical science. It does not expect nor desire the solution of its problems from the so-called metaphysical quarter. It is confidently looking forward to the progressive solution of all difficulty by the natural and inevitable developement of the physical sciences, and in due course. It has ceased to be impatient for the truth It does not expect a miracle. It is not prepared at all to acknowledge anything except limited human contrivance and limited human experience. Neither does it believe in special Divine dispensations. It admits only one royal road, viz., that of progressive empiric knowledge, along which we are assumed to be predestined to travel perpetually towards the progressive goal of ever widening mundane knowledge and ever-widening consequent mundane felicity.

The Harmonist does not fully agree with this prevailing outlook of the age. She is trying her best to supplement the current view by offering a great and startling fact for the consideration of the Age in the shape of actual conduct based on the knowledge of the Absolute. She is systematically offering to the world a narrative of the conduct of Sri Chaitanya Deva and His followers as embodying the condition of living relationship with the Absolute.

The soul does not require, or really desire, the multiplication or elaboration of mundane felicity that is promised and apparently yeilded by the physical sciences. All worldly felicity is realisable, however dimly, as lying off the plane of the soul. Such felicity is not only essentially trivial and disappointing but also providentially ephemeral. It would be foolish to desire any modification of their nature. They are as they should be. Empiric science is therefore rightly content to watch and submit to what is essentially unmodifiable. It tries to regulate the conduct of individuals by the mere extension

of their experience of the operation of Nature. The physical sciences never promise anything but the sense of felicity resulting from fulfilment of the conditions of slavery. They know of no method nor end except the trivial and the transitory which are declared by the Scriptures to be the cause of all the apparent misery of the soul.

The Harmonist is not a pessimist nor an optimist. She admits the reality and necessity of spiritual conduct. She is confident of her ability to remove the prevailing misunderstandings regarding spiritual conduct by the grace of her spiritual teacher who is the eternal associated counter-part of the Supreme Teacher Sri Chaitanya or the Absolute Enlightenment Himself. The Absolute alone may reveal Himself to us as the only Lord of our souls by Whose exclusive service alone the soul may find her real and lasting satisfaction.

Sri Chaitanya or the Supreme Teacher is identical with Sri Krishna the Supreme Attractor, Lover, Recipient of the soul's eternal homage of reciprocal love. Sri Chaitanya leads us by the hand towards the knowledge and love of Himself as teacher. As soon as we love Sree Chaitanya as Teacher we attain to love of Sri Krishna as the Sole Recipient of the soul's eternal, willing, loving homage taught by Himself. Sri Chaitanya confers on us the service of Himself as the eternal Supreme Teacher, which is identical with love of Sri Krishna, the eternal and only Lover of our souls. The spiritual teacher is the eternal associated counterpart of Sri Chaitanya and, on the realisation of the nature of our real self as the eternal servants of Krishna by following His teachings, we are enabled to recognise the spiritual teacher as being identical with the best beloved of Sri Krishna, whose eternal function is to devise constant and fresh employment for our souls in the loving service of the Supreme Lord.

The Harmonist defines the scope and nature of empiric knowledge represented by the sciences treating of phenomena. The Harmonist is indirectly and secondarily concerned with such knowledge which is the deluding unwholesome reflection of the true knowledge. She insists on her right to be heard by all pure souls as the loyal exponent of the Absolute Truth. She maintains that the knowledge of the Absolute Truth revealed by the spiritual teacher automatically solves all difficulties in the only way that is really acceptable to our souls and implores a patient hearing for the message of the natural function of our souls recorded in the Scriptures and taught by Sri chaitanya.

The Eternal Gift of Jagatbandhu

(By Srijut Kishori Mohan Pal, B. L.)

Jagatbandhu Dutt, or J. B. D., is building in Calcutta the loftiest and the most beautifully designed Temple in Bengal, with residential quarters, for the Gaudiya Math, at a cost of over a quarter of a million of rupees, as eternal gift to the feet of the spiritual preceptor, His Divine Grace Paramhansa Paribrajakacharyya Srila Bhakti Siddhanta Saraswati Goswami Thakur.

The Scriptures have declared that the gift is the form of the eternal function. Diverse people have understood the word gift in diverse ways.

According to different standards of judgment of the ignorant, the pedants and the really erudite scholars, the natural meaning of gift is liable to be understood in quite different senses. In the seventeenth chapter of the Geeta Lord Krishna has declared three possible interpretations of this word corresponding to the nature of the platform on which the giver happens to stand. The first is the enlightened gift which is gift for gift's sake without any desire for reward or compensation, due regard being had to the proper nature of time, place and person,—when, where and to whom —the gift is made. The second kind is the charitable gift painfully made with an expectation of rewards either here or in the next world. The third variety is the indiscriminate gift contemptuously made without any regard for time, place or person receiving the same.

The above three kinds of gifts express the three mundane qualities of Sattwa, Rajas and Tamas. The ignorant as well as the pedant are equally in favour of these three kinds of gifts. Gift properly made signifies relinquishment of, or aversion to, worldly, transitory enjoyments. The time and the place, the giver and the receiver of these three kinds of gifts being themselves comprised within the three corresponding attributes of mundane Nature, these charities are, themselves also necessarily transitory, insignificant and misplaced.

But the exceptionally fortunate man who receives his Divine eyes from the gracious associated companions of that Jewel of benefactors, Sri Chaitanya Deva, does not fall within the category of these three classes. Enlightened with the Divine knowledge he becomes superlearned. The Kurma Purana has declared three kinds of gifts, *viz.*, 'Nitya' (eternal), 'Naimittika' (causal) and 'Kamya' (born of selfish desire). The fourth (turiya) which is the pure form of gift lies beyond the pale of these three attributes. That which is given to the enlightened Brahmans without a view of any return of reward or the enjoyment of the fruits thereof, is the eternal gift. That which is given to the learned for purification from sin is called causal gift and that which is given for the sake of getting sons and grandsons, victory, fortune, heaven and the fruits of religious observances, is the covetous gift. The fourth or pure gift is that which is given with the spiritual object of service to those who are conversant with the knowledge of the service of the Brahman, solely with a view to the enjoyment of Godhead. This form is the most propitious of all. In India, the land of the eternal religion, the glories of the eternal gift have been proclaimed from time immemorial in the spiritual Scriptures and the distinction between eternal, causal and covetous gift has been fully explained. But in this world the number of those that are prepared to practise the pure and auspicious form of the gift are very, very few indeed. Persons desirous of enjoying the fruits of their actions, liberationists, Yogis desirous of merging with the Divinity and similar other speculators are never tired of proclaiming the glory of the three mundane forms of charity. Only the most magnanimous associated counterparts of the Supreme Lord Sri Chaitanya practise and proclaim the pure and non-evil-producing form of the eternal gift.

In the Srimad Bhagabatam we find it stated that although the presiding deity of this Iron Age has many faults, still that which could not have been possible of attainment to individual souls in the Ages of 'Satya', 'Treta' and Dwapara', has been available to all by means of chanting the Name of Krishna. It is identical with Divine Love which was not given to any in the other three ages but which has been lavished on all by Sri Chaitanya Deva in this Iron Age irrespective

of caste, creed or colour, time or place. If anybody out of his own good luck due to his devotional activities of previous births can find his way to make a gift of his transitory fortune towards that truly charitable performance inaugurated by Sri Chaitanya Deva, *viz.*, the distribution of the spiritual love to all, the gift of such a person should be considered to be the purest (Suddha Sattwik) and best of all gifts. Such gift can purify in every way all generations, being completly immune from the triple mundane qualities of mixed Sattwa, Rajas and Tamas.

The Scriptures maintain that gifts should be made to the deserving and not to the undeserving. But who is really a deserving person in the eyes of the Scriptures? The Scriptures themselves say that 'he who can save himself and others from falling into the bondage of this world is the deserving person.' No atheist can be a fit recipient of the eternal gift, because he is being drifted hither and thither by his deliberate aversion to the Feet of God. How can such a person save his giver? They would be like one blind man leading another. For the same reason neither the elevationist nor the fruitive workers can be the proper recipients of the eternal gift, because they are ever liable to fall from even the highest position attainable by meritorious worldly activities. The liberationists cannot also claim to be the deserving recipients of the eternal gift, because according to Sreemad Bhagabat, 'alienated from the Feet of Sri Krishna they are liable to fall from their exalted position, attained through the knowledge of the Brahman as indistinguishable from themselves'. The greatest Yogis who desire to merge with the God-head, such as Viswamitra, Shaubhari and others have been found to have been liable to fall from their high positions in spite of their success in realising apparently unswerving connection with the Oversoul. They cannot also therfore be the fit recipients of the eternal gift as they cannot save others from the fall to which they themselves are liable.

The elevationists think that the hereditary, professional priests are the proper recipients of the eternal offering. But according to Sreemad Bhagabat those who cannot save the soul from spiritual lapse, cannot be the fit recipients of the eternal gift. King Bali instead of bestowing his gift on his atheistical hereditary family Guru, considered Vishnu to be the only fit Recipient of the gift of his all. There are many who consider their-blood relations as the proper recipients of their charity. But how can they, who cannot save even themselves, claim to be able to save those from whom they accept any gift on the strength of their temporary relationship? It is for this reason that Mahatma Bivishan, instead of considering his own brother Ravan to have been the fit person, placed himself wholly at the disposal of Bhagaban Sri Ramchandra and dedicated his all for the worship of His Feet. We usually consider that our mother, father, wife or husband or the gods preside over the good things of this world as the proper recipients of our gifts. But in the eyes of the Scriptures they cannot claim to be so, if they cannot protect our souls. This consideration led Prahlad Maharaj to consider Nrisiuha—Vishnu as the proper Recipient of his worship in lieu of his father Hiranyakashipu and he accordingly surrendered himself with body, mind and speech to the lotus Feet of the Supreme Lord, without desiring anything in return; because he knew that he who asks for anything of God in return of his service, is no servant at all but a trader. In this way Bharat, instead of taking his mother Kaikeyi to be the deserving person, considered the Feet of Bhagaban Sri Ramchandra as the only Recipient of his gifts and surrendered his all to Him. The consorts of these Brahman priests who were helpers of the sacrifice of their husbands, in place

of their virtuous husbands, considered Sri Krishna to be the sole Enjoyer of all sacrifices, deceived their husbands and behind their back, made a gift of their all to Krishna and Baladeva. Maharaj Khattanga, in the last moment of his life, in place of gods like Indra and others, elected Sri Vishnu, the God of all the gods to be the sole Recipient of his gift and offered everything he had to His Feet. Hence according to Srimad Bhagabat, the crest-jewel of all Scriptural evidence, those who do not serve, Krishna *viz.*, the elevationists, the liberationsts, the Yogis, the hereditary professional priests and pseudo-preceptors, blood-relations, father, mother, husband and the lesser gods cannot claim to be the deserving recipients of our gift, as none of them can save our souls from falling into this worldly bondage.

According to the same high authority the devotees of Vasudeva alone who are firmly and lovingly attached to His Feet and hence are not liable to fall from the spiritual condition, are the only persons who can save our souls from this worldly bondage. For this reason they are the only deserving recipients (patra) of all gifts. Of the devotees of Vasudeva, Sri Gurudeva, the transcendental preceptor, being the Divinely authorized Saviour of the fallen, is the most deserving recipient of our gifts. The transcendental Preceptor, unlike the sacerdotal pseudo-gurus, is not a preacher of the performance of worldly deeds. Neither like the elevationists, renunciationists or Yogis who desire the idle bliss of union with the Over-soul, is he prepared to renounce the worship of the lotus Feet of the Supreme Lord, Sri Krishna, for the purpose of his selfish enjoyments by intercepting for his own use the gift of his disciples intended for the sole Recipient of all gifts. The transcendental Preceptor is in the habit of appropriating all that our souls ignorantly suppose they possess in this world by enabling them to offer the same at the Feet of Sri Krishna Who is the sole Enjoyer of everything. Or, in other words, by taking away from us every transitory thing to which we may be unnaturally attached he purges our hearts of all mundane desires and makes us susceptible to the perennial advent of the Absolute Truth.

Kapila :

(Teacher of Theistic Sankha Philosophy)

BRAHMA asked Kardama to live and multiply. He accordingly went to the secluded bank of the Saraswati, worshipped the Supreme Lord for a long time and was able to see Narayana and Lakshmi, the Transcendental Couple, riding on Garuda. Kardama said with reverence, "Lord, I have now all

my desires fulfilled. I am ordered by my father to procreate the human species and take this opportunity to meditate on Thee. It is true that it is not commendable to worship Thee for the fulfilment of our desires ; still I take recourse to this means only. I know it for certain that Thou conferest Thy best favours on him who lifts his hands in prayer, no matter whether he desires some boon for himself or is without any selfish motive."

Narayana replied, "It is not necessary to ask for anything. I love the devotees dearly and fulfil all their wants. I have already arranged everything. Manu and his wife Shatarupa will come to you shortly and bestow their beautiful daughter Devahuti on you. A part of Myself shall be born as your Son and hallow this world. Dedicate your all to Me and you will be free from sin and attain unto Me." With this Narayana left him.

In due time several daughters and a Son were born to him. At the time of the Son's birth auspicious signs became perceptible and Brahma said to his son Kardama, "You have discharged your duty and have got as your Son One Who will teach the Truth. He shall be called Kapila."

He then congratulated Devahuti on having the Supreme Lord as her Son and went away.

Kardama thought that it was high time that he should retire to the forest and give himself up to the contemplation of God. Devahuti became aware of it and asked him what would be her duty and informed him that she would be in a helpless state if he left her. Kardama consoled her saying that she need not be anxious as the Lord had owned her as His mother and advised her to receive instructions from Him and she would be free from all bondage. Kardama then approached Kapila and prayed that he might not again be attracted by the lures of the world.

Kapila said, "The path of Truth has, in course of time, become blocked and obscured, I have appeared to clear it. Always meditate on Me. See the self-manifested Oversoul in your heart and you will be free from fears and miseries. I will confer transcendental knowledge on My mother and she will be free from the fears of death !"

Kardama started for the woods meditating on Him alone and Kapila and Devahuti remained in their hut on the Bindusarobara.

One day Devahuti went to her Son and said, "My Lord, I am weary of supplying objects of enjoyment to my mind ; still it has not been satiated. It is incessantly driving me towards the darkness of misery. It is Thou alone That can'st help me. I am sure I shall

be freed now that Thou hast come. Thou art the Lord of all. Extricate me from the mire of worldliness and infatuation and favour me with the true knowledge of myself."

He was pleased at her sincerity and said, "Mother, the mind is the cause of both bondage and deliverance. Let the mind be steeped in mundane matters and you are bound hand and foot. Concentrate it in God and you are free. It is the company of self-realised souls and listening to their chantings and joining them in their devotional performances that bring the real good. Then only do the world's temptations fail. The greatness of the devotees knows no bounds. Attachment to the world binds, while attachment to the devotees frees. They direct all their efforts and exertions towards My pleasure and do not hesitate to sever their connection with those who are nearest and dearest to them if they go against their service to Me in any way. They meditate on Me incessantly and enjoy chanting My glory day and night. They are beyond the reach of misery. Touch with such devotees alone can impart devotion to Krishna. When you associate with devoted persons you hear nothing else than talk about Me. They sing My glory in endless ways and your mind is naturally diverted from the world and directs its course towards Me. If you practise it without cessation your mind will be free from dross and all your functions will be directed towards the attainment of My holy Feet and as the consequence you will attain My holy Feet even in this life."

Devahuti said, "I am but a dull woman. Explain the devotional principles clearly and let me know my duty."

Kapila said, "Mother, the individual soul does, by nature, crave for touch with the Oversoul; but His illusory energy keeps him screened and entangled in the meshes of worldly attractions. It is association with self-realised souls alone that removes the screens and disentangles the unfortunate wretch, who is thus favoured with unalloyed devotion which is far superior to liberation. The real devotees never desire for salvation. They direct all their efforts to My service. They always long to look at My Form of transcendental Beauty and do not even turn towards salvation which offers itself at their feet. They serve Me eternally in Vaikuntha. The highest object of salvation is subject to decay but My devotees reside in a region where time has no influence and decay and destruction are unknown. So strong and unalloyed devotion to Me is the highest object of human achievement. Mother, betake yourself to the path of devotion."

"The Supreme Lord Sri Hari is the ultimate Cause. Some foolishly hold that Nature is the ultimate cause. They are wrong. The personal God Who is different from Prakriti (Nature) is the ultimate Cause. It is He Who impregnates her with material energy. First comes forth *Mahattattva*, the first sprout, as it were, of this world. Thenceforth come the different material objects. Earth, water, fire, air and ether are the five elements (*mohabhoota*); smell, liquidity, form, touch and sound are the five connectives (*tanmatras*); eye, ear, nose, tongue and skin are the five organs of sense. The mouth, the hand, the feet, the anus and the generative organs with the five organs of physical activity, the mind, the intellect, the perverted ego and nature added to them, form what is called the 24 Tattwas or categories. The Purusha or personal God is the 25th. The three attributes Sattva, Rajas and Tamas, or purity, activity and stupor, make the number twenty eight."

"The Purusha may be either God or the individual soul. Prakriti or Nature has attributes whereas the Supreme being or Purusha is not burdened with them. By dint of His inconceivable powers He resides in the body of the Jiva and is known as Paramatma. He remains unaffected by the qualities of physical Nature as the sun that casts its reflections on water. An infinitesimal portion of His pure essence is called Jiva who is liable to be affected by the qualities of Nature. This Jiva, devoid of all mundane attributes as he is by nature, imagines himself to be endowed with the triple material qualities of Sattwa, Rajas and Tamas and becomes thereby subject to mundane joys and sufferings."

"When by touch with self-realised souls he becomes re-instated in his original position he comes to know that he is independent of all mundane affinities. Assidnous devotion to Me alone can maintain him in My eternal service."

"Mother, let me delineate the process of serving Me by one who is free from the domination of Illusory Energy. The pure devotees contemplate on the Paramatma's dark beautiful Form with the conch, the disc, the club and the lotus and see His own Form. Unalloyed devotion enables the devotees to see the form of Godhead as he is, viz., the beautiful adolescent Sri Krishna. Shiva deserves the Name of Benefaction because he holds on his head the Ganges who flows from the holy Feet of the Supreme Lord."

"Devotion is either mixed with quality (*saguna*) or unadulterated by such quality (*nirguna*). Those who hanker after something else than Krishna may have mixed devotion while the spontaneous play of the unobscured conscious

principle of the single-hearted devotees constitutes unalloyed devotion. These latter shun the desire for liberation from suffering as they shun the devil and want nothing but exclusive and eternal service of the Divinity. This sincere devotion is called unalloyed or pure devotion. The pure devotees sing My glory, serve the self-realised souls, behave sincerely, worship My divine Form, overcome their natural longing for creature comforts, listen to discourses on Hari, respect their superiors, imbibe friendship with the pure devotees and by means of other devotional practices attain Me without much ado.

"Those who indulge in malice and at the same time make a show of worshipping Me, practise the external forms of these devotional activities in vain. One should worship My divine form till one has attained the capacity for realising My presence in all beings as well as in one's own heart.

"This material world teems with millions of individual souls of whom man is the greatest. Those men who dwell in the land of Bharata and hold in high esteem the system of communal organisation for spiritual amelioration based on destinctions of aptitude and circumstances and are disposed to serve God are the highest class of men. The Brahamans who possess the knowledge of the Great Unknowable and are their teachers of religion form the highest class. Among the Brahmans those who are thoroughly well versed in the spiritual Scriptures are the greatest. Those Brahmans who possessing the knowledge of the Vedas follow constantly the principles of religion are the highest. Those who have dedicated their all to Godhead are superior to all others. There is none superior to one who is devoted to Godhead. He stands above all and knows no fall.

"One devoid of devotion is the creature of sorrow, want and anxiety. He may enjoy temporary pleasures, but is bound to be miserable in the long run. In the womb of the mother the soul averse to Godhead suffers excruciating pain and cries in agony sincerely imploring God to relieve him of his sufferings by re-installing him in His eternal service. But just after his birth he consigns all these to oblivion and as the result he has to appear again and again in this world. It is the devotee alone who can have true felicity."

With this *Kapila* took leave of His mother, went northwards and became invisible to the mortal eye.

Sri Vishnu imposed Himself on Kapila, instructor of unalloyed devotion. We must distinguish Him from the Kapila who is the propounder of atheistic Sankhya philosophy. Divine

superimposition on individual Souls is of two kinds :—

(1) Imposition of the Lord Himself, *e., g*, Kapila, Rishabha.

(1) Imposition of the Divine Power, *e., g.*, Narada, Vyas, Prithu, Brahma and Sanaka.

He in whom a particular energy or power of the Divinity manifests itself is called "imbued with the Divine Power". In this manner devotion manifested itself in Narada, in Prithu the governing power, in the four Sanas Knowledge, in Brahma the creative power. These regard themselves as so many servants of the Lord.

In superimposition of the Lord Himself the Divine energy manifests itself more perfectly and the individual soul regards himself as identical with Godhead.

Kapila and Rishabhadeva regarded themselves under Divine superimposition as the Supreme Lord Himself.

The Study of the English Language

(By Bishweswar Das B.A., Headmaster, H E. School, Santipur.)

AS English is a language with which we are all unavoidably concerned it is of the utmost importance to know the proper use of that language and what part it should play in the scheme of our useful activities. A tendency of abusing or praising the study of the English language in connection with diverse questions, is often noticeable in this country. We shall try to show in the present article how all may be benefited by means of the English language and what an abundant harvest of good the English as well as ourselves might reap from the proper use of the same. Let my countrymen consider with a calm and collected mind the views expressed here and approach the question of the study of the English language with the proper attitude.

The study of English was at one time generally considered to be among our bread-studies. It is, as matters stand at present, a convenient passport for entry into the political and commercial life of the world. But this is not the only claim it has upon our attention. The language has its own peculiar merits. For strong masculine vigour, a pronounced tone of practicality, elasticity and preciseness of expression the language occupies a high place in the world. Nursed by the hand-maid of empiric science and maintained by the fatherly care of its most assiduous application to all

departments of life, the language, like the people to whom it belongs, is possessed of a wide wordly out-look which is worthy of being turned to account by being consecrated to the service of the higher life.

Any one making an acquaintance with this language cannot fail to appreciate its influence. Come within its influence in the proper way and your heart is sure to realise a new freshness. You cannot ignore its vivifying force, its masterful spirit, its ever-prying inventiveness. All languages rightly understood always point to the One. Most of the characteristics mentioned above no doubt belong to the best minds of the English nation, although they are apt to be abused by being directed to purely worldly purposes. But they are none the less true characteristics of the English language which portrays faithfully the thoughts, lives and manners of the English people.

So far as a seeker of the Truth is concerned the English language appears to have a very different mission to fulfil. The language seems to him suited to serve as a means of rousing the inert millions of the world, to carry life into the cold frames of its peoples. There is, therefore, a kind of special providence in the advent of the English people into India. They came to us with their language to regulate our learning, our habits of life and modes of thought, our traditional hopes and aspirations. This has led us to a strict self-examination and to the necessity of taking stock of our actual possessions. Our indebtedness, therefore, to both the English people and their language is great. Do not admire the English nation as a successful money-making, materialistic people. They should be to us as Heaven-sent agents to enable us to learn how to safe-guard the spiritual interests of all. They are, indeed, very different from the scriptural ideal of our warrior kings as guardians of spiritual welfare by direction of truly enlightened sages and saints devoted wholly to matters relating to the higher concerns of the soul. But we need not, therefore, unduly deprecate the English more than ordinary worldly people. If they fail in their higher duty towards us, if they make themselves unnecessarily exacting, they will surely be accountable to God, Who holds in His Hands the destinies of all nations and Who permits both individuals and nations even to abuse their freedom, affording them a chance of redemption from their failings by their own bitter experience. Let us study their character as well as their language to be also duly warned against such failings. The language would then be pregnant with invaluable lessons for us. Let us accept from the English people their close association with humanity, for the higher purpose. Let us acquire from their language that practical tone of thought which lies at the root of a nation's material prosperity, and turn it to higher account. Let us acquire from the English language the love of adventure, the zeal for action, the spirit of self-reliance, the indefatigable courage and perseverance, for the same purpose. Let us learn from their language scrupulous adherance to strict principles, regularity of life, steadfast devotion to duty and exemplary method of work. Let us adopt zeal for knowledge, patient and sustained efforts for large undertakings, love of researches and exertion for the discovery of the unknown. Let us learn these qualifications of a student and a really good citizen, and the proper virtues of a self-respecting gentleman. Let us use the English language for the purpose of the spread of self-culture.

We Indians have by an inscrutable Providence been made to come into contact with the language of the most powerful and prosperous nations on earth in order that we may become animated and invigorated by finding

the proper use of the qualities that characterise that interesting nation. If by the study of English we learn merely to abuse or flatter the English people our learning will be harmful for both. If by the study of English we learn merely to imitate the vices of the English character, the free thinking of sensuous godless literature, our learning will do us no good. Providence has brought the English people into India not that we should learn English ways of living, not that we should imitate English modes of eating, drinking and dressing, but that we should find extended scope for our beneficial activities. If English education cannot do this for us then the opportunity will be abused. Indians are by nature and circumstances well fitted for this great task. The possession of this aptitude shows itself in our traditional anxiety to utilize every opportunity for spiritual use. We should continue to love to keep severely aloof from low ideals, we should love to detach ourselves from worldly-minded men and women, in order to be able to help all persons by our conduct. This aloofness is necessary under all circumstances and is a duty towards all. It is not opposed either to the interests of human society or to the laws that govern the moral world. A man should cut himself off from the company of his low-minded fellows in order to follow a better and clearer perception of his duties to them, and the right mode of discharging those duties. On this ground isolation is necessary and justifiable. In fact a man can work out his salvation only by thus living for others. To be able so to live for others is the greatest glory and highest virtue of man. If this view is correct there is nothing wrong in the idea of such isolation. It should by all means be encouraged. Men should be repeatedly warned against drifting into the vice of real isolation from the spiritual life by association with worldly people, no matter by whatever honourable or glorious names such vice be designated. The current method of study of English is, we believe, no antidote against this vice. The tendency of the English literature itself is only to make men active, enterprising, practical and useful in this life. We should be thoroughly imbued with this spirit of the English literature but not for the purpose of worldly living. The study of the works of a few select English authors under proper safeguards may serve the useful end. English books bring us into touch with the outside world. They carry us to the uttermost parts of the Earth, familiarise us, even when we do not move a yard from our homes, with the busy scenes of commercial life, the repulsive horrors of the battle-field, the roaring billows of the tropical seas, the frozen waters of the icy poles. English authors inform us about the customs of the most strange and savage nations as also of the mighty kings and potentates of the Earth. English books suggest to our minds the truth that the soul of man, inspite of the differences of caste, creed and colour which pertain only to the flesh, is the same in essence, that all are children of the same common Father variously called Jehova, Zeus, Jove, Allah, God, Brahma —purporting Sree Krishna, and that one touch of the spiritual nature may make the whole world kin. We are taught by the scriptures to consider all persons as kith and kin, but by the preventing manners and customs of the world we are excluded from the real society of one another. This wilful spiritual isolation, as the world goes, does not seem to be productive of any good. On the contrary it is the cause of all the evils so far as our real interests are concerned. Unless we are disposed to apply our Shastras to the conditions and requirements of life, ours will be a miserable lot, a lot which will involve all,

the rich and the poor, the learned and the illiterate, the caste Brahmins and the caste Shudras, in a sad and pitiable plight. The study of English or any worldly language is sure to lead to this catastrophe unless directed to the higer purpose.

But a not wholly unfounded charge is also brought against the study of English. A Nationalist would say that the study of the English language disabuses men's minds of all ancient ideas and beliefs. In matters of religion, in matters relating to our highest interests the cultivation of the English language is hence calculated to a certain extent to make us losers rather than gainers. There is no gain-saying the fact that a thorough mastery of the English language need be no bar to the requirements of spiritual life the nature of which can hardly be suspected by one who is ignorant of the higher purpose. Nevertheless the charge is true that the materialistic tendency of the English language makes it more or less sceptical of religion. Let us counteract this materialistic tendency on us of all languages by a careful study of the scriptures and theistic philosophy. Let the study of the western sciences be rendered fruitful by the wise study of those vast lores of spiritual learning the Vedas, Upanisads and Purans bequeathed to us by the transcendental servants of God. If this is studiously and conscientiously done and if the happy wedding of the oriental and occidental spiritual lores be consummated, the brightest issue of that glorious union we doubt not, will no longer be a number of greedy nations, but one heoric community of mankind conscious of its real mission by spiritual awakening. England will benefit no less than ourselves by this happy and glorious consummation. Let us in the Name of the Most High reverentially acknowledge this. Let us recognise the English people as not essentially different from us and the language of that high and mighty but equally unhappy nation as not unfit to be the gospel of salvation.

Our article is rather long but we have not certainly written in vain when we think of the unrest that happily prevails in many quarters of this vast world, which is likely to rouse us to an attitude of enquiry regarding its real cause. May the Great Disposer Who wields the destinies of all nations and Who has in His inscrutable providence brought together Esterners and Westerners also graciously inspire all peoples with the true ideas and sentiments that tend to the real good, happiness and prosperity of one and all.

(Revised by permission of the writer.—E. H.)

An Appreciative Letter.

2, *Wellesley Square.*

"Telephone" Cal. 3767

Calcutta, the 25th May, 1930

To

SRI SRIMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI MAHARAJ

Your Holiness:

Among the many others may I be one to offer you my sincere congratulations on the Sridham Mayapur Exhibition recently held? It is proof that spiritual things have not yet died out of India and that people are still willing and anxious to go to such Exhibitions. We need such occasions to stir up our dying faith, by having practical demonstrations before our eyes. May I request you to continue such Exhibitions periodically, say once in 2 years, and later on, if possible once every year? They will grow in popularity as year passes year.

Being one of your humble admirers I wish you every success in your selfless undertakings, specially in your good work at the Gaudiya Math of Calcutta, with its thirty living branches all over India to spread the Truth, as it were, from end to end.

With my sincere respects and craving always your blessings on me and my humble undertakings for the good of India, your land and mine.

Yours very cordially,
H. W. B. MORENO

Universal Brotherhood

(NIMANANDA SEVATIRTHA B. Ag., B. T.)

UNIVERSAL brotherhood is a heavenly commodity. Love builds and hatred destroys it. The natural relation between one soul and another is that of fellowship in unadulterated love of Sri Krishna. This relation is realised through the endeavour to love the Lord. Love of the Lord is the guiding principle to unite us as brothers or fellow servants, all of us being the exclusive servants of the same Lord. This relation is alone natural and is automatically established as soon as we become really attentive to God, our only Lord, the sole Object of our exclusive service.

Love of the Lord being the natural function of our soul we must be always on our guard against the unnatural and obstructing intruder, lust, that is the bastard born of our unnatural alliance with flesh and blood. The teachers of

Divine love preached their gospel of love by loving the Lord with all their faculties. Being killed in the physical body they had no reason to retaliate and being hated by reason of the flesh they were not anxious to be dragged into a similar predicament themselves. Christ, while apppearing to be crucified, cried aloud, "Father, forgive them for they know not what they are doing." Did not Nityananda, while seeming to bleed under the blows of his assailants, request Lord Chaitanya to show mercy to Madhai saying that he himself contrived to get the wound ?

Love of Krishna suffers no ill and consequently does not know revenge. That fleshy disposition is entirely foreign to the soul. It cannot be accommodated in the all-loving nature of the soul in intimate relation with God. For where is the possibility of a wire's losing the electric charge while effectively connected with the battery ? The soul that realises her subjection to the Divine Soul Who is All-love, is necessarily herself all-loving to the extent of her reciprocal nature and cannot be otherwise.

Difference of interest is visible only when the relationship of the physical and mental bodies is considered without reference to the soul. The twin bodies that enwrap the soul cause all the apparent difference ; or rather, the more our attention is given to our encasing of bodies the stronger and more inevitable and apparently unbridgeable is the difference. Our attention to flesh and blood tends to foster complete inattention to God. This tendency to entire inattention to God is the cause of the unnatural subjection of the soul to body and mind, of spirit to matter. In the annals of the tragic serfdom of soul to matter, race, colour, man-made creed, etc., are things that supply the motive-power and the consequent lust or hatred manifests itself in every form of gilded or naked hideosness.

Not wholly relishing to live in such an atmosphere even the misguided soul also always tries, however feebly, to assert himself. But the soul acting now under his misguided judgment utterly fails to devise the right means to find the condition of real harmony. The means that are adopted from time to time for this purpose only serve, under the circumstances, to make union still more impossible. The wrong treatment aggravates the malady. That is why our Peace-conferences, Leagues of Nations and all other conventions directed by lust fail to achieve their purpose.

We fail and fail again, but do not know or care to know, why we are thus almost predestined to fail. The reason of this should be also obvious. The cause of failure is betrayed by such as statements from authoritative quarters

as that, "There is no place for Saints in politics." The Reality need not be officially ousted from the considerations of practical politics despite the most unpromising appearances. This should be true of all institutions. Religion and life need not be treated as two different subjects even partially independent of one another. It need not be taken for granted that one must live only by distrust and dishonesty, and only profess with the lip abnegation of the interests of the flesh. One must learn to cling to religion to triumph in life. Life cannot claim to have triumphed if religion is banished from the domain of practical considerations. The talk of love of God now hardly commends itself to our constant and dominant consideration. The examples of the past teachers of love have been forgotten and those of present ones are ignored.

Now-a-days there exists many an official religious mission all over the world. Even they appear to find it impracticable to be purely religious bodies. They are allowing themselves to be transformed more or less into agents for the promotion of lust (worldly interests). They are often called upon to help the cause of a narrow community to which they are assumed to belong by the flesh, even in the guise of a religious body. And we must not also forget that it was both easy and convenient for Ravana to cast his lustful eyes on Seeta, in the garb of a mendicant. The altars are liable to be easily desecrated by the worship of lust,—ungodly things,—money, name, fame. amelioration of the flesh, removal of the wholesome although seemingly distressing consequences of immoral life, etc. etc. These apparently benevolent deeds of the misguided worldling have no power to infuse the spirit of love into the hearts of the people who suppose themselves to be benefited in this fashion. For you cannot find any trace of electric charge in a wire which is not connected with the battery.

Sree Raghunath Das Goswami

(Continued from pp. 280 February, 1930)

BY this time the devotees from Gauda (Bengal) arrived at Puri. The Lord welcomed them all as in the previous year. In their company the Lord swept the Gundicha, dined out in the open and danced in the Car

Festival. The mind of Raghunath Das was filled with great wonder on beholding these devotional performances. Then Raghunath Das cultivated the acquaintance of all the devotees. Adwaita Acharya bestowed on him his mercy in manifold measure. Shivananda Sen related to him how his father had sent ten persons to take him back and had written a letter to him on the subject. Those men had come up with his party at Jhakra from where they went back on not finding him with them.

The devotees returned to Gauda (Bengal) after a stay of four months at Puri. Informed of this the father of Raghunath sent a man to Shivananda to enquire about his son. The conversation between this person and Shivananda Sen has been preserved in the immortal work of Kaviraj Goswami. The man asked Shivananda Sen, 'Did you find any Vaishnava with the Supreme Lord, who is the son of Gobardhana, by name, Raghunath ? Did you make the acquaintance of any such person at Neelachal ?' Shivananda said, 'He is with the Lord. He is most famous. There is no one at Puri who does not know him. The Lord has made him over to Swarup. He is as dear to the devotees of the Lord as their own lives. He chants the Name night and day. He never quits the feet of the Lord even for a moment. He is most averse to the world and has no thought for food or clothing. He keeps up life by eating something now and then. When it is near midnight he takes his stand at the Lion Gate after seeing the ceremony of flower-offering to Jagannath. If any-body choses to give him anything he eats something. He fasts or chews raw fruit or grain as the occasion serves.'

The man conveyed these tidings to Gobardhan. Raghunath's father and mother were filled with grief on receiving this detailed information. They sent men and money for their child. Two servants and one Brahman with four hundred coins accordingly came to Shivananda. Shivananda said that it would not be practicable for them to reach Puri by themselves and told them to accompany him when he went there next. He sent them back with the assurance that he would take them with him when he next set out for Puri with his party.

The very words spoken by Shivananda Sen to the messenger sent to him by Gobardhan Mazumdar were heard and carefully recorded in verse by his gifted son Karnapur, the famous Poet. The Poet's words are—Shivananda said 'Jadunandan Acharya of most deliciously sweet appearance is the object of affection of Sri Vasudeva Datta (of Kanchanpalli). Raghunath Das is the disciple of Jadunandan Acharyya. By his good qualities he is more than our

own life to all of us and by means of the excessive mercy of Śri Chaitanya he is always most gentle, the beloved of Swarup Goswami and a unique treasure of the realm of renunciation. Of those who live at Neelachal who does not know him ?.....'Who by delighting the minds of all became the soil of some rare fortune which ripened into maturity without culture,—in whom the incomparable tree of the Love of Chaitanya bore fruit at the time of planting its seed.' Karnapur has given in verse the exact words that Shivananda spoke to the messenger of Gobardhan Mazumdar.

Shivananda in due course set out for Neelachal next year. A servant and a Brahman from Gobardhan Mazumdar accompanied him to Puri. The Brahaman and servant with four hundred coins made their way to Raghunath. Raghunath Das did not accept their help. Those two, however, remained at Puri with the money. Thereafter Raghunath with much ardour invited the Lord to accept alms of food twice a month. The two invitations cost eight Panas of Cowrie-shells. Raghunath took this sum from the Brahman and servant. Raghunath continued to invite the Lord for two years and then gave it up. When Raghunath did not invite Him to dinner for two months the Lord asked Swarup why Raghunath gave up inviting Him. Swarup replied that he had done so on deliberation. Raghunath thought that he had been inviting the Lord by accepting money from a worldling. He realised that the mind of the Lord could not be pleased by such invitation. As the Lord could not accept the offering with unmixed pleasure the only gain by such invitations was his own 'reputation'. The Lord accepted his invitation by reason of his entreaty thinking that if He declined to accept it his foolishness would make him sorry.' These considerations made Raghunath give up the practice of inviting the Lord.

On hearing this the Lord said with a smile. 'By feeding on the cooked food of worldlings the mind is made impure. If the mind becomes impure, it is no longer possible to recollect Krishna. The cooked food supplied by a worldling proceeds ultimately from motives of meritorious activity (rajas) tending to a worldly result. It, therefore, pollutes the minds of both donor and enjoyer. By reason of hesitation on his account I have accepted it so long. It is well that he has given it up by his own conviction.'

After a while Raghunath also ceased to attend at the Lion Gate for his food. He began to obtain his food by begging at the chhatras. On hearing of this from Govinda the Lord asked Swarup, 'Why does not Raghu stand for food at the Lion Gate ?' Swarup said, 'Feeling it troublesome to wait

at the Lion Gate he begs his food at noon from the Chhatras.' The Lord said, 'He has done well by giving up his attendance at the Lion Gate. To beg at the Lion Gate is the trade of a harlot.—'He is coming, he will surely give,—he has given ; another is coming, he will give ; this person who is gone did not give ; another will come and give.' At the Chhatras one may fill his belly by whatever is obtainable. There is thus no other matter but chanting of Krishna with joy.'

Saying so the Lord once more bestowed His favour on Raghunath. He gave him the stone of Gobardhana and the garland of Gunja twigs. Shankarananda Saraswati had brought the stone and garland when he came from Brindaban. The gunja garland was attached to the side of the Gobardhana stone. Shankarananda laid these two before the Lord for His acceptance.

The Lord was delighted on receiving the two things, the like of which was not to be found before. He put on the garland of gunja at the time of recollection. The Lord nursed the Gobardhana stone by holding it to His Eyes and Bosom, receiving its odour and placing it on His Head. The stone was constantly bathed in His tears. The Lord called the stone the Body of Krishna'. He bore on His Person the stone and garland in that manner for the space of three years. Being pleased with Raghunath, He gave him the stone and garland.

The Lord said, 'This stone is the holy concentrated Form of Krishna. Worship Him with earnestness. Worship this Stone by the pure, rational method (sattvic) of service. You will obtain the treasure of the love of Krishna in no time. The sattvic worship is performed in the pure form by means of the spray of Tulasi and water procured in an earthen pitcher. Place one Tulasi spray inside two Tulasi leaves. Offer the Lord with faith eight sprays of Tulasi in this form. The Lord gave him this command as He made over to him the Stone with His own holy Hands.

Raghunath began to perform the worship with great joy. Swarup gave him two pieces of cloth half a cubit in size, one small board as a seat and one earthen Kunja to fetch the water. Raghunath worshipped the Lord in this fashion. At the time of worship he beheld the darling Son of the Chief of Braja in the Stone. Raghunath was overwhelmed with love as he thought of the Gobardhan Stone which the Lord had given him with His own Hands. The joy that is experienced by worship with Tulasi and water is not equalled by that of worship on a grand scale with the sixteen offerings. When Raghunath had continued to wors hip

the Lord in this manner for some time Swarup Goswami said to him, 'Offer eight couris worth of *Khaja* (a kind of sweetmeat). If it be given with faith it becomes the equal of nectar.' Then Raghunath began to offer eight couris worth of Khaja which was supplied by Govinda by command of Swarup.

When Raghunath received the Stone and garland he arrived at the following conclusion regarding the intention of the Lord, 'The Lord has surrendered me to Gobardhan (Sri Krishna) by giving me the Stone and to the Feet of Radhika by giving me the Garland of Gunja.'

(*To be continued*).

Taking Refuge in God

(*Continued from P. 188, Nov. 1929*)

LONGING FOR SERVICE

(IX)

1. Hari !
Sri Rupa Goswami In the form of Sree Guru
Taught in my ear,—
Learn the meaning of my words, You who beg for the gift of the Name ;
You will then find attraction in chanting the Name.

2. The Name, Form, Quality, The excellent Deeds of Krishna,
With the utmost care,
Apply to thy tongue And mind, in order
Following the Scriptural injunction.

3. Dwelling in Braja, Following the spontaneous bent of love
Practise chanting and recollection.
In this manner employ Thy whole time,
Accept this as the essence of all teaching.

4. Ah ! Rupa Gosain ! When wilt thou, out of mercy,
Grant this wretch to live in Braja !
Thy soul is love ; To be the follower of thy feet
Is the hope of thy servant.

(X)

1. Gurudeva !
Out of thy great mercy, 'Mid the wood-land of Gauda,
Thou hast given me a place in Godruma.
Thou hast given me thy command,— Abiding here in Braja
You sing the Name of Hari.

2. But when, O revered one ! Wilt thou, out of thy mercy,
Bestow the fitness on this slave ?
When will my mind be tranquil, I will bear up with all,
And serve Hari with singleness of heart ?

3. In childhood and youth, By contact with worldly pleasure,
My habit has grown corrupt.
By my own evil deeds This body has become
A hindrance to the service of God.

4. Now in old age Smitten with the five-fold malady,
Teach me how I am to serve.
Crying with anguish, At thy feet
I fall in this great distress.

(XI)

1. Gurudeva !
By administering a particle of thy mercy, Make this servant of Thine
Infinitely more humble than a blade of grass.
Imparting strength To bear all trials
Make me unsolicitous of my own honour.

2. Give me, my Lord, The strength to honour all
In the manner that is due.
It is only then that with joy I will sing the Name of Hari,
And all offence will end.

3. When will this person, Gaining such mercy,
Be blessed, indeed, O Lord ?
Destitute of strength and wit I am very low ;
May thou make me thine.

4. To judge of my fitness, I find I have none,
Thy mercy is essential.
If thou art not merciful, I will not cease weeping
Till life itself is spent out.

(To be continued).

All Glory to Shree Gaur and Nityananda

Thakur Brindaban's

Shree Chaitanya Bhagabat

(Done into English)

Middle Part.

CHAPTER I

Summary :—In this Chapter are described the first manifestations of the Lord's loving perturbations, due to separation from Krishna, in the guise of his narration of the experience of His sojourn to Gaya after His return from there, the talks among the devotees regarding the novel mood of the Lord, the meeting of Shrihas, Shriman, Gadadhar, Sudashiva and other devotees at the residence of Shuklambar Brahmachary and their wonder and lamentations at sight of the Lord's loving condition of separation from Krishna, the Lord's visit to Gangadas Pandit and Mukunda Sanjaya, the anxiety of mother Shachi for her Son and her prayer to Krishna for His sake, expositions of texts by the Lord to His pupils to the effect that Krishna is the sole Meaning of all sounds and all scriptures, the Lord's bath in the Ganges, His discourse to His mother while taking His meal that all Scriptures point to Krishna and of the terrible tortures suffered by souls averse to Krisana during their stay in the mother's womb, Krishna-manifestations and expositions of Krishna in teaching His pupils, the proud words of the Lord declaring in His conversation with Gangadas Pandit that His exposition of the Scriptures signifying Krishna are above the scope of mental speculations, the Supreme Lord's absorption in the devotional mood by listening to Ratna-Garbha Acharya's reading with devotion of a shloka regarding Krishna, the Lord's exposition of the verbal name as power of Krishna, lamentations of His pupils as the Lord finally declared severance of His connection with them giving them His blessings, the sorrowful words of the author at the recollection of these pastimes of Shri Gaur Sundar, the Lord's teaching of the mode of congregational chanting of Krishna to His disciples, and other matters.

1 With Arms extending to the knee, of
Colour yellow like that of gold,
The only Two progenitors of congregational
chant, with wide Eyes resembling the lotus,
The Two protectors of the world, the Two
Divine fosterers of the dispensation for
the Age,
To these Two benefactors of the world,
these Two manifest Embodiments of
Divine Pity I make my obeisance !

2 My obeisance to the eternally Existent
through three-fold Time, Son of Jagannath !
Obeisance to Thee, attended by Thy
Servants, Sons and Consorts !

3 All and manifold glory to the King of the
twice-born, Viswambhar !
Glory to the community of the Vaishnavas,
loved of Viswambhar !

4 Glory to Gaurchandra, the Bridge to religion, most Patient!
Glory to His Beautiful Form replete with the harmonious chant!

5 Glory to the Friend, Treasure and Life of Nityananda!
Glory to the abode of the love of Gadadhar and Adwaita!

6 All glory to the Lord of His loved ones preceded by Shribas!
May thou bend Thy auspicious glance on jiva, O Lord!

7 Glory to the intensely Beloved of Shri Jagadananda
Glory to the heart's love of Bakreswar and Kashishwar!

8. The words of the Middle Part are as the pieces of nectar,
By listening to which the wickedness of the heart is cancelled.

9 Listen, brother, with one mind to this narrative of the Middle Part,
The manner in which the congregational chant had its beginning,

10 Sri Ganrsunder returned Home after performing His pilgrimage to Gaya,
The City of Nadia rang with the tidings.

11 All His friends and relations ran to meet Him.
Some turned up earliest, some came next, others were the last to arrive.

12 The Lord greeted them all as was befitting for each,
All were gladdened by seeing Viswambhar.

13 They went forward to meet Him and brought Him home.
Vishwambhar spoke to them about the holy place.

14 The Lord said, 'By the blessing of you all
I return after visiting the holy land of Gaya without difficulty'.

15 The Lord spoke with the greatest humility;
All were pleased to notice the lowliness of the Lord.

16 Some desired Him a long life by placing their hands on His head
Some recited the Mantra, gently passing their hands over all parts of His body;

17 Some blessed by touching His bosom with their hands —
'May Govinda Whose bliss is most cooling vouchsafe His Grace.'

18 Fortunate Shachi was filled with happiness;
By looking upon her Son she did not know for joy where she was.

19 There was rajoicing in the family of the father of Lakshmi.
The sorrow of Lakshmi was dispelled by the sight of the face of her Lord.

20 All the Vaishnavas were gladdened.
Some of them instantly set out to see Him.

21 The Lord having accosted all with respect and humility,
Sent them away with kind words as they departed to their respective homes.

22 Taking aside three or four devotees of Vishnu,
The Lord held confidential talk.

23 The Lord said, 'Listen, all my friends, as I narrate
The wonders regarding Krishna, that I have seen at different places.

24 'No sooner did I enter into Gaya
The very first thing that I heard was a sound of great auspiciousness.

25 'Thousands of Brahmans were reading aloud the Veda,—
'Open your eyes behold Ye the Tirtha of the Feet-wash of Vishnu!'

26 'Formerly when Krishna came to Gaya,
The Lord washed His Feet as He stopped at this place.

27 'For being Whose Feet-wash the Ganges is so great,
The truth regarding Whose Feet-wash is known to Shiva by receiving the same on his head—

28 'This spot, by the power of the self-same Feet-wash of the Lord,
Bears the name of Padodaka Tirtha.'

29 As the Lord uttered the name of the Tirtha of the Feet-wash
His twin lotus Eyes let loose an unrestrained stream of tears.

30 Till at last the Lord growing extremely uncontrollable,
Began to cry a good deal, calling upon the Name of Krishna.

31 The wood-land of flowers was flooded with the current of supreme Love!
The Lord repeatedly cried 'Krishna' amid a storm of sighs.

32 His whole Frame was covered with horripilation,
The Lord could not be calmed but trembled with shivering.

33 Sriman Pundit and the other devotees
Witnessed the wonderful weeping of love for Krishna.

34 The stream of love flowed on all sides of the Eyes:
As if Ganges herself manifested her presence.

35 In their minds all of them mused with wonder.
"We have never seen Him in such guise before.

36 The grace of Sri Krishna has now been His.
What Majesty of the Lord might He have beheld on the way?"

37 The Lord after a short while manifested His external consciousness,
And at last thus addressed them all.

38 The Lord said, 'My friends, go back to your homes to-day.
Do not fail to come tomorrow to the place I mention.

39 'Meeting you together at the secluded place
I will submit to you in privacy all My sorrows.

40 'Tomorrow to the house of Suklambar Brahmachari
Yourselves and Sadashiva must come early.'

41 The Lord sent them away after greetings.
Lord Biswambhar occupied Himself with His proper Activities.

42 There was incessant super-imposition of Krishna in the Body of the Lord.
He behaved as one utterly averse to the world.

43 The mother could not understand the conduct of her Sons
Yet she felt transported with delight on beholding her Boy.

44 The Lord wept, crying aloud the Name of Krishna.
The mother saw that the courtyard was flooded with tears.

45 'Where is Krishna? Where, indeed, is Krishna?' cried the Lord.
And as He went on speaking, excessive love grew apace.

46 The mother could understand nothing, nor the cause of it
She besought the protection of Govinda with joined palms.

47 The Supreme Lord began to manifest Himself.
There was rejoicing all over the infinity of worlds!

48 'The Lord's auspicious beginning of showering His love,'—
So ran the report; on hearing this the brotherhood of the devotees came thither.

49 Those Vaishnavas who came to have a sight of the Lord,
The Lord greeted them all with kindness :

50 'Meet tomorrow at the house of Suklambar ;
I will submit My sorrows talking to you in seclusion.'

51 Sriman Pandit was filled with joy.
He was highly delighted on beholding love that was most worderful.

52 At early dawn after performing His morning duties, taking his basket,
He set out with a glad heart for gathering flowers.

53 In the home of Sribas there is a tree of Kunda flower.
The Purpose-Tree itself, as it were,
manifest in the form of the flowering plant.

54 Whatever the number of flowers that the Vaishnabas pluck, they can never deplete.
The inexhaustible, irreducible flowers bloom there at all time !

55 Waking at early dawn all the devotees.
Met there for gathering the flowers.

56 All of them—Gadadhar, Gopinath, Ramai, Sribash,
Plucked the flowers in the mellowness of Krishna-talk.

57 Even at such moment Sriman Pandit, making his way thither,
Appeared in their midst with a laughing face.

58 They all asked, 'We find much laughter to-day'.
Said Sriman, 'There is of course good reason for it.'

59 The Bhagabatas said, 'Do speak out'.
'Hear my reason', said Sriman Pandit,—

60 'Most wonderful story, most impossible,—
'Nimai Pandit is become the greatest of Vaishnavas !'

61 'He has returned from Gaya with all felicity.
On hearing of this I went to greet Him in the afternoon.

62 'All His conversation bespoke of the utmost aversion of the world.
There was no manifestation of arrogance even for a moment.

63 'He began to talk of Krishna in private,—
Of the wonders that He had witnessed at the different places.

64 'No sooner did He utter the name of the Tirtha of the Holy Lotus-Feet,
All the place was filled with His tears.

65 'His whole Frame trembled very much, all the hair standing on end.
Ejaculating, 'Ah, Krishna,' He at once fell down on the ground.

66 'There was no sign of animation in any part of His Body as He swooned away.
After a while the external vision re-appeared with a startled motion.

67 'Till at last, as He began to weep crying 'Krishna',
It seemed as if the Goddess Ganges herself appeared in His eyes.

68 'By the devotion that I have witnessed in Him
There is no longer the belief in my mind that He is a mortal.

69 'On regaining external consciousness He only said this,
'Meet together at the house of Suklambar early tomorrow morning.

70 'To Yourself, Sadasiva and Murari Pandit I will confess My sorrows'.

71 'Most auspicious are these tidings that I have delivered to you;
There is certainly reason for believing it in every way.'

72 Those devotees, on hearing the words of Sriman,
Triumphantly shouted the Name of Hari with a great voice.

73 The magnanimous Sribas was the first to speak,
'May Krishna increase our kindred !'

74 *May our Gotra increase !*

75 They all discoursed about Krishna with joy ;
And there arose the auspicious and most entrancing sound.

76 The Bhagabatas repeated the benediction, 'May it be so',
'May all persons serve the Feet of Krishna-Chandra'.

77 Having plucked the flowers in this manner the Bhagabatas
Departed for the performance of their worships.

78 Sriman Pandit proceeded to the bank of the Ganges,
To the residence of Suklambar Brahmachari.

79 On hearing these tidings the revered Gadhadhar
Hastened to the house of Suklambar :

80 'I will listen to the narrative of Krishna that He will relate' :—
He remained in hiding in Suklambar's house for this purpose.

81 Sadasiva, Murari, Sreeman, Suklambar,
All the loving followers, gathered together.

82 At this juncture presently the King of the twice-born, Biswambhar,
Made His appearance and mingled in the assembly of the Vaishnavas.

83 All of them greeted Him with the greatest joy,
The Lord did not manifest any external vision.

84 So soon as the Lord caught the sight of the Bhagabatas
He began to recite texts descriptive of devotion,

85 'I obtained My Lord ;—Oh, whither did He go ?'
With these words the Lord fell down on the ground with the pillar held in embrace.

86 The column of the room broke under the pressure of the Lord.
He fell prone with dishevelled hair crying, 'Where is Krishna ?'

87 No Sooner did the Lord fall down exclaiming 'Oh, Krishna' !
Than all the devotees tottered and fell on the ground.

88 Gadadhar swooned away inside the room ;
There was no knowing where one fell in this indiscriminate tumble.

89 All of them became unconscious by the bliss of the love of Krishna,
And the Goddess Jahnavi smiled in amazement !

90 After a while Biswambhar manifesting external consciousness
Began to cry long and piteously, uttering the Name of Krishna :

91 'Oh, Krishna ! Oh, My Lord ! Oh, whither hast Thou gone ?'
Saying this the Lord fell down on the ground time and again.

92 The Lord, Darling Son of Sachi, cried for love of Krishna ;
The Bhagabatas wept aloud surrounding Him on all sides.

93 There was no end of falls of the holy Form.
The Lord knew nothing of this by the pastime of love for Himself.

94 There arose the concerted sound of the chant, weeping of love :
Suklambar's house was filled with loving devotion !

95 Biswambhar sat up becalmed after a while ;
Yet the stream of bliss flowed unceasingly.

96 The Lord said, 'Who is inside the room ?'
Brahmachari replied, 'It is Your own Gadadhar.'

97 Gadadhar was weeping with his head bent low.
Lord Biswambhar was pleased by the sight.

98 The Lord said, 'Gadadhar, you are truly fortunate by your previous good deeds.
From your infancy you have fixed your mind firmly on Krishna.

99 'This precious birth of Mine has passed away tasting vanity.
I, indeed, obtained the priceless Treasure ;
It has left Me by defect of luck,'

100 Saying this Biswambhar fell down on the bare earth.
The Form that is the Object of universal adoration, rolled in the dust !

101 The external consciousness repeatedly returned,—the Lord fell as often ;
He beat the ground with His Face and Nose;
His Life was preserved by Providence.

102 He could not open His Eyes for tears of love.
His beautiful Mouth could articulate only the Name of Krishna.

103 Biswambhar wept clasping the necks of all,
'Where is Krishna ?—Brothers, tell me quickly.'

104 The devotees wept on beholding the earnest longing of the lord.
No other sound could manifest itself in any one's mouth.

105 The Lord said, 'Relieve My sorrows;
Oh, bring Me the Darling Son of the Prince of the Gopas' !

106 So saying, heaving great sighs, He cried time and again.
He would not bind the tresses of His hair that trailed on the ground.

107 The whole day passed away like a moment in this bliss
The Lord then took leave of the devotees for a brief interval.

108 Gadadhar, Sadasiva, Sriman Pandit,
Suklambar and the others were all filled with amazement.

109 All of them were made dumb by the love they had witnessed.
By the sight of that which had never before been seen their bodies had no external activity.

110 All of them joyfully made their way to the community of the Vaishnavas.
They narrated to them in every detail all occurrences.

111 On hearing the good tidings all those great Bhagabatas
Wept crying, 'Hari, Hari.'

112 On hearing of this unheard-of love, all were filled with wonder.
Some said,—'May be that God is manifest Himself.'

113 Some said, 'If Nimai Pandit turns out well,
We can tear off the heads of the atheists with ease.'

114 Some said, 'This seems to be a mystery regarding Krishna.
There is no doubt of it, know this as certain.'

115 Some said, 'From association with Iswar Puri
He must have beheld some manifestation of Krishna at Gaya.'

116 In this manner with joy all the devotees
Spoke severally in diverse ways.

117 Jointly they all began to bless Him,
'May the mercy of Krishna prove true by all means'.

118 All of them began to perform the chant with delight.
Some sang, some danced, some wept outright.

119 In this manner the devotees passed their time in happiness.
The Lord remained immersed in His Own mellowness.

120 Evincing a slight manifestation of external consciousness
Biswambhar set out for the home of Pandit Gangadas.

121 The Lord greeted the feet of His teacher,
The Guru, rising with a sense of regard, embraced Him.

122 The teacher said, 'Blest, indeed, is Your life, my Dear ;
You have effected the deliverance of the whole kin of your father and mother.

123 'All Your pupils also know only Yourself.
They would not open their books at the bidding of Brahma.

124 'You have now come back to the view of us all.
Begin to reach your pupils from tomorrow go back to Thy home for this day.'

125 After making His obeisance to His guru, Biswambhar left the place,
Encircled by His pupils like, the Moon amid the stars.

126 He came on to the home of Sri Mukunda Sanjaya.
Arrived there He took His seat inside the Hall of Chandi.

127 The joy that manifested itself in Mukunda Sanjaya
And his whole family, knew no bounds.

128 The Lord drew Purushottam Sanjaya into His embrace.
He drenched his body with His tears.

129 The women began to utter the ejaculatory note of triumph.
There was the greatest rejoicing in the house of Mukunda.

130 Bestowing His auspicious glance on all
The Supreme Lord came to His Own Home.

131 On reaching Home the Lord sat at the entrance of the shrine of Vishnu ;
He bade farewell to His companions with expressions of affection.

132 None of those who came there to greet Him
Could understand the ways of the Lord.

(To be Continued)

Ourselves

Annual celebrations at Sri Purushottam Math, Puri.

The annual celebrations commenced on May 1st and are in full progress. The usual daily programme includes reading and exposition of the Srimad Bhagabat, lectures on the religion of the Bhagabat, congregational chant of Sri Hari and mutual discourse. The celebrations will continue till the 6th of July. The long duration of the celebration is justified by the declaration of the Scriptures that in the Iron Age the eternal religion will be propagated from Purushottam in Utkal. This statement has been fulfilled by the propaganda of Sri Chaitanya Deva in the guise of a Sannyasin carried on from Puri where the Supreme Lord as Teacher resided continuously for the period of eighteen years. It is in the fitness of things, therefore, that the position of Puri as the premier preaching centre of the eternal religion in the Iron Age is conceded by all who have any faith in our Scriptures. Rev. H. Collins and Prof. Rosen of Srirampur College were much pleased on hearing from the lips of His Holiness Srimad Ban Maharaj a learned discourse on the Vaishnava philosophy, during their visit to Sri Purushottam Math on the 28th of May.

'Sridham'

The Post Master General of Bengal and Assam has permitted the use of the address 'Sridham' in forwarding all telegraphic messages to the Daily Nadia Prakash with effect from the 5th of May. The messages will be received by Nabadwip Telegraph office and by it despatched to the office of the Nadia Prakash at Sridham Mayapur without delay. Telegraphic messages for the Nadia Prakash are pouring in from all sides and the readers of the journal will receive first-hand information of important events at the earliest moment after their occurence.

Dr. Nepar at the Gaudiya Math.

Mr. E. H. Nepar M. P. S. had an interview with His Divine Grace at the Gaudiya Math at 4.30 P. M. on May 4. The conversation turned on the nature of the transcendental sound as the source of spiritual knowledge. The spiritual preceptor is the bearer of the message of the eternal and delivers the same by bringing about the appearance of the transcendental sound on the lips of those who seek for enlightenment by submissive listening at the feet of the spiritual preceptor. This is the conclusion of all spiritual Scriptures. Mr. Nepar expressed his gratitude for being favoured with the communication of what he admitted to be a reasonable although to him wholly novel view regarding the easy and only method of attaining spiritual enlightenment.

Shrines of the Foot-prints of Sri Chaitanya Deva at Jajpur.

The work of construction of the Foot-prints shrine of Sri Chaitanya Deva was commenced here on the 28th May. Sri Chaitanya Bhagabat mentions the visit of Sri Chaitanya Deva to the temple of Sree Baraha Deva at Jajpur.

Proposed establishment of five shrines of the Foot-prints of Sri Chaitanya Deva.

As the result of his service of Sri Sri Guru-Gauranga Sripad Atulchandra Baudopadhyaya Goswami Bhaktisaranga Bhaktishastri, Secretary of the Viswa Vaishnava Raj Sabha, has received offers of pecuniary help for the establishment of five shrines of the Foot-prints of Sri Chaitanya Deva from the following devotees of District Howrah :—

1. Srijut Aswini Kumar Sardar of Village Raghunathpur.
2. Sj Upendra Nath Kayal of Palpara
3. Sj Vasudev Mandal of Nabagram
4. Sj Fakir Chandra Karar of Kanagram
5. Srijakta Rani Dei of Durgapur.

Place of appearance of Sri Lokanath Prabhu

On the 23rd of May the site of the advent of Sri Lokanath prabhu was restored to the homage and prominent view of the public by appropriate devotional activities performed there by the residents of

the locality at the earnest solicitations of Sripad Ramanath Bhattacharjya Goswami in pursuance of the wishes of His Divine Grace Srila Bhakti Siddhanta Saraswati Goswami Maharaj. It is proposed to establish a branch of Sri Chaitanya Math on the site which is located in the District of Jessore at the village of Talkhari in the Sub Division of Magura. Srila Lokanath Goswami Prabhu is the Diksha Guru of Srila Thakur Narottam. Our hearty thanks are offered to the Zemindar of Talkhari Srijukta Bharat Chandra Bhattacharya, Srijukta Shibdas Bhattacharya, Srijukta Dhirendra Nath Bhattacharya and other sympathisers.

Great gathering at Chhatnai.

A vast gathering of the local residents, including a large number of respectable Mohammadan gentlemen and students, at the village of Chhatnai in the District of Jessore, was addressed on the 12th of May on the subject of the duty of serving Hari during the period of childhood, by Pandit Sripad Radha Charan Goswami Bhaktiratna Bhaktishastri by way of narration of the activities of Sri Sri Gauranga Deva. The great assembly listened spell-bound to the lucid exposition of the learned speaker who is one of the well-known preachers of the Gaudiya Math, Calcutta.

Restoration of Sri Alalnath Temple.

A handsome donation of Rupees five hundred has been sanctioned by Srijukta Vishnupriya Chaudhurani proprietress of the Chaudhury Estates of Maligbati, District Midnapur, towards restoration of the temple of Sri Alalnath.

Propaganda at Bulandsar, U. P.

His Holiness Tridandi Swami Srimad Bhakti Sarvaswa Giri Maharaj by command of His Divine Grace Srila Bhakti Siddhanta Saraswati Paramhansa Thakur is employed in preaching the teachings of Sri Chaitanya Deva at Bulandsar, in English and Hindi languages. His Holiness lectured in the Raj Rajeswar Temple and expounded Bhagabat at the residences of Babu Durga Charan, Chairman of the Municipality, and Babu Jogesh Narain, Government Pleader. Swamiji Maharaj also delivered on the 25th of May a lecture in English, which was highly appreciated, at Prithvinath Dharmashala on universal love before a distinguished and representative gathering of the people.

Preaching in Barisal and Jessore

His Holiness Tridandi Swami Sripad Bhakti Pradip Tirtha Maharaj preached at the following villages from the 22nd to the 30th of May, Viz. Benodenagar, Kachubere, Kuralia, Auria, Hatbaria Bhadrabila. His Holiness lectured on Sanatan Dharma at the Town Hall of Narail on the 31st May and 1st June. Swamiji Maharaj in the course of his speech referred to the starting of the monthly ournal Sri Sajjantoshani for propagation of the religion of unalloyed devotion by Thakur Bhaktivinode from Narail during his residence there as Officer-in-charge of the Sub-Division during the years 1878-1880. The Sub Divisional Officer and all the leading gentlemen of the place graced the meetings by their presence. Srijukta Bidhu Bhusan Bhowmik, the well-known pleader of Narail, rendered magnanimous hospitality to Swamiji Maharaj and party by receiving them into his residence as guests. The people of Narail have been deeply impressed by the learned discourses of His Holiness.

IN THE PRESS

Srimad Bhagabat. The work has been completed with indexes up to the end of the ninth Skandha in forty-seven parts. Seventyfour Chapters of the tenth Skandha have been printed. The printing of the eleventh Skandha has already been commenced separately.

Sri Chaitanya Bhagabat (2nd Edition). The publication of Madhya and Antya Khandas of Sri Chaitanya Bhagabat has been delayed owing to certain unavoidable causes. The Adi and portion of the Madhya have been separately published for meeting the anxious demands of the subscribers. Steps have been taken for the publication of the remaining parts without further delay. The forgiveness of subscribers is implored for delay that is due to unforeseen circumstances.

Programme of the Annual Celebrations of the Gaudiya Math, 1930.

5th Oct, Sunday	**SRI SRI RADHA-MADANMOHAN FESTIVAL**
	Entry into the new Math preceded by procession of congregational chanting
7th Oct, Tuesday	Sri Murari Gupta Thakur's disappearance Festival
12th „ Sunday	Sri Narottam Thakur's disappearance Festival
19th „ Sunday	Sri Narahari Sarkar Thakur's disappearance Festival
20th „ Monday	Sri Vasudeva Ghosh Thakur's disappearance Festival
22nd „ Wednesday	**SRI SRI RADHA-GOVINDA FESTIVAL**
	(The worship of Sri Govardhan and Annakut).
	Session of the All-Vaishnava Conference*.
29th „ „	Sri Shribas Acharyya and Sri Gadadhar Das Prabhus' disappearance Festival
2nd Nov, Sunday	Srimad Gaurkishore Das Paramahansa Babaji's disappearance Festival
5th „ Wednesday	**SRI SRI RADHA-GOPEENATH FESTIVAL**
	(Sri Ras-Purnima)
	Sri Bhugarbha Goswami and Sri Kashishwar Pa... appearance Festival
6th „ Thursday	Sri Sundarananda Thakur's disappearance Festival

N.B.—It was announced that the All-Vaishnava Conference was to meet on Aug. 5. This programme cancels the previous announcement.

Maths associated with Shree Viswa Vaishnava Raja Sabha :

(1) Shree Chaitanya Math, (2) Kazir Samadhi-Pat, (3) Sreebas Angana, (4) Shree Advaita Bhavana, (5) Shree Mayapur Yogapith, (6) Shree Jagannath Mandir, (7) Swananda Sukhada Kunja, (8) Kulia Samadhi Math, (9) Shree Gaur Gadadhar Math, (10) Madadruma Chhatra, (11) Shree Bhagabat Asana, (12) Shree Purushottama Math, (13) Shree Brahma Gaudiya Math, (14) Shree Sachidananda Math, (15) Shree Gaudiya Math : Calcutta Office, (16) Gaudiya Math : Delhi Office, (17) Saraswat Asana, (18) Shree Madhwa Gaudiya Math, (19) Shree Gopaljiu Math, (20) Shree Gadai Gauranga Math, (21) Shree Krishna Chaitanya Math, (22) Shree Sanatan Gaudiya Math, (23) Shree Bhagabat Math, (24) Ambajora Prapannasram Math (25) Shree Paramahansa Math, (26) Shree Vyas Gaudiya Math, (27) Shree Chaitanya Gaudiya Math, (28) Shree Ekayan Math, (29) Shree Rupa Gaudiya Math, (30) Brahmanpara Propannasram, (31) Shree Gaudiya Math, Midnapur Office, (32) Shree Prapannasram, Goalpara, (33) Shree Jagannath Gaudiya Math, Mymensingh.

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THE HARMONIST

OR

SREE SAJJANATOSHANI



(SHREE GAURA-PRIYA)

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA
Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

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The Car Festival of Sri Sri Jagannath Deva

THE Car Festival of Sri Sri Jagannath Deva was celebrated on the 28th of June. It proved to be a day of heavy rain. The devotees of Sri Purushottam Math in pursuance of the example and teaching of Sri Chaitanya Deva performed the due observance of the auspicious occasion by the chanting of Kirtan in front of the moving Car of Sri Sri Jagannath Deva. The Kirtan party was led by His Holiness Tridandi Swami Srimad Bhakti Viveka Bharati Maharaj whose towered head and shoulders above the vast assemblage of pilgrims and whose moving and sonorous voice reached every ear. His Holiness sang the verses of the Chaitanya Charitamrita. These verses were made by Shri Swarup Damodar on the occasion when Shri Chaitanya Deva instituted the chant before the Car, to express the thoughts of the Lord Himself in regard to the function. The words of Swarup Goswami should be appreciated by our readers in the original in the pages of Shri Chaitanya Charitamrita. No translation can do them justice. It is my intention to submit for the sympathetic consideration of devotees certain thoughts suggested by those verses as to how Sri Chaitanya requires us to regard the Car Festival.

Sri Chaitanya is delighted to find Sri Jagannath Deva on the move in His Car from Neelachal to Sri Gundicha. Sri Chaitanya is not satisfied with the dress, the country or the occupation of the Lord at Neelachal. The worship of Sri Jagannath Deva at Neelachal does not satisfy Him. At Neelachal the Lord is surrounded by pomp and power. He is served by kings and warriors in the manner that is appropriate in such surrounding. But it leaves the heart bereft of the service of its Beloved.

Sri Chaitanya wants the Lord to appear in His heart and accept the worship of His heart which is obstructed by the display of the Majesty of the Lord of the Universe. Sri Chaitanya wants to worship the Lord, as the denizens of Braja worshipped Him, in perfect confidence in the ordinary relationships of life. That would be natural and far more congenial to the innermost disposition of the heart.

But the Lord is His own Master. He is also the Lord of the Universe. He can, indeed, be loved with the whole heart. He is so perfectly loveable that it is not possible not to love Him. But it is not similarly possible to have Him always sufficiently near for the purpose of serving Him in the intimate relationships of domestic life. But the heart is not satisfied by rendering only distant homage to the King of Kings, Who can be properly approached only by the formalities of reverence. The King as King has no equals and no superiors. He can have only subjects. There can be for this reason no unreserved intimacy between the King and His subjects. The very atmosphere is unsuitable for the exercise of the personal relationships. The Office is the object of all homage rendered ostensibly to the Person Who holds it. The person in office can have no individual requirements or predilections. He has also to submit to be served by a uniform round of official formalities.

At Neelachal Sri Jagannath is hedged round by all the impassable barriers of an elaborate and formal worship from day to day. He is not permitted to be served according to the particular aptitudes of particular persons. It is of the nature of obedience extorted by force. The people of this world would not even serve their Lord unless they were forced. They are inclined to serve the Lord in expectation of rewards and through fear of punishment. Such persons have no occasion to be dissatisfied with such arrangement. The contented subjects of the Great King of Kings live in perfect peace and happiness under His most benign government. They are secure in the enjoyment of all felicity under the protecting care of the Lord. They have reason to be extremely

grateful to Him for this and to adore Him with sincere good will, loyalty and obedience. The power of the Lord is so great and so irresistible that even the most wicked find it convenient not to openly transgress His laws.

But these subjects have other and dearer relationships of their own. In fact they really serve the king only for the sake of those relationships. The King is loved as the protector of those interests. The King Himself is not those interests. No one of His subjects ever seriously wants the King to be a member of his family. He is not sufficiently known to them to inspire such longing for His inclusion into the domestic circle. Moreover the King would be uncomfortable in the home of a subject who cannot be expected to supply his royal needs with his limited resources. A loyal subject would not, therefore, properly enough like to see the King reduced to his own less dignified condition. So the very arrangement does not permit of any other healthy relationship than one of distant and reverential loyal homage. Neither can a perfectly loyal subject properly desire any other kind of relationship.

Sri Chaitanya is prepared also to render all this homage to the King. But He is not satisfied with this. He is willing to have the Lord in His home in order to serve Him in the ordinary domestic relationships unobstructed by the etiquettes of the Court or the Harem. He finds it impossible to be on a footing of such real intimacy with the Lord when He is constantly waited upon by Kings and Warriors, Queens and Maids-in-wating, and by all the pomp and circumstance of Royalty. These are no doubt His due and those people are most fortunate who have an opportunity of serving such a King. Neither do the denizens of Braja resent the assumption of the royal state by their Beloved Who has to ignore His relationships with them for the purpose.

But the denizens of Braja can never forget Him. They also cannot leave Braja and migrate to His Kingdom to live there as His contented subjects. They long very much to have Him in their midst in Braja to live with them in unreserved intimacy in that happy rural surrounding. They want to love Him as a private person in every form of intimate relationship and not merely to serve His Majesty. They can be content with nothing less than this, because He is truly the Life of their very lives.

Sri Chaitanya is, therefore, delighted when He finds the Lord moving towards Sri Gundicha which is no other than the heart of the devotee.

The All-Vaishnava Conference

THE conference of Vaishnavas that the Viswa-Vaishnava Raj-Sabha intend to invite to meet on the occasion of the Annual Celebrations of the Gaudiya Math was rendered into the English language as 'Theistic Conference' in a previous issue of this Journal. But there is really speaking no word in English or any other language that possesses the exact connotation of the term 'Vaishnava.' We, therefore, intend to retain the word 'Vaishnava' itself as being the most appropriate word to express the object of the conveners.

It is necessary to explain the reason for this preference to prevent any possible misunderstanding. The word 'Vaishnava' does not refer to anything of this world, either directly or indirectly. It means the servant of Vishnu and has not been coined by the linguists of this world. An etymological meaning has no doubt been ascribed by Grammar to the word Vishnu. Vishnu etymologically means the 'All-pervasive.' But the etymological meaning although apparently perfectly intelligible and acceptable to all people of this world and for that reason also convenient for adoption as implying a sufficiently distinguishing attribute of Godhead, is not, however, the true meaning of the word itself.

The peculiarity of the word 'Vishnu' consists in this that it is transcendental, that is, part and parcel of the revelation. The Name Vishnu, in other words, is identical with Godhead Himself. This peculiarity inhering in the word is necessarily incomprehensible to the limited intellect of man. The word Vaishnava as the name of the servant of 'Vishnu' is similarly identical with the devotee of God. The word 'Theist' is not claimed to have been revealed and has been coined by man ; and, therefore, belongs to this world and is so regarded by all who use it. It has a worldly connotation and can have, for this reason, no reference to the spiritual except by way of analogy which process can never be of any spiritual benefit to those who are not in a position to realise its analogical nature.

Therefore, to translate the word Vaishnava into 'Theist' or 'Devotee' is opposed to the fundamental principle of real transcendentalism. There is nothing to be gained by this unnecessary concession to vague thinking on the subject of the Absolute. On the other hand the adoption of the real nomenclature at the outset will prevent all further difficulty in the future.

The holy Names of the Godhead are not fabrications of the human brain like other names current among the nations that refer to things of this world. There are no doubt also epithets of Godhead coined by man. Such epithets need not be classed with the real Names. The Names 'Vishnu', 'Krishna', etc., are the *eternal* Names of the Godhead. As such they are *identical* with the Form, Quality, Activity and Paraphernalia of the Absolute. The holy Name of Godhead possesses this additional power by the will of Godhead that he is the *first* to appear in this world to the Truth-seeking cognitive faculty of the soul who is not satisfied with worldliness. The spiritual nature of the holy Name and His descent into the purified consciousness of the sincere seeker of the Truth is the only means of spiritual enlightenment revealed by the Scriptures available to us. The holy Name in the Form of the Word or spoken Sound belongs to the realm of the Absolute. The holy Name is Godhead Himself and is the Source of all cognition. The cognition of the individual soul of man is a derivative, conditioned by the will of the Source. The limitation of human cognition is willed by the Source. Deliverance from limitation also proceeds from the same quarter.

So long as the ban of limitation is not lifted from the cognitive faculty of a person he is unable to realise the real nature of the holy Name even when He chooses to appear in this world in the Form of the spoken Sound. It is open to the Sound or Name Himself to lift the ban. It is His will revealed in the Scriptures to lift the ban if the individual soul is sincerely inclined to seek for real enlightenment, which can only be by grace.

Atheism is nothing but refusal to recognise the supreme necessity of Divine Grace and, by implication, of the implied necessity of receiving enlightenment from the servant of God, in the form of the spoken Name. Any concession in the matter of nomenclature is thus a concession to the atheistical disposition. The atheist alone can insist on his own concocted terminology in pursuance of his principle not to recognise the necessity of Divine Grace and its implications. Such persons are not likely to be benefited by any discussion of the subject of the Absolute and are excluded from real participation in such discussion by deference to their own bad logic.

The term 'Theism' which is so current and is regarded as being properly applicable for designating the revealed creeds, is not free from very grave defect for the purpose of expressing the real Truth. Theology should not allow itself to degenerate into a mere speculative science on a line with the empiric sciences. There is a real

Subject of investigation for theology and One Who is categorically different from the subjects of investigation of the speculative intellect. This clear demarcation must be preserved with sufficient care which cannot well be expected from those who are themselves wholly ignorant of the Truth. No competent mechanic will agree to run his locomotive except by the proper method because he really means to run his machine. The speculators on the Absolute are not in the know and should be wise enough to have the modesty of their utter ignorance. They should not regard the conduct of the hypothical mechanic as either narrow or orthodox for the reason that it happens not to be identical with their unproved speculations. The real theologian must possess the degree of orthodoxy of the competent mechanic and need not give up his function of guiding the machine properly by uncalled-for deference to the wishes of the passengers who never expect any such foolish concession to their irresponsible opinions.

If it be asked whether it will be possible for those who are not in the know to follow any discussion conducted in transcendental vocabulary, the answer is that the business is to understand the transcendental by means of the transcendental by the grace of the transcendental. It should, therefore, be possible for one who is not in the know to join in the discussion as learner, but only as learner. If he wants to know, the discussion will be intelligible. If he wants to serve it will also appeal to his conviction. All this will be possible by the grace of the transcendental teacher, because, being in the know, he can properly manipulate the analogical vocabulary to explain the nature of the holy Name of Krishna as being the only Means as well as Goal of all spiritual endeavour.

There is a distinction without difference between Krishna and Vishnu. The vision of the individual soul is derived from Vishnu. It is Baladeva Vishnu, the Primary manifested Form of Krishna, Who is the direct Source of all individual souls. In this sense all individual souls are the fractional dissociated parts of Vishnu or in other words the dependent extensions of His spiritual essence. In this sense all individual souls are Vaishnavas, that is servants or dependants of Vishnu, by their constitution.

Krishna is the Master, Vishnu is the functionary, individual souls are the living instruments and the service of Krishna is the function. But the service of Krishna is the direct function of Vishnu. The service of Vishnu is the direct function of the individual souls. The one function is, however, identical with the other. There is distinction without difference. The

service of Krishna is realisable by the individual souls through and in the service of Vishnu. The spiritual Teacher or Acharya is the manifestation of the plenary power of Vishnu.

The atheist is also a Vaishnava by constitution, but not by disposition. His aversion to Vishnu is due to the abuse of freedom of will which is the natural condition of cognition forming the staff of the individual soul. The atheist is unwilling to serve Vishnu. He is, therefore, deluded to serve Vishnu and he can thus exist only through ignorance which overtakes the soul although he is by constitution perfectly self-conscious. This is the natural state. The atheist is a disobedient servant of Vishnu whose existence is maintained by the mercy of Vishnu in the form of His deluding Energy which persuades the Atheist to accept willingly the ignorant service of Vishnu under the impression that the atheist is his own master in doing so.

Therefore, the Viswa-Vaishnava Raj-Sabha is truly catholic, without making any concession to the deluding energy, in inviting all persons without distinction of caste, creed, or colour to the Vaishnava conference to be held on the occasion of the Annual celebrations of the Gaudiya Math of Calcutta to participate in discourses for the purpose of being enlightened regarding the Absolute Truth by the grace of the Acharyya.

Presidential address

(at the thirty-sixth annual session of the Sridham Pracharini Sabha)

I am afraid, you have all got tired by now at this late hour of the evening and I should not like to take your time for long.

Thirty-six years ago this association met for the first time in the town of Krishnagar. From some time before this meeting discussions for spreading the knowledge of Sreedham Mayapur had been going on, as the result of which and at the unanimous desire of sympathisers this Association came into existence, and the Sree-Bigrahas (the holy Forms of Godhead) were installed at the Yogapitha (the holy Site of the Lord's Appearance) at Sreedham-Mayapur.

I am extremely glad to see amongst us this night Rajarshi Nafar Chandra Pal Chowdhury Bhaktibhushan, one of the foremost of the first organisers who is Secretary of this Association. The enthusiasm of a youth in this grand old Octogenerian for taking part in the deliberations of this meeting with a view to encourage us in whatever little success we have achieved in this direction inspite of our difficult position, is highly commendable and deserves our best thanks. Up till now he has remained closely associated with us as our Secretary, and we highly value his co-operation. Words of encouragement and hope from such old friends always help us to keep up our ardour in the midst of hard struggle against odds. I am afraid I fail, for my poverty of expression, to adequately convey my joy and thanks to him.

We too have advanced in years and are shortly to be classed among the superannuated. We cherish greater hopes in our younger generations who have taken up the service of Sreedham and are devoting their valuable time and energy—even their whole life-to this cause. Let us hope, brighter prospects await us in every moment of the future.

The service of the holy Name, of the holy Dha´m (the transcendental Abode) and of the supreme Desire of Godhead is available to all of us. Whoever takes any part in them, deserves the grateful regard of the whole world. There is no other means of escape from the clutches of worldly inclinations for any creature than the service of the holy Name. The service of the Name enables humanity to free itself from the hold of all superstitions and wrong ideas, and to be footed in the service of the Desire of Krishna (Krishna-Ka´ma). The service of Dham frees one from the jaws of Illusion (Ma´ya´-v´ada),—the terribly wrong theory that a jiva or creature is himself God and Master, and that there is no existence, except in the human imagination, of the holy Name, Form, Attributes, Pastimes (Lila´) and Paraphernalia of Godhead. The service of Krishna's Desire saves one from the hand of the great foe of hankering for one's own sensuous gratification. One is thereby freed from serving the earthly passions and may be installed in the service of the Desire of the transcendental Despot, in the singing of the saving hymn of transcendental love (कामगायत्री)

As the consequence of putting on this gross physical body, base desires for the gratification of physical senses have cropped up. In consequence of the coil of the subtle material or mental body indifference to the service of Godhead has grown, and mental speculations are ever driving us in the opposite direction. But this wrong

direction is turned towards right if the inclination and taste for the service of Krishna's Desire dawns forth. The service of Krishna's desire is gained if and when we take to the service of Sreedham.

The Sanskrit word 'Dham' has different lexiconic meanings. But in the sense in which it is understood by the wise or seers it means 'that region or place where there is no scope of any desire for injury, of envy and of mortality, and which is ever self-effulgent, spiritual and blissful.' Our Lord Chaitanya was pleased to appear in this Sree Dham in order to awaken the world to the consciousness of its real nature.

But unfortunately we were not aware of the glory and majesty of the Dham. Hence we so long busied ourselves with other activities. We had no taste for the service of the Dham. We had no faith in the worship of the Forms of God. We engaged ourselves in studies and laboured under the idea of dominating over the people of the world by our empirical reasoning, scholarship, genius and force of moral character. But a great soul directed us for the first time to the service of Dham with the advice that all good would be gained by such service. The preaching of Sree Dham in the present time is the outcome of the efforts of that great soul who engaged us in the simultaneous service of the holy Name, the Abode, and the Desire of Krishna. We wish and pray that his teachings and ideal may encourage all of us to the service of Sree Dham. Because the service of Sree Dham will lead us, as a matter of course, to the service of the holy Name and the holy Desire of Krishna. Relation with the worldly abode, and hankering after the ordinary worldly life soon cease for one who realises his relation with Sreedham. *Relation* with Sree Dham being established, the *Means* of the service of the holy Name soon brings one to the *Goal* of the service of Krishna's Desire, and this is the only Object of life.

Every created thing is a prey to Time, and we can hardly have our hopes for any length of time. Why then is this attraction for things so transitory? Why are these frantic efforts for one's own sensuous gratification? Why is there no attraction for Krishna? —no desire for serving Krishna? Why is there such strong aversion to God? We are quite indifferent and blind to the transcendental. Diverse systems of secular education have completely enveloped us The cultivation of secular and spurious so-called spiritual literature may make us at most only mental speculationists. But that will bring us no real good. Can we not then rid ourselves from the errors of judgment of the human race? Cer-

tainly we can. If only we seek the refuge of the spiritual we can surely get out of all the miseries of this detestable materialism or worldliness.

The only spiritual Entity or Reality Who has mercifully descended to this world is the holy Name of Krishna, Who ever dwells in His transcendental realm. That transcendental locality where He manifests Himself and displays His Activities is Sreedham. By the service of Sreedham the service of the holy Name and the all-holy Desire of Krishna is attained. Mere pretence to serve the Name apart from the service of Sreedham, and living aloof from all relations therewith, does never lead to the goal of the service of the holy Desire of Krishna (Krishna-ka´ma).

No good can ever accrue to any jiva or creature except by complete surrender to the lotus Feet of Sri Chaitanya. If it ever comes to our knowledge,—even as a flash of lightening, through the causeless mercy of Chaitanya's own servants,—as to what the function of the pure cognition, *viz.*, the individual soul, is, then and then only we can be saved from the counsels of our fellow-mortals in this realm of the darkness of ignorance.

For the last thirty six years information about Sreedham has been propagated to a great extent in various ways. But Ah ! The curse of our fate ! Many are still found to be wholly averse to the investigation of Truth. They are awfully busy with many other activities ! But such non-essential activities are but an index of ignorance and of aversion to accept the unmixed blessing.

One of the principal objects of the Association was to make an effort for the spread of the culture of transcendental learning. Unfortunately for us, the place which was once famous as a great seat of spiritual learning is at present wholly lacking in that culture. We know from the past history of Nabadwip that students from distant countries used to flock to this place for education in transcendental learning. Even to this day students, though few in number, come for secular education to the town of Nabadwip—Kulia-Nabadwip,—dominated by the (Vaishya) economic mentality. When Lord Chaitanya introduced and taught the superphenomenal connotation of literature in Sreedham Mayapur Nabadwip, seekers of Truth began to pour in from distant countries, in great numbers. When, as Professor of the science of Vyakarana, the great Lord interpreted every aphorism, every primary Grammatical function, word, base, and inflexion as pointing in its real connotation to Krishna only, also when He pointed out that the efforts of all literatures and sciences,—whether in Brahmi

Kharosti, Sankey, or Pushkarasadi,—pointed only to non-Krishna in their delusive phenomenal connotation, when He pointed out that Krishna is the only Word and also Its only Meaning (the only object of connotation) as well, in all languages, of all scripts, there was a great consternation among His pupils of secular learning. But lovers and seekers of the Truth began to flock round His lotus Feet for education in the transcendental literature. But the service of the holy Name, Who is the Life and Soul of this transcendental learning, is not possible unless and until one takes up his abode here in Sree Dham. And the service of the holy Desire of Krishna (Krishna-Ka´ma) is not possible without the method of the successful service of Krishna's Name.

This Association now claims its members from among the educated of all communities in India. But what can we offer to its first organisers except our sincere regards and thanks ? We pray that their holy memory may continue to inspire us to the service of the Association.

The Octave containing the Teaching of Sri Chaitanya

(Prof. Nimananda Das Adhikari B. Ag. B. T. Sevatirtha, Bhaktishastri).

चेतो दर्पणमार्ज्जनं भवमहादावाग्निनिर्वापनं श्रेयःकैरवचन्द्रिका-वितरणं विद्यावधूजीवनम् ।
आनन्दाम्बुधिवर्द्धनं प्रतिपदं पूर्णामृतास्वादनं सर्वात्मस्नपनं परं विजयते श्रीकृष्णसङ्कीर्त्तनम् ॥

The universal Teacher Sri Gaur Sundar did not Himself write any book but He was pleased to impart to His eternal associates the inclination that manifested itself in their penning many a volume that, on one hand, stemmed the tide of the illusionist philosophy of Shankara (Mayavad) which was then at the zenith of its false glory and, on the other hand, shed, like so many torches, a refulgent light on the path which He, out of overwhelming mercy, thus chalked out for all benighted travellers like ourselves. Sri Chaitanya Deva Himself, however, condensed His teachings into eight shlokas composed by Himself which He has left to us as the eternal legacy which, while testifying to His historical appearance, give in a nutshell the universal religion of all

souls that He preached and practised for our sake. These eight shlokas go by the name of 'Sikshashtakam.'

The shloka quoted above is the first of these eight shlokas. We make an attempt to discuss here its meaning, and shall, if it pleases Him, discuss the meanings of the other shlokas later on. But, while so doing, we confess that our thinking principle is so much crippled by the shackles of *Maya*, that it can hardly hope to peep into the uncompassable scope of their significance which can be grasped aright and expressed in an infinitesimally small measure only by those whom He is pleased to raise to that level of thinking that water-marks the flood-tide of *Maya*. The only consolation that motivates our endeavour is that it may be blessed by the glance of approval of one honest seeker of the Truth and by the power of his good-will may engender in us a fervent desire to dive deeper down into the innermost recess of the heart of the Vaishnavas who being the only custodians of the Divine light can impart the enlightenment that will reveal to us the real meaning of the shloka embodying the actual words of the Supreme Lord Himself.

Seekers of the Truth may be put into two broad groups, viz. (1) the believers and (2) the non-believers. The former, adopting mainly the process of deduction, try to realise the Truth through the advocacy of the Divine guide (Sri Gurudeva), whereas the latter, preferring the method of induction, try to realise it by means of their own ascending efforts. Thus with the difference in the method of efforts originates difference of the schools, in logical conformity with the different view points that they hold of the Absolute Truth.

Karmins, Yogins and Jnanins are the non-believers and the Bhaktas are the believers. Karmins maintain that their good actions, by their own efficacy, without the grace of God, can work out their liberation from the evils of the present existence. The nature of this liberation is not defined. Yogins realise the supreme Soul (Paramatma) as the ultimate Reality. It is supposed to be very subtle, and to pervade this universe through and through. Jiva or the individual soul is conceived as a part of It encased in this physical body. By salvation or liberation they mean the reunion of the individual soul (or the Atma) with the Supreme Soul (Paramatma), and they try to bring about this supreme desideratum by regulating the work of the respiratory system. Jnanins on the other hand mean by salvation extinction of the distinctive self into a state where there is no observer, no observed and no observation; and they try to work it out by means of self-denial.

The devotees (Bhaktas) believe in the Personality of God; and by salva-

tion they mean the eternal service of the Supreme Lord. This salvation, they say, is in the Hands of God. He knows whom to take back into the kingdom of heaven as His servant and whom to refuse. They say to the Karmins, "Your actions cannot be binding upon God Who is free.' To the Yogins they say, 'Your supreme Soul (Paramatma) being hinged on the existence of this universe which is not eternal cannot be the ultimate Reality and your union with this Paramatma cannot, therfore, be also eternal'. To the Jnanins they say, 'You may deny God, you may deny yourself, but your denial cannot bring about any change in the subjective nature of God Who is ever unchangeable and unchallengeable. He is what He is and not what you want to make Him to be.'

Bhaktas in loyal conformity with the Scriptures and the Prophets accept Lord Krishna as the ultimate Reality. He is the only Object of all love in the transcendental realm called Vaikuntha. They completely surrender themselves to His mercy and try to gain His favour by the methods revealed by Krishna's will in the Scriptures. In Srimad Bhagabata mention is made of nine modes of this function called devotion. Adoption of one or all of these modes is willed by Krishna to lead the devotee to his goal. These modes are as follows :—

(1) Hearing Vishnu
(2) Preaching Vishnu
(3) Thinking Vishnu
(4) Worshipping the Feet of Vishnu
(5) Adoring Vishnu's Form
(6) Praising Vishnu
(7) Attending on Vishnu as servant
(8) Serving Vishnu as friend
(9) Surrendering the distinctive self to Vishnu

Of these the second method according to Sri Gaur Sundar is the best mode of worship, which alone the people of this Iron Age (Kaliyuga) should adopt. The supreme Being and His Name are one and the same thing. His only manifestation in this world is His Name as Word. Undergoing initiation at the hands of a Guru who knows what the Name is, a worshipper is sure to achieve the highest good within a very short time. Hence in the above shloka Sri Gaur Sundar says,—Glory to the chanting of the Name of Krishna that achieves for the worshipper sevenfold results which are :—

1. Purification of the heart. Primarily there are three impurities that make the heart unfit to receive God's light. These are (a) lust or desire for anything other than the service of God-head, (b) actual worldly enjoyment and (c) the renunciation of worldly enjoyments. Worldly enjoyment is as bad as its renunciation. They are like

the two ends of a stick representing two aspects of the same thing. In both cases a man follows his own predilection, without any reference to God. A complete check of these adverse currents of thought is most necessary to enable the heart to regain its fundamental function that ever points towards God.

2. Freedom from worldly cares and anxieties. The human mind is always haunted by them. Sri Krishna Samkirtan impregnates the mind with Divine power that enables it to resist any deflection threatened by the worst kinds of temptations.

3. Attainment of the highest good. Sri-Krishna-Samkirtan is both the Means and the End and hence the good that attends it is higher than what attends the quest of a hypothetical goal by material means, *viz.*, the pious deeds of a Karmin or the renunciation of worldly enjoyment of a Jnanin.

4. Attainment of knowledge. It is again of two kinds—one is material related to this phenomenal world, and the other is spiritual, that is related to the spiritual world. The former addicts the mind of its possessor more firmly to this world; whereas the latter obtains emancipation for the soul by establishing him in Krishna-Samkirtan which is his natural eternal function.

5. Increment of heavenly bliss. Krishna-Samkirtan is the End unto Itself; whereas the other methods namely Karma, Yoga and Jnana are the imperfect means to relative end. Hence the bliss that attends Krishna-Samkirtan is complete and perfect unlike the seeming bliss that is imagined to follow from the other methods.

6. Realisation of perfect bliss at every step. Krishna-Samkirtan is a thing of the spiritual Realm. Imperfection never enters into the constitution of a thing of Vaikuntha. Hence the taste of the bliss that it enables us to realise at every step, cannot but be perfect.

7. The complete and supreme satisfaction of the soul. The Jiva under the bondage of *Maya* is thwarted by many limitations that prevent his complete satisfaction. SriKrishna-Samkirtan provides the scope for the complete highest simultaneous activity of all the faculties of the soul.

Enlighteners regarding Aspersions

No. 4

That the Vaishnavas are Idolaters

An idol is a seeming representation of an actual sentient being.

An idol is a seeming representation of an actual sentient being. So it is made up of foreign materials and is different from the animated being himself. Idols cannot take the initiative whereas animation proves otherwise.

It is not possible for us to form any idea of the actual sentient being whom we call man except by the process of idolising. In case of the physical body we may be induced to concede that it is not itself the sentient being because the physical body is found to be capable of losing its consciousness and to be under the control of the mind for taking any initiative. If a mosquito bites any part of the body there can be no reaction which is attributable to the possessor of the body unless the reaction is initiated from the mental and super-mental regions, which are located beyond the limb affected, not merely quantitatively but, in the case of conscious reaction, also qualitatively. It is not possible to offer any spatial or temporal location to the principle of consciousness. This would be opposed to our actual experience. The qualitative difference between animation and the inanimate, between consciousness and non-consciousness, is a *fact* of realisation of all persons which cannot be ignored or explained away by any speculation based on experience.

Distinction between the model and the sentient.

If animation is categorically different from the condition of the inanimate and if it be found to be conscious of both categories, we obtain the principle within ourselves by which to distinguish between the actual sentient being and his hypothetical representation belonging to a different category.

The physical body of a man is, however, something different from a hypothetical representation of the sentient being inhabiting the body. We have no access to the sentient being himself through any of our senses. It is not also possible for the mind which is dependent on the senses for the materials of its hypotheses to give us any assurance that the sentient being, who is styled by mind as 'man', has even a symbolic semblance to the physical human body. But we habitually in all our dealings and speculations

allow the physical body to represent its sentient possessor. This is idolatry.

The mind inhabiting the physical body is capable of being described in terms of its physical activities. Thoughts and every form of conscious function are ordinarily taken to represent the mind. But the thoughts and aptitudes are recognisable by the mind as different in their nature from the sentient being who is their possessor.

The thoughts and aptitudes are no more capable of taking the initiative than the physical body and inanimate objects which form their material bases and to which they are limited. The thoughts and aptitudes of the mind connect the sentient principle with the phenomenal world. The thoughts and all aptitudes towards material objects are expressible by the vocabulary at our disposal and are thus capable of 'symbolic' represention. This is possible because they are partly of the phenomenal world. They all partake of the nature of entities, possessing no initiative of their own, that are perceivable and conceivable by the mind through the senses. Between this aspect and the language which represents them there is no difference of category. Both are entities limited by the conditions of space and time, which are by their nature devoid of the power of initiative.

Sorrow and joy can in this manner be partially represented by appropriate expressions of the countenance. Here the symbolisation is not wholly imaginary. No one will object to the reality of such representation on the ground of its being altogether fictitious and misleading. Every one spontaneously recognizes the close analogy that exists between the thought and feeling and their natural expressions clothed in the forms of sound and colour, as manifest to the ear, the tongue and the eye. So the objection implied in idolatry does not apply to statues and pictures, facial and linguistic expressions when they represent the phenomenal, physico-mental adjuncts or possessions of a sentient being.

The soul of a man does not lend himself to such justifiable representation by any method known to the mind. No thoughtful person will admit any but wholly fictitious and misleading resemblance between a statue or a picture and the soul whom they purport to represent. This is so because the soul is located wholly beyond the phenomena. Our thought and the physical body being limited and ephemeral, despite their admitted connection with the soul as his possessions, are not acceptable to the mind, which evidently occupies a position of advantage that enables it to be the judge, as capable of representing the spiritual without committing the mischief of identifying him wholly with the limited and inanimate.

The objection to idolatry is based on these considerations. The sentient being is admitted to possess actual existence. But in his subjective nature he is unapproachable by our thoughts and senses. The thoughts and senses are impregnated with the quality of consciousness by their unintelligibl but realisable connection with him. But the thoughts and senses always have an outward direction of reference. If they attempt to look inwards they are unable to find any standing ground. The entity who employs the mind, the senses and the organs of the physical body in their functions, himself remains securely hid beyond the ken of those gross material organs. Those who 'identify' an 'idol' with the original sentient being commit the unpardonable blunder of ignoring the unbridgeable distinction between the concocted material model and its spiritual prototype. It is no doubt the grand privilege of the mind to be able to imagine whatever it likes. It can deliberately commit the grossest blunders. It can obstinately stick to a cause which it knows well to be fallacious. It can in exercise of its birthright of perversity deliberately suppose an 'idol' to symbolise the spiritual, without undertaking the task of disclosing its reasons for entertaining such a strange conviction. But as the same prerogative of freedom of choice belongs in an equal measure to all minds it cannot guard itself against the rejection of its deliberate perversities by other minds.

Qualitative difference from absolute knowledge is different from quantitative differentia of the same quality.

Exoteric and esoteric phases.

Ignorance or blind perversity is no aspect of the absolute knowledge. They are not a variety of such knowledge, nor even any measure or degree of it. It is no doubt true that the absolute includes everything But by the same test that which by its own admission leaves out anything cannot also be regarded as absolute. The Absolute also accommodates qualitative difference from Himself. But the qualitative non-absolute need not, therefore, be represented as the quantitative differentia of the Absolute Himself. The 'idol' represents qualitative difference from the Absolute and not His quantitative face which is wholly inadmissible in respect of the Absolute. We know nothing about the sentient being that can enable us to assert any real similarity, symbolic or otherwise, between the 'idol' and the spiritual entity. This is so because the soul belongs to the realm of the Absolute and is comprehensible only as part and parcel of the knowledge Absolute Who is qualitatively different from all knowledge derived from our

experience of the temporary and limited. Our ignorance of the Absolute is no doubt characterised by quantitative differentia. It may be more and less obstructive. But all mental attitudes regarding the Absolute needs must be only different forms and degrees of ignorance and should be carefully distinguished from the Absolute Knowledge Himself. Idols are but preliminary index or indistinctive wrong identification of the unknown entity when his esoteric phase is ignored. In the case of the Vaishnavas they do not subscribe to the exoteric manifestation of the spirit or matter as his proper representation by distinguishing the one as belonging to the category of objects of worship and the other as belonging to that of objects of selfish sensuous enjoyment.

That which is approached by us as an object of gratification of the senses is not the spirit but his exoteric face with which our soul has nothing to do. The esoteric face of the spirit can be approached only by the pure soul for the purpose of worship. The spirit makes himself known to our pure souls when he is so approached. The soul's real cognitive faculty acts through spiritual senses that are concerned with the worship of the esoteric manifestations of the Absolute. It is only the esoteric manifestation that is fit to be so worshipped. The exoteric manifestation cannot be worshipped at all as it does not possess the necessary reciprocal initiative required for the spiritual communion. That which submits to our physical senses ceases thereby to be a proper object of worship of our souls. It is then apprehended as the servant and we stand to it in the relation of masters. In the case of the Idol it is, therefore, entirely dependent on us for the relationship that we may choose to have towards it. This may flatter our vanity but is not worship. The concept as well as percept may be our Idol. There is an exoteric face of the concept as of the percept. The soul as worshipper is concerned with the esoteric face which reveals itself only to the serving faculty inherent in the soul in his natural state of perfect freedom from all ambitions of lording over exoteric manifestations.

If we choose to regard the exoteric manifestation as the object of our worship it is thereby converted into the Idol. The instinct of worship is inherent in the soul. When it is directed to the wrong object the process becomes unnatural and unsatisfactory. It is called Idolatry. The Vaishnavas distinguish carefully between the exoteric and esoteric manifestations, between physical and mental activities directed to exoteric manifestations in the way of attempts to extort a satisfaction for

the senses and the same activity directed towards esoteric manifestations in the form of endeavours to minister to the satisfaction of the senses of the One object of all worship of the soul.

The Vaishnavas neither offer worship to, nor accept it for themselves from, any creature. It is the constituent and only function of the pure soul of the creature to serve the Creator by the process of spiritual service. The relation of one creature to another is that between fellow-worshippers of one God. They have no function towards each other except the service of the Lord.

The spiritual devotee has no ambition of subordinating the Fountainhead to the inspection of senses.

Persons who have not examined their own selves are liable to misconceive the true existence of a spiritual devotee who is not sanguine to enjoy Godhead by subduing the Fountainhead Object of his inspection through senses. In the fallen state it is not possible to conceive or imagine any other function for ourselves than selfish enjoyment by means of the senses. It is not possible for any living person to abstain wholly from sensuous activities. The senses are always actively engaged in reacting to the stimuli of taste, touch, colour, smell, sound that present to them the tidings of the external world. The mind who controls these activities of the senses by the process of attention has no other function than that of devising new methods of employment of the senses for the purpose of expanding and perfecting all forms of sensuous activities. This appears to be the God-given and only function available to us in this life. The senses are never tired of their function of exploring all the nooks and corners of the phenomenal universe that is ever open to their scrutiny. Their spontaneous activity is rewarded by the discovery of unknown spheres for its exercise that keeps alive, widens and intensifies the desire for further activity. There is no possibility of ever finishing the inspection of the world which holds an infinite store of so-called 'secrets' to stimulate and misguide all who are engaged in searching for them.

But there is one secret which can never be known by the activities of the senses. The senses can never find out the nature of the devotee of God who does not desire any sensuous enjoyment for himself. We can, of course, understand the sensuous activities of mortals. We can sympathise with those activities as we ourselves happen to possess and value similar experience. But we are not ordinarily aware how one can have anything at all to do with God Who is not open to the inspection of the senses. Until we actually ex-

perience the form of activity in which the devotee is engaged how can we either sympathise with or understand the function of the devotee of God ?

It is of course possible to discover an incipient tendency to the function if we look into ourselves. We can at once detect there a natural hankering for the living Truth with Whom it should be possible to hold direct communion, not for the idle purpose of satisfying our passing whims which are the products of our present state of ignorance and which can, therefore, only misdirect and distract us, but for the purpose of seriously acting up to the actual requirements of our supersensuous deeper nature. The sensuous life is recognisable as radically superficial and misleading in spite of the ever-widening scope for dissipation that is being opened up by the discoveries of the physical and mental sciences in the domain of sensuous experience. The belief in the possible existence of a life that is really or categorically different from and higher than the worldly life, is inherent in us. That life is ordinarily defined as the spiritual service of God. It is the life of the devotee.

That which separates the devotee from a non-devotee is the fact that the former happens to live in actual communion with God Who is not open to the inspection of the senses. But it is not possible for us to understand what the devotee actually does. The devotee serves Godhead. A non-devotee can only desire to enjoy the exoteric energy of Godhead by subjecting it to the inspection of his senses and thereby seemingly reducing Godhead to a level with his own superficial nature.

He does not quarrel with the contending position of matter and spirit.

Looking at them from a particular angle of vision in our mundane reference we are apt to regard matter and spirit as occupying contending positions in respect of each other and as being at loggerheads towards each other. As soon as we arrive at such a conclusion we consider it our duty to try to remove their mutual incompatibility. But the spiritual devotee is not found to quarrel with the apparently contending position of matter and spirit.

As soon as a spiritual devotee is engaged in rendering spiritual service to Godhead by his perpetual organs of senses he is thereby naturally relieved of his unnatural supremacy. The effective inclination imparts to him the vision that is necessary for rendering such service. It is not possible to understand the process except through experience which is itself the product of such inclination. The devotee is then enabled to endure naturally the resistence offered by foreign agency,

He is not then forced to play the role of the master. He is then naturally found to be humiliative and neglecting his opposing temper. And he then naturally and willingly supplies all honours and other requisites that are demanded by his pseudo-'friends'.

The great point is to realise the 'natural' position. Once this is realised spiritual functioning is spontaneously generated. This in its turn resolves all difficulties presented by material obstacles that surround the devotee on all sides in this world. The obstacles are not overcome by the process of violence or successful opposition. They are overcome by deferring to them to the full measure of their demands. This is possible only for the devotee. In the case of one who is not himself properly established in his natural spiritual condition the phenomenal world presents its disruptive and opposing face to all his activities. To the devotee they are always a help and never a hindrance.

(To be continued)

Sree Sree Chaitanya Bhagabat

CHAPTER I

(Continued from P. 29, June, 1930)

133 No one could detect His old arrogance of learning.
He appeared always like a great recluse.

134 Sachi did not at all understand the behaviour of her Son.
She worshipped the Ganges and Vishnu for the welfare of the Child.

135 'Krishnachandra took away the husband, took away the sons,
There now remains this only One.

136 'O Krishna, be pleased to grant me, who am without a protector, this boon
That Biswambhar may stay in the house, with a sound mind.

137 Bringing forth Lakshmi Sachi made her sit by the side of her Son.
The Lord cast His eyes on her but as if He did not see,

138 He cried unceasingly, reciting texts of the Scriptures,
And said constantly, 'Where is Krishna ? Oh, where is Krishna ?'

139 At times He exclaimed with such a deep voice
That Lakshmi fled in terror and Sachi got affrighted

140 The Lord did not sleep at night by the taste of the mellow quality of Krishna.
He found no respite in the agony of separation, but by turns constantly stood up, fell down, sat up again.

141 He controlled Himself at the sight of strangers.
The Lord went to the Ganges for His bath at break of day.

142 No sooner did the Lord return from His bath in the Ganges
Than the whole body of His students made their appearance in due form.

143 Nothing except 'Krishna' ever comes to the lips of the Lord.
The students knew nothing of this.

144 The Lord sat to teach by their request,
To manifest Himself to the assemblage of His students.

145 The disciples opened their books by uttering the Name of Hari.
The darling Son of Sachi was delighted on hearing this.

146 On catching the sound 'Hari' the Lord lost all external consciousness.
And the Jewel of the twice-born bent His auspicious glance on them all.

147 The Lord began to explain in the exclusive mood
The names of Hari in the *Sutra*, *Tika* and *Britti*.

148 The Lord said, 'The Name Krishna is true at all time,
All the Shastras declare nothing but Krishna.

149 'Krishna is Godhead. He kills and maintains all.
Aja, Bhaba and all others are the servants of Krishna.

150 'He who explains that there can be any meaning save the Feet of Krishna
Wastes his life in vain by utterance of falsehoods.

151 The Agama Vedanta and all philosophies,
All the Shastras,—speak of the treasure of devotion to the Feet of Krishna.

152 'Teachers, bewitched by the deluding Energy of Krishna,
Go astray by giving up the path of devotion to Krishna,

153 'Krishna is Ocean of pity, Life of the world,
Lover of His servants, darling Son of cowherd Nanda.

154 'One who has no affection nor inclination for the Name of Krishna
Is in bad plight by his study of all the Shastras.

155 'One who is poor and base, if he takes the Name of Krishna,
Goes to the Abode of Krishna even if he were laden with every offence.

156 'This is the intention of all the Shastras.
Whoever doubts this suffers sorrow.

157 'That wicked person who explains the Shastras by leaving out the worship of Krishna.
Never knowing the inner meaning of the scriptures,

158 'Teaches the Shastras but does not understand their meaning.
The ass vainly carrying the load of the Shastras is doomed to perdition.

159 'People earn only death and destruction by such study.
By it they are deprived of the high festival of Krishna.

160 'The Lord bestowed the gift of deliverance to Putana.
Such is Krishna ! How may people meditate on other things by giving Him up

161 'The Lord deliverd even such a great sinner as Aghasur.
For what other pleasure may people give up His chant ?

162 'All the world is sanctified by the Name of Krishna.
Yet wretched *jivas* abstain from chanting His Deeds.

163 'Even Brahma and his peers are convulsed with joy by the festival of the Lord.
Leaving out the same people earn only damnation by dance and song.

164 'The Name Krishna delivered Ajamil.
No one knows Him, blinded by the vanities
of wealth, rank and learning !

165 'Listen, brothers all, to My true words,
Worship the priceless treasure of the lotus
Feet of Krishna.—

166 'Those Feet that Lakshmi desires to serve!
The Feet by whose worship Shankara is
the true servant of the Lord !

167 'Those Feet from where Jahnavi is sprung !
Brothers, may all of you cherish the hope
of those lotus Feet ! I would like to see
the person in this Nabadwip

168 'Who has power to refute My explanation
in My presence !'

169 Biswambhar than Whom there is none
greater is Embodiment of all sound-forms.
Whatsoever He chooses to explain, by
whichever word, must needs be true.

170 The students bereft of all thought listened
with undivided attention.
The Lord also expounded the truth
forgetting all restraint.

171 Every word by its nature spontaneously
declares that Krishna is the Truth.
There is no wonder that the Lord Himself
should thus explain.

172 In a short while Biswambhar manifested
His external vision.
Feeling somewhat ashamed He began to
enquire.

173 'How did I explain the Sutra today ?'
All the students said, 'We understood
nothing.

174 'You explain that Krishna is the only
Meaning of every word.
Who is able to understand Your
exposition ?'

175 Biswambhar said laughingly, 'Hear', all
My brothers.
Bind up your books for this day and let us
go to the Ganges for bath'.

176 All of them up their books at these words
of the Lord,
Then set out in the company of
Biswambhar for bathing in the Ganges.

177 Lord Biswambhar sported in the water of
the Ganges,
Like the full Moon in the depths of mid-
Ocean.

178 Lord Biswambhar played in the holy
stream of the Ganges
In view of the denizens of Nadia of most
auspicious deeds.

179 Brahma and his peers cherish the desire
of beholding the beauteous Form of the
Lord
Who played in the water in the guise of
a Brahmana.

180 All those persons who thronged the
bathing steps for immersion in the Ganges
Gazed on the face of Gaurchandra !

181 All spoke to one another to this effect,—
'Blessed are the father and mother who
have such Son.'

182 The joy of the Ganges waxed strong at
the touch of the Lord.
The goddess manifested the agitation of
waves in her delight.

183 Jahnavi danced in the guise of her waves
In worship of the Lord Whose Feet are
served by the infinity of worlds !

184 The daughter of Jahnu encircling the
Lord on all sides
Showered her water on Him, without
being visible.

185 The Veda alone knows the inner meaning
of all these Pastimes, :
A little of them will be revealed by all
the Puranas in the long run.

186 Biswambhar returned Home after bath.
The company of students departed to their
respective homes.

187 Changing His cloth the Lord washed His Feet.
He then sprinkled the holy Tulasi with water.

188 After duly worshipping the holy Form of Govinda
The Lord came away from the shrine and sat for His meal.

189 Cooked rice with the spray of Tulasi
Was brought to Him by His mother.

190 Making the offering to Viswaksena
The Lord of the infinity of worlds then ate His food.

191 Sachi, mother of the world, sat in front of the Lord ;
The loyal consort Lakshmi watched from within.

192 The mother said, 'What books did you read today, my Dear ?
Did you engage in quarrel with any person ?'

193 The Lord replied, 'I read the Name Krishna today.
The lotus Feet of Krishna, the Abode of all good qualities, are true ;

194 'The hearing and chanting of the Name and quality of Krishna are true ;
Who so-ever serve Krishnachandra are true.

195 'That Shastra alone is true which tells of devotion to Krishna ;
The Shastra that says otherwise, commits sin.

196 '*The shastra in which devotion to Hari is not found—*
It is one's duty not to listen to it even if Brahma himself be the speaker.

197 'The Chandala is no Chandala if he serves Krishna ;
The Bipra is no Bipra if he walks in the path of sin.'

198 What the Lord as Kapila had once said to His mother,
In the same mood He now spoke again.

199 'Listen with attention, mother, to the power of devotion to Krishna.
Practise love for Krishna, My mother, in every way.

200 'Mother, there is no death for the servant of Krishna.
The destructive wheel of time is filled with dread at sight of Krishna's servitor.

201 'All the sorrow of confinement in the mother's womb, of birth and death,—
One who serves Krishna knows nothing of all this.

202 'Krishna is the Father of the world.
Whoever does not serve Him, My dear.
That unnatural sinner, in revolt against his Father, is tormented by misery in every birth.

SHREE

VISWA VAISHNAVA RAJ SABHA

Telephone : B. B. 2452
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Shree Gaudiya Math
Calcutta (India)
1st July. 1930,

DEAR SIR,

We presume you may agree with us that India is the unique cradle of a truly international civilisation and spiritual culture of the highest order extending far back into the pre-historic days and has ever been the cynosure of all eyes and is now actually passing through a period of travail for a rejuvenated spiritual birth.

Empirical attempts and intellectual pursuits for centuries of an ever-changing civilisation have been driven to despair in their vain quest for the real desideratum. Science has so long failed to yield the real solution of the ever-complicating world-problems threatening the whole humanity with impending dire confusion. Out of despair many a popular creed and convention are being thrown intt the-melting pot almost every day, but these desperate experiments formulated by imperfect science only multiply labyrinthine theories and barren speculations that are crushing down the world.

May we make bold to ask as to what is that solid rock of ages standing firmly on which India with her hoariest of civilisations still claims to become the mother of the coming inevitable light ? We venture to think that the savants and right thinkers of the day will probably subscribe to our view that the objective of the great Leagues and Conferences lies only in the spiritual regeneration oo the world, the inspiration of which is to come from the inexhaustible reserves of the Absolute.

The real message of peace and harmony in sweet concordance with the pristine note of the Divine Texts of the Vedas was proclaimed on the sweet soil of Bengal over four centuries ago by Lord Sri Krishna Chaitanya who propagated for one and all the religion of Transcendental Love. His revelation of the only source of all real peace and harmony is not a soothing balm for temporary relief but the eternal panacea and the ultimate consummation to be attained.

Sri Chaitanya's life of perfect devotion and burning love for the Absolute embodied the most sublime philosophy for the really pragmatic and synthetic solution of the discordent elements of life in its limitless aspects. His message naturally took a cosmopolitan character for its wide catholicity and it was much elaborated and far-extended by the illustrious six apostles known as 'Goswamis' who associated themselves with the most ancient institution in the form of an organised mission known as 'The Viswa Vaishnava Raj Sabha'.

This Mission received fresh impetus at a later age through the life and preachings of great Vaishnavas (perfectly self-realised saints) like Srinibas Acharyya, Thakur Narottam, Prabhu Shyamananda, Viswanath Chakravarty and Baladev Vidyabhusan the great commentator of the Vedanta. Soon after them intervened the dark age of ignorance and perversion which prevailed till the seventies of the last century when a great saint named Thakur Bhaktivinode took a bold stand in

re-establishing and rejuvenating the pure and eternal religion of loving service of the Divinity and practising and preaching it in its true presentment.

This very line is being pushed on very successfully in all quarters by His Divine Grace Paramahansa Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj, the greatest and most learned of saints, who is the Acharyya (Messiah) of the present age and who is now the president of the said historic Viswa Vaishnava Raj Sabha. During the decade of His Grace's public activity thousands of highly educated persons of respectable families of India have devoted their whole life and energy for this Mission, numerous devotional literature in different languages is being published and distributed, three purely religious newspapers and periodicals have been carrying on the propaganda from door to door and as many as thirty preaching centres have already been established all over India where arrangements are being made for imparting theistic education to all students free of expenses and many other such activities have been taken up for the spiritual uplift of the age.

As you are a brilliant star in the firmament of liberal culture we appeal to your feelings of love and compassion for the world to help this universal cause by your hearty participation in wise advice and sympathetic collaboration with the Mission for the greatest and lasting good of humanity. We shall feel highly obliged if you can kindly extend our invitation to all your friends, members and constituents whose active sympathy will promote the universally desired success of the propaganda.

Recently a temple and requisite buildings have been constructed in the northern part of the city of Calcutta for the accommodation of the Gaudiya Math, the general preaching centre of the Mission, at an expense of over three hundred thousand rupees. In connection with the inauguration ceremony of this new temple of the Gaudiya Math to be held on the 5th of October next a series of religious performances, physical demonstrations of the Esoteric principles and congregational discourses are being organised there by the Viswa Vaishnava Raj Sabha to continue for over a month from the date as per programme enclosed.

We, on behalf of the members of the Viswa Vaishnava Raj Sabha, most humbly solicit the favour of your fraternal company at the ensuing celebrations. We beg to invite your special attention to the item of the All-Theistic Conference where all the savants and saints of the east and of the west and all persons interested in spiritual culture are invited to assemble for participation in various important functions in connection with the spiritual cause represented by the Mission. It is our firm faith that your kind presence and collaboration will be a real asset to the proceedings and will substantially promote its success.

Specific arrangements for your companions, attendance, conveyances and accommodation may be made on previous intimation to the Secretary, Gaudiya Math, Calcutta (India).

We remain, ever in service,
Your most humble brothers,
Atul Chandra Goswami.
Nishi Kanta Sanyal.
Kunja Vehary Vidyabhusan.
Secretaries,
Shree Viswa Vaishnava Raj Sabha.

Programme of the Annual Celebrations of the Gaudiya Math, 1930.

[Oct. 5—Nov. 16]

5th Oct, Sunday **SRI SRI RADHA-MADANMOHAN FESTIVAL**

1. Inauguration ceremonies. *From early morning.*
2. **Big Procession** following Sri Bigraha to the new Temple with congregational chant and various kinds of shows and music through principal streets of Calcutta. *2p.m. to 6p.m.*
3. **Formal Entry** into the New Temple followed by various opening ceremonies. *6 p.m.*

22nd ,, Wednesday **SRI SRI RADHA-GOVINDA FESTIVAL**

1. Worship of Sri **Gobardhan.**
2. **Annakut** Ceremonies.
3. Distribution of **Mahaprasad** to all.

5th Nov, Wednesday **SRI SRI RADHA-GOPINATH FESTIVAL**

Sri Ras-Purnima—special decoration and whole-day celebration

24th Oct.—1st Novem. **SESSION OF THE ALL-THEISTIC CONFERENCE**

The Conference will sit every day in the evening from 7 p.m. to 9p.m. A set of **questionnaire** are being circulated. Their answers in writing are invited to reach the Secretary before 17th Oct. for being dealt in the Conference. No extempore lectures are solicited.

1st Nov.—16th Nov. **RELIGIOUS EXHIBITION**

Unique and most novel attempt, never conceived before, for **illustrating intricate religious problems,** to educate the public.

Demonstrative exposition (by figures, shows harts, etc.) of religious principles and different stages and conditions of them in practical life.

Open for all *everyday from 7 a.m. to 9 p.m.*

DISAPPEARANCE FESTIVALS

7th Oct. Sri Murari Gupta Thakur
12th ,, Sri Narottam Thakur
19th ,, Sri Narahari Sarkar Thakur
20th ,, Sri Vasudeva Ghosh Thakur
29th ,, Sri Sribas Acharyya and Sri Gadadhar Das Prabhu
2nd Nov. Sri Gaurkishore Das (Paramahansa Goswami)
5th ,, Sri Bhugarbha Goswami and Sri Kashishwar Pandit
6th ,, Sri Sundarananda Thakur

ALL ARE CORDIALLY INVITED.

At the New Gaudiya Math Temple 16, Kali Prasad Chakravarty Street, Bagbazar.

Ourselves

Sixteenth Anniversary of the Disappearance of Thakur Bhaktivinode.

The sixteenth anniversary of the disappearance of Srila Thakur Bhaktivinode, entered into the eternal *Lila*, was duly celebrated at Sri Chaitanya Math, Sridham Mayapur, on the 26th of July and simultaneously at all the branch Maths.

A detailed account of the celebrations at Sri Purushottam Math, Puri, is separately inserted

Entry into the new Temple and Buildings of Sri Gaudiya Math at Bagbazar, Calcutta.

The Gaudiya Vaishnavas in a vast Samkirtan procession under His Divine Grace Srila Bhakti Siddhanta Saraswati Thakur with Sri Sri Gaur-Vinodanandaji will enter the newly-built Temple and residential quarters of the Gaudiya Math at Bagbazar in the afternoon of Oct. 5, (1930).

The Nabadwip Almanac.

The Nabadwip Almanac of the year 444 Gaur Era has just been published by the Gaudiya Math. A copy of the book should be secured by all persons endeavouring to lead the spiritual life. The Vaishnava Almanc is essentially different from the Smarta Almanac. The latter lays down the daily observances of those persons who seek either elevation or liberation i. e. enjoyment or freedom from misery. The Vaishnavas do not seek any amelioration of their own condition which is due to the will of God, but guidance for serving the pleasure of Krishna. The point of view of cause-less devotion to the Holy Feet of Krishna ought to be adopted all over the world to the supersession of any other view. This is the object of the Nabadwip Almanac. A copy of this booklet may be had for annas two only.

SRIDHAM MAYAPUR

District Board Road from Hular Ghat (Ghat on the Ganges) to Sridham Mayapur.

This road is being used by an immense and increasing number of pilgrims and an attempt was made to induce the District Board for improving it up to the requirements of the heavy pilgrim traffic on the occasion of Sridham Mayapur Exhibition. We learn that the Government has authorised acquisition of land for the purpose of constructing the road in question. The public may hope that the authorities of the District Board will take up the work of construction which is overdue without further delay.

Postal and Telegraph communication.

A branch post office was opened from the 1st of June, 1929 at Sridham mayapur, which was converted into a temporary Sub-Post-Office from the 1st of following November. Orders have since been received from the Department providing a permanent Sub Post Office at the Holy Birth-place of Sri Chaitanya Deva with effect from the first of July (1930) The arrangement, it is hoped, will be completed by the conversion of the Sub Office into a combined Post & Telegraph Office in the near future to meet the urgent and increasing requirements of the public interested in the holy Birth-site of the Lord.

Para-Vidya-Peeth.

The following students of the Para-Vidya-Peeth came out successful at the Govt. Sanskrit Examinations :—

(1) Pandit Sripad Gaurdas Brahmachari Vyakaranatirtha, Upadeshaka, Bhaktishastri, in the Madhya Examination in the Kabya and Adya Examination in Saukhya ; (2) Sri Gopinath Pati in Madhya Examination in Kabya ; (3) Srijukta Tarak Nath Devasarma (4) Srijukta Nikunja Behari Das and (5) Srijukta Birendra Chandra Bhattacharyya in the Adya Examination in Sri Harinama mrita Vyakarana.

PROPAGANDA.

Srimad Bhakti Pradip Tirtha Maharaj

At the earnest solicitations of Srijukta Kiran Chandra Ghose, Zemindar of Kurigram, His Holiness explained the Bhagabat at the local Sevasram on the evenings of the 3rd and 4th of June. A large number of Brahman Pandits and other gentlemen of the locality including Mr. Dhirendra Nath Roy Bar-at-law, well-known Zemindar of Narail, and the manager of the Narail Estate attended in spite of heavy rainy weather. They were all most highly delighted by listening to the proper exposition of the Bhagabat from the lips of a true devotee who

s himself actually employed in the whole time service f the Supreme Lord. They were also convinced f the necessity of relying on the expositions of the reachers of the Gaudiya Math and avoiding those f hired readers of the Bhagabat. His Holiness has ince made his way to Puri to assume the direction f the annual celebrations of Sri Purushottam Math, Puri, by command of His Divine Grace Srila Bhakti Siddhanta Saraswati Thakur.

Srimad Bhakti Hridaya Bon Maharaj and Srimad Bhaktiranjan Bhaktisar Maharaj

Crowded meetings on two successive evenings were held in the Central Hall, Berhampur, Ganjam (Madras) at which lectures and discourses on 'pure spiritual service of the Supreme Lord' were delivered in English by His Holiness Tridandi Swami Srimad Bhakti Hriday Ban Maharaj, and Sripad Pandit Ramananda Das Goswami Vidyarnab B A., Bhaktishastri, of the Gaudiya Math of Calcutta. In course of his lectures Srimad Ban Maharaj dealt with the implications of the term *Daridranarayan* and *Byabaharic Dharma* in order to clear up widely prevalent misconceptions. A requisite sum was subscribed on the spot for the erection of a temple at Sinhachalam to enshrine the holy Foot-prints of Sri Chaitanyadeva. The cultured audience expressed their unanimous sense of having received true enlightenment from the utterances of their Holinesses. The function was presided over by His Holiness Tridandi Swami Srimad Bhaktiranjan Bhaktisar Maharaj of the Gaudiya Math, Calcutta.

Srimad Bhaktivivek Bharati Maharaj.

His Holiness expounded Srimad Bhagabatam at the market-place of Baduria to large gathering of the local people both Hindus and Mahomedans.

Srimad Bhakti Sarvaswa Giri Maharaj.

His Holiness delivered a lecture in English on 'The great message of the Gita' at a large gathering at Kohitur, Mussouri on June 1. On June 4, His Holiness lectured in English on 'Universal Love' in the Municipal Hall of Mussouri at a meeting presided over by Rai Shaheb Dr. Ram Narayan Lall. The speech produced a great impression on all present.

Srimad Bhaktiranjan Bhaktisar Maharaj

His Holiness preached the message of unalloyed devotion tanght and practised by Sri Chaitanyadeva at Delang, Udayapur, Shasevak, Sepatna and other localities in the district of Puri, His Holiness explained the Chaitanya Bhagabat to an admiring audience at the residence of Srijukta Phanibhusan Chandra on the bank of the Vindu Sarovar at Bhuvaneswar.

BRANCH MATHS.

Sri Brahma-Gaudiya Math (Alalnath)

Portions of the residential quarters of Sree Brahma-Gaudiya Math have been constructed; the work of the roof of this section is in progress. Sree Sree Gaur Sundar (Bijaya Vigraha) was carried under the personal direction of Paramahansa Srila Bhakti Siddhanta Saraswati Thakur by a grand procession of the Kirtan parties of the neighbouring villages of Alalnath on the 23rd of June from Sree Purushottam Math, Puri, to Sree Brahma-Gaudiya Math, Alalnath, in commemoration of the retirement of the Supreme Lord from Puri to Alalnath during the period of *Anabasara*. The occasion was celebrated by the people of Alalnath and the surrounding villages by the exhibition of dances of masked figures, a lantern lecture in Oriya on the life of Sri Chaitanyadeva by Sripad Paramananda Brahmachari Vidyaratna and by the honouring of Mahaprasad at Sree Brahma-Gaudiya Math by all the people of the neighbourhood.

Alalnath.

The auspicious wish of His Divine Grace in regard to the repair of the road from Puri to Alalnath has resulted in the work being taked up in earnest this year. The repairs of the exterior of the main temple of Sri Alalnath have been finished. The compound wall is being built. The construction of the wall on the north side of the compound has been completed. The northern half of the eastern wall adjoining the Lion Gate is being built with pecuinary help received from the Revered widow of Param Bhagabat Kaviraj Tarini Charan Samaddar who attained the dust of Sri Kshetra. The repairs of the interior of the main temple will be taken up very soon.

Sree Paramahansa Math (Naimisharanya)

Information has been received from Sripad Nrisinghananda Brahmachari in charge of Sree Paramahansa Math, Naimisharanya, of the commencement of the work of construction of a new block of residential quarters of Sree Paramahansa Math. Arrangements are also in progress for the construction of a lofty temple in conformity with the wish of Srila Paramahansa Bhakti Siddhanta

Saraswati Thakur who desires, in conformity with the heart's desires of Sri Chaitanyadeva, the restoration of the scriptural status of Naimisharanya, the centre of Bhagahat learning.

Sree Purushottam Math, Puri

The annual celebrations of the Math are progressing most successfully. The gracious arrival of Paramahansa Srila Bhakti Siddhanta Saraswati Thakur with a great company of pure devotees on the 22nd of June infused special divine vigour into the proceedings. His Divine Grace and party were received with great reverence at the Puri Railway Station by a number of distinguished persons including Rai Bahadur Janaki Nath Bose, Advocate of Cuttack, Rajarshi Rao Saheb Kumar Srijukta Saradindu Narayan Rai M. A., Prajna of Dinajpur, Srijukta Purna Chandra Ghosh Superintendent of Puri Jail, Srijukta Gangesh Chandra Chakravarty, B. L. pleader and others. The Mahanta Maharaj of Uttarparsha Math and Mr K. D. Paul Civil Surgen of Puri had sent their cars and the Dewan Bahadur of the Raja Shaheb of Puri depated two decorated elephants to the Railway Station to join in the function of reception. His Divine Grace followed Sri Gaur Sundar to Alalnath the next day in commemoration of the display of the pang of separation by the Supreme Lord during the period of Anabasara.

The festival of the disappearance of Srila Bhakti vinode Thakur was celebrated on June 26 at Sri Purushottam Math by Paramhansa Srila Bhakti Siddhanta Saraswati Thakur in person. In the afternoon His Divine Grace himself carrying the flag led a procession of congregational chanters along the sea-shore to Sri Bhakti Kuti where Thakur Bhaktivinode practised his devotions and to the shrine of the Samadhi of Thakur Haridas adjoining Sri Bhakti Kuti for offering the complete homage of his heart. His Divine Grace talked to the assembled people regarding the supreme sanctity of the holy site of Srila Bhaktivinode Thakur's loving service of Sri Sri Radha-Govinda. He pointed out to Rajarshi Prajna the spot where Thakur Bhaktivinode used to perform his devotions and also the adjoining site of the devotions of Sri Raghunath Das Goswami and the Sri Vigraha of Sri Giridhariji worshipped by Sri Das Goswami that is still there The procession of chanters then followed His Divine Grace to Sri Siddha Bakul, the site of the devotional performances of Thakur Haridas and from there to Sri Gambhira where Sri Chaitanyadeva resided. Then His grace with the Samkirtan party went into the Temple of Sri Jagannathdeva and beheld Godhead on the occasion of the Festival of His New Juvenation. The procession then returned to Sri Purushottam Math.

In the evening there was a large gathering in the spacious halls of Sri Purushattam Math for the due observance of the anniversary of Thakur Bhaktivinode's disappearance. The function consisted of the chanting of the octave hymn in honour of Sri Garudeva followed by the reading of a poem by Pandit Sripad Radhacharan Goswami Bhaktiratna Bhaktishastri composed by himself for the occasion. Thereafter Paramhansa Srila Bhakti Siddhanta Saraswati Goswami Thakur spoke about the unique character of the religion of the Gaudiya Vaishnavas and about the gift of Thakur Bhaktivinode. Sripad Sundaranada Vidyavinode, Editor of the Gaudiya, at the desire of His Divine Grace, delivered a brief speech on the mercy of Thakur Bhaktivinode. Pandit Sripad Brahmachari Ananta Vasudeva Vidyabhusan then sang a hymn composed by Thakur Bhaktivinode. The proceedings were concluded by the Vaishnavas of the four Sampradayas and all assembled people duly honouring the Mahaprasad at the Math.

On the 27th June the devotees, who had arrived at Sri Purushottam Math from all parts of the country forming themselves into a huge Samkirtan procession in pursuance of the wish of Srila Paramhansa Thakur, proceeded to Sri Gandicha Temple for the purpose of cleansing the same. On their arrival in front of the Temple His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj read and expounded to all the *Lila* of the cleansing of Sri Gundicha by Sri Chaitanyadeva from Sri Caitanya Charitamrita. Entering the shrine the procession then circumambulated the Temple by the performance of organised chant and cleansed the shrine. The devotees then made their way to the Indradyumna Tank and sported in its water in pursuance of the *Lila* of the Supreme Lord.

The Car Festival, June 28.

In conformity with the wish of Srila Paramhansa Bhakti Siddhanta Saraswati Goswami Maharaj the devotees of Sri Purushottam Math forming a vast Samkirtan procession performed the chanting of the text of Sri Chaitanya Charitamrita in front

of the moving Car of Sri Jagannathdeva from the Lion Gate to Sri Gundicha. The charting of the Samkirtan was led in pouring rain by His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj and became the centre of attraction of all the assembled pilgrims.

Publications of devotional literature by the Gaudiya Printing works.

1. **Sri Prem-Vivarta** by the associate of Sri Gaursundar, Srila Jagadananda Goswamipad, 4th Edition.

2. **Geetabali** by Srila Bhaktivinode Thakur, 5th, Edition.

Rajarshi Rao Shaheb Kumar Saradinda Narayan Rai M. A., Prajna has promised to bear all expenses for the reprint of 'Achar and Acharya', being impressed by the impartial truth of the conclusions embodied in the said publication of the Gaudiya Math.

Visitors at the Gaudiya Math.

June 4, at 9 A. M.—Srijut Nanigopal Joardar M. A. (Oxon.), B. D., and Srijut Durgapada Basu, cashier Balarampar Estate. His Divine Grace spoke regarding the speciality of Gaudiya philosophy by comparing the same with other philosophical systems both of the East und West.

June 12, afternoon,—Dr. Bibhutibhusan Dutt D. Sc., P. R. S., Professor of Mathematics, Calcutta Science College; Srijut Kshetralal Saha M. A., professor of English literature Nalanda College, Bihar Sarif; Srijukta Kaviraj Birendra Nath Sen Gupta of Uluberia.

His Divine Grace had a short talk with Dr. Datt on the position of Mathematics in the east and west. His Divine Grace then proceeded to explain in Mathematical language the nature of the service of the Godhead and the various stages of the same.

Srijukta Prakash Chandra Dutt Principal Jorhat Technical institute paid a visit to the new Temple and buildings of the Gaudiya Math at Baghazar under construction and after careful inspection express e his unbounded admiration of the truth, originality and high quality of the art, design and execution of details of the buildings.

Babu Dakshinaranjan Ghose B. A., at the Gaudiya Math.

In the fore-noon of Tuesday, June 1, Srijukta Dakshinaranjan Ghose B.A., Retired Deputy Magistrate and a well-known writer and compiler of Vaishnava Hymns had a long interview with Srila Paramhansa Bhakti Siddhanta Saraswati Thakur at the Gaudiya Math. His Divine Grace spoke on the superiority of the worship of Sri Radha-Govinda to that of Sri Ram-Sita and exposed the unsoundness of the view that has been circulated by speculative thinkers like Raja Ram Mohan Roy, Bhandarkar, Macuicol and other writers on the subject. Dakshina Babu admitted the Truth expressed by His Grace and the necessity of the employment of the teacher's rod and the physician's lancet by the Gaudiya for the cure of gangrenous formations in the Gaudiya Society that are being sedulously fostered by disguised and open enemies of the truth. We intend to present the reader with the substance of His Divine Grace's important discourse in a succeeding issue of the journal.

Dr. Moreno's letter of Appreciation.

In the last issue is published the text of Dr. Moreno's letter to His Divine Grace. Dr. Moreno has claimed to be recognised as the compatriot of His Divine Grace. But the Doctor will certainly pardon us if we remind him that His Divine Grace is preaching that we are all of us by own proper nature the denizens of the same country viz., the kingdom of God. The Gaudiya Math does not stand for geographical, political or social India. It is the exponent of spiritual India which is categorically different from any country of this world. Dr. Moreno should have, therefore, no hesitation to invite the people of the whole world to be his compatriots of spiritual India. The letter itself is couched in the most cordial terms that should go a great way to establish unreserved and complete fellowship among all pure souls who are not attached by partisanship to the temporary and disruptive concerns of this world.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

VOL. XXVIII | AUGUST 1930, Chaitanya-Era 444 | NO. 3

The festival of Sree Radha-Madanamohana

(Entry into the new Temple and Buildings of the Gaudiya Math Oct. 5, 1930.)

The question has been asked why it is necessary to have a shrine made of brick and mortar for the worship of God The shrine has been supposed to be at best only a kind of temporary aid for a primitive form of worship to a person of undeveloped mentality. As such a person is supposed to understand nothing as true but gross matter he is considered to be naturally inclined to the worship of enshrined idols. To most people with 'ordinary' culture such 'foreign' help has often seemed to be not only not necessary but positively and rightly repugnant. The formal entry into a shrine containing the holy Forms of the Divine Pair would appear to such thinkers to be an unjustifiable concession to people with a particularly dense judgment who should be an extinct race in the quondum Metropolis of British India in this twentieth century after Christ. The function may thus be opined to be lacking even in the excuse of being a foolish, unavoidable surrender to the thoughtless demos.

It is the contention of the organisers; that the ceremony of entry into the spiritual Abode of the Divine Pair

worshipped by the Gaudiyas is absolutely necessary for the reason that it alone can remove the spiritual ignorance of all the people of this world by imparting to them the knowledge of their relationship with the Divinity.

It is not possible to have any duty towards Godhead without any knowledge of the nature of one's relationship to Him. It is possible for every one of us to have this knowledge which a mortal does not ordinarily possess. The knowledge of man is confined to this phenomenal world. If a human being wants to define Godhead by means of his present knowledge such definition will necessarily make God a commodity of this phenomenal world in his estimation. Such a person is bound to suppose further that God is both impersonal and inanimate. Because if God really exists like any other object of this world and also possesses animation and rationality it should be possible to find Him out and to hold communion with Him on our own terms, which has not yet been possible for at least the vast majority of the cultured people.

There is of course a small number of persons who suppose that it is possible to find God as an animate person and to have actual dealings with Him. These persons also declare that it is possible for all to know and have such dealings with Godhead. Various elaborate methods have been put forward by these 'sects' for helping one to attain the vision and relationship of Godhead. But inspite of these definite 'assurance' and 'realisations' no paticular 'Prophet' or 'Doctrine' has yet received unanimous or even general recognition either of the masses or of the intelligensia of the world.

But it has been possible to arrive at a consensus of opinions in other departments of knowledge. In the sphere of 'religion' alone extreme differences of 'opinion' have hitherto proved to be ineradicable. In other words knowledge of spiritual matters has not progressed to the stage that has been actually attained in the case of knowledge regarding all other subjects. How are we to account for this ?

The very first thing that has to be done if the real truth is to be discovered and propagated, is to try first of all to understand the nature of the issue itself. This should be the only starting point in the journey towards the Truth.

What is Godhead ? Why should we concern ourselves about Godhead ? These are the questions that naturally confront one on the threshold of the theistic life. We should not enter the shrine unless and until we are convinced of the necessity of worshipping the God within.

The ordinary answer that you will see the idol and be enabled to worship it *after* you enter the temple should be

rejected at once as unsatisfactory. One is clamorously pressed to enter a variety of temples with different idols and worships. How is he to select from among them the *one* object of his worship without the requisite preliminary knowledge ?

The contention that knowledge follows practice is not also any solution of the difficulty. The questions disturbing a person who seeks entry into the temple are, 'What is Godhead ? Why am I to worship Him at all ? Why should it be impossible for any person who knows these matters to convey a correct idea of them to an honest enquirer ? The idea of a thing is not, of course, identical with the thing itself. But the idea should be of help in inducing a person to decide about the necessity of worshipping at a particular shrine.'

Knowledge of some sort regarding the nature of Godhead, the nature of His worship, and the nature of His worshipper, viz. the enquirer himself, must precede the rational acceptance of any form of worship. The worship of a rational being can only be an intelligible attempt to 'realise' some kind of antecedent symbolic or ideal knowledge. This preliminary knowledge of practicable relationship with God is the proper motive behind all actual rational attempt to realise such relationship. But the preliminary knowledge is not the relationship itself. There must also be an 'object' for cultivating such relationship. This 'object' again is different from both the symbolic knowledge as well as the process of relationship.

Therefore this precedent 'knowledge' of the nature of Godhead need not be supposed to be identical with the 'object' attainable by 'worship'. On the contrary the 'object' of 'worship' can only be realisable by means of 'worship' based upon a correct symbolical knowledge of the nature of the Worshipped as possessing the power and inclination to bestow on His worshipper the grace of His service which should be naturally desirable to the latter for its own sake.

The worship of the Divine Pair Sri Sri Radha-Madanamohana is the worship of the followers of Sri Chaitanyadeva or the Gaudiya Vaishnavas belonging to the Madhwa community. The worship of Sri Sri Radha-Govinda by the other communities is a derivative of the worship of the Gaudiyas and also essentially different from the latter inspite of much superficial resemblance.

In order to worship Sri Sri Radha Madanamohana it is first of all necessary to obtain the preliminary knowledge of the nature of such worship. This is the 'knowledge of relationship'. The acquisition of this knowledge is the

first step in spiritual endeavour (sadhana). Sri Sanatan Goswami Prabhu was authorised by Sri Chaitanya-deva to impart this preliminary 'knowledge of relationship' to His followers. Sri Sanatan Goswami Prabhu is the sole Acharyya of this process which is called initiation into the knowledge of the Divinity. By the attainment of this knowledge of relationship one is enabled to enter into the spiritual Abode of the Divine Pair or the Gaudiya Math.

The servitors, their service, the holy Forms of the Divine Pair installed in their spiritual Abode collectively form the category of 'the Worshipped.' There is an 'inner' and an 'outer' body of worshippers of Godhead. The 'inner' servitors are a part and parcel of the Divinity Himself. The 'inner' servitors 'call' the 'outer' servitors to participate in their eternal service of the Divine Pair in the transcendental Realm of Goloka. The Gaudiya Math is the holy Abode of Godhead and of His eternal servants made manifest to the vision of the people of this world by the grace of the Acharyya of the Gaudiya Vaishnavas who is the spiritual successor of Sri Rupa and Sanatan Goswami Prabhus, the eternal Divinely appointed teachers, by their conduct and precept, of the loving service of the Divine Pair Sri Sri Radha-Govinda in the eternal transcendental realm of Goloka. Sri Rupa Goswami is the original practising teacher (Acharyya) of the function of spiritual service constituting the 'worship' of the Divine Pair. The 'object' of spiritual service is the attainment of love to the Feet of Sri Sri Radha-Govinda for the sake of such love.

The Name of the Divine Couple worshipped by Sri Sanatan Goswami Prabhu is Sri Sri Radha-Madanamohana. Sri Radhika is the Divine Counterwhole of Sri Madanamohana. Sri Radhika reciprocates the love of Sri Madanamohana. She is the Mistress and Sweetheart of Her amorous and sole Divine Lover. The Name Madanamohana indicates that the Lover of Sri Radhika is different from, and yet symbolically similar to, the God of mundane amour. Sri Sri Madanamohana is far more lovely than the supposed lovely God of mundane amour in as much as the latter is liable to be subdued and bewitched by the real and eternally enduring superior charm of the Divine Lover of Sri Radhika There is only analogical resemblance, differing even in analogy both in degree and quality, between the highest conceivable mundane amour and the transcendental amour of Sri Sri Radha-Govinda. But there is also a categorical difference between the two. The preliminary knowledge of this cannot be available to the dissociable indivi-

dual soul except by the grace of Sri Sanatan Goswami Prabhu manifested through the eternal chain of spiritual teachers represented to us at this moment by the present Acharyya of the Gaudiya Vaishnavas—His Divine Grace Srila Bhakti Siddhanta Saraswati Goswami Maharaj.

His Divine Grace has named the function of the entry into the new Temple and residential quarters of the Gaudiya Math, which is to take place on the 5th of October, as the Festival of Sri Sri Radha-Madanamohanaji.

The members of the Viswa-Vaishnava Raj Sabha have been commanded by His Divine Grace to invite all persons to receive the preliminiary knowledge of spiritual service by joining the All-Vaishnava Conference which is to assemble in the Hall of the Gaudiya Math on the day of the Festival of Sri Sri Radha-Govindaji, in order to learn from the holy lips of His Divine Grace and other speakers enlightened by Him, in a symbolically intelligible form, the nature of the worship of the Divine Pair. Those fortunate persons who really seek the Absolute Truth should be enabled thereby to receive the preliminary knowledge of the Truth by the grace of the Acharyya. The members of the Viswa-Vaishnava-Raj-Sabha accordingly invite one and all to avail of this opportunity for obtaining the working knowledge of the Truth by the grace of the Acharyya and Sri Chaitanyadeva. It is only by Means of such knowledge that the Truth figured to our limited vision by the present, by us undecipherable, symbols of the Shrine of the Gaudiya Math, the holy Forms and their Worship by the pure Devotees of the Math, may be truly realised.

Brahmanya-Deva and Brahmanas.

(Prof. Yadubar Dasadhikary M, A. B. L. Bhaktishastri).

THE word 'Brahmanya' (ब्रह्मण्यः) means (ब्रह्मणे हितः) a friend or benefactor to Brahman (ब्रह्मण्) or Brahmana (ब्राह्मण). It also means the object of worship to a Brahmana. And both these senses in fact point to one and the same thing, for the real Friend and the best Benefactor is certainly the truest and highest Object of worship or love. Who is then this Brahmanya-deva ?

He is no other than Vishnu Himself, the all-pervading Supreme soul. So

we find in the Santi Parvan of the Mahabharata 'Brahmanya' and 'dear to Brahmana' as two of a thousand epithets of Vishnu, the Supreme Lord. (1)

Anhika-Chandrika also points to the same fact. (2)

Here the Brahmanya-deva is Vishnu, the All-pervading. He is Achyuta—the ever Unchangeable, and is Krishna—the Son of Devaki. Hence we make obeisance to Him in the words of Vishnu-Puranam. (3)

'Salutation to Brahmanya-deva, the Friend (Protector) of the vedic lore and Brahmanas, the Protector of the Universe, Who is Krishna (the most pleasing Attractor) and Cowherd (of Brindaban) ; salutation to Him again and again.'

The word 'Namas' in the verse means the negation of egoism or pride. So by salutation we mean absolute surrender at the Feet of our object of worship or love. For true and perfect love is not possible so long as one retains an iota of selfishness or egoism.

A certain degree of self-surrender and selflessness seems to be present also in lust. Any display of palpable excess of selfishness would scare away the victim of lust and make the process difficult of realisation. But in so-called earthly love genuine self-surrender and selflessness is out of the question. Love here on earth,—nay in the domain of Maya, can not but be wholly selfish. Here all existence being phenomenal and selfcentred, love also directly and necessarily pertains to the deluded mind and body, and cannot divest itself of self-seeking and self-gratification. And self-gratification of the Jiva is sensuousness or lust. Love here on this earth and of one creature towards another is essentially sensuous and can therefore, be never lasting or true. Yet selflessness is the only admitted mark of its purity which of course may vary in the degree of perfection.

But the case is quite different with transcendental love which is a function of the pure soul and which is therefore necessarily pure. Any reservation in favour of physical or mental gratification will deprive love of the quality of its natural absolute purity. Transcendental love connects the individual Soul with the Oversoul and regulates the dealings of individual souls towards one another in the state of grace. It is perfectly free from any touch of mundane impurity. The serving individual soul seeks no pleasure of his own. His only object is to seek the pleasures of the senses of the

(1) "ब्रह्मण्यो ब्रह्मगृद् ब्रह्मा, ब्रह्म ब्रह्मविवर्द्धनः । ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥"

(2) ब्रह्मण्यो देवकीपुत्रो ब्रह्मण्यो मधुसूदनः । ब्रह्मण्यः पुण्डरीकाक्षो, ब्रह्मण्यो विष्णुरच्युतः ।

(3) नमो ब्रह्मण्यदेवाय गोब्राह्मण हिताय च । जगद्धिताय कृष्णाय गोविन्दाय नमोनमः ॥

Godhead,—the only Object of his love. As this also happens to be the function and lookout of all pure souls, they are all united by these common impulse in truly unselfish friendly emulation for serving the Lord by the method of unity in diversity. Love has been set forth by Sree Chaitanyadeva in the last Sloka of the octave of His own composition. (4)

'He (Krishna) may hold me lying at His feet in close embrace, trample upon me with scorn, or wound me to the quick by keeping out of my sight. Attached to the gratification of His senses whatever may be the course of that Libertine, nevertheless, He alone—and none else is, indeed, the beloved Lord of my life.'

Real love is possible only when directed to the holy Feet of Krishna alone. This is the highest goal of human life as taught by the Supreme Lord Chaitanya.

It has been said above that Lord Vishnu, Brahmanyadeva, Krishna is dear to, and is the Worshipped of, Brahmans. Is he then the exclusive Lord of any particularly favoured caste or class? Have not people other than Brahmanas any right to worship and love Him? And have not creatures other than human being the same right and fitness? In other words, is Brahmanhood the monopoly of a particular species of created beings? And is it again the monopoly of a particular class of a species of creatures called man?

It will surely be preposterous to answer it in the affirmative. It is arrogance and ignorance on the part of a particular class or species to deny this right to any other creature. And it does not stand to reason to maintain that it should be necessary to regard it as their special and exclusive privilege in any limited sense. God is the creator, Friend and Protector of all creatures and every creature is endowed with an inherent right to claim Him as his own, or in other words, to worship and love Him. Godhead retains the prerogative of being partial to those who are partial to Him. Else God would be no God, becoming only a subservient creature of the fancy of erring tiny individuals.

Hence the word 'Brahmana' in the epithet 'dear to Brahmanas' is not to be taken in any narrow sense defined by the circumstances of this world. Here 'Brahmana' has the true universal sense, meaning any creature recognising his relationship of absolute association with the great One.' 'All creatures created by Brahma or Brahmanyadeva are Brahmanas. (5)

(4) आश्लिष्य वा पादरतां पिनष्टु मामदर्शनान्मर्म्महतां करोतु वा ।
यथा तथा वा विदधातु लम्पटो मत्प्राणनाथस्तु स एव नापरः ॥

(5) "सर्व्वे ब्रह्मजा ब्राह्मणाश्च"

Every individual soul is a Brahmana by his essential nature; he is Brahmana as a creature of Brahmanyadeva, as a worshipper or servant of the one Lord. The worshipper of Brahmanyadeva, is, therefore, a Brahmana. So that Brahmanhood is the inherent quality or virtue of every pure serving soul. The worship of Vishnu or Brahmanyadeva is everyone's birthright and only natural duty.

Although the condition of a Brahmana is the essential nature of all creatures, yet obviously enough, it is the special privilege of human beings to be able to attain easily to this most desirable state, and to know and love God; because the possibility of rational and true knowledge is found only in human beings. Among men again the perfection of rationality and true knowledge is to be met with, not universally, but only in very rare cases. These rare cases of human beings are the only true Brahmanas.

For this possibility of the attainment of true rationality and knowledge by a human being, human life, though in itself imperfect and transitory, has been declared by the Scriptures as the most precious of all and most difficult of attainment. By humanity alone the truest and highest good open to all creatures can be achieved. Hence it is enjoined in the Scriptures that human life should be utilised to the full for the above purpose. This should be done without delay and continued till the moment of death. For this peculiar advantage human beings are regarded by the Scriptures as the highest of all creatures in this world.

It is also quite obvious, that even among men it may not be the lot of one and all to turn this great possibility into reality. The condition of a Brahmana has not been achieved by one and all in any Age in the history of creation. Diversity of taste and capacity is noticeable in different persons, and according to this diversity there is found to exist a broad Divine classification of human beings under fourheads, viz. Brahmana, Kshattriya, Vaishya and Shudra. As humanity is the highest of all worldly conditions, so Brahmanhood again is the highest level of humanity. But this does never mean that Brahmanas are an exclusive hereditary caste, or that the so-called caste-Brahmanas are perfect human beings. Brahmanhood is not the exclusive possession of any human being by right of birth. What is meant by the Varna or class of Brahmanas is that the aptitudes of Brahmanhood are found to prevail in the members and that they are for this reason naturally and individually better qualified than any other class of individuals by their possession of true knowledge to serve Krishna which is the highest goal and

good of the human life. They form a spiritual class of individuals devoted to the service of Vishnu and are accordingly regarded by the Scriptures as the natural leaders of society for guiding it to the same perfection.

It has been observed above that Brahamanas are so called to indicate that they are individual souls wholly devoted to the worship of Brahmanya deva or Vishnu. In this sense the term Brahmana is wide enough to be able to accommodate any and every created being, as also in its restricted and higher sense. Owing to the disinclination of the creatures of this world to serve Vishnu, it means a particular class of select individuals. Any individual member of the Brahmana-class is liable to forfeit his status of a Brahmana by neglect of the service of Brahmanyadeva, Krishna—his eternal Lord,—enjoined by the Scriptures for the purposes of developing our love for Krishna, which is the supreme goal of all individual existence. A Brahmana who neglects his duty will automatically lose his pre-eminence and will have no more claim to be a Brahmana than any member of any other class. He has failed to utilise the opportunities available to him and has abused the privileges, and, therefore, should rightly forfeit his right to the distinction and honour of a Brahmana. For the same reason, any individual of any other class, manifesting the aptitudes of a real Brahmana, should be regarded and classed as a Brahmana. Caste-conventions can and should never be any bar to the recognition of Brahmanhood. The classification of society into four Varnas noted above is a convention based on accurate observation of actual conditions. But shorn of their true meaning and purpose they are liable to become selfish iron-shackles and obstacles to retard the spiritual progress of society. The Scriptures fully recognise the fact that a Brahman may degenerate into a worldling and a Sudra by birth may display the qualities of a Brahmana.

We have noticed above that true knowledge and love of Godhead constitute Brahmanhood. Hence this is the fundamental qualification of a true Brahmana; and motiveless uninterrupted unalloyed and all-round service of Brahmanyadeva is the proper and only function of a Brahmana or a pure soul. A Jiva or individual soul in his pure state is, therefore, a Brahmana. When he chooses to forget the true nature of his ownself by deliberately attaching himself to non-Brahmanyadeva or Maya, he becomes subject to misery by his election of ignorance. In this apparently forgetful and miserable state he degenerates into a Sudra or a creature of sorrow and ignorance. Sudrahood is the self-acquired

second nature of a worldling; it is the perverted reflection of the real self which is mistaken as his true nature by a deliberately irrational use of his judgment. Non-remembrance once deliberately and wilfully adopted, quickly grows so strong and complete that a Jiva in the Sudra state regards it as self-annihilating to believe in his inherent, indestructible Brahmanhood, and would not care, nor have any liking for his proper function of the service of Brahmanyadeva, and consequent unalloyed and ever-increasing joy flowing from the service of the Divinity. Yet the Brahmanhood of *Jivatma* or a pure soul in his free state can never become altogether extinct, just as the activities of our consciousness do not wholly cease even during sound sleep. Brahmanhood thus enshrouded by Maya has to be regained. This is true self-realisation. And when from a sincere desire to know and consciously serve Brahmanyadeva a Jiva approaches, with proper submission, the Acharya, true Preceptor who knows and serves the Absolute Truth, and by the grace of Brahmanyadeva, is accepted and admitted into pupilage by the merciful Acharya, he is then truly initiated into the process of self-realisation and gets the appellation of a Brahmana.

In Sudra or miserable deluded state a Jiva has a fourfold pride or conceit which is the characteristic and expression of his Sudra nature so long as a Jiva prefers to be blinded by these conceits he necessarily fails to perceive and accept the favour and light that is always vouchsafed by Brahmanyadeva. That is, on account of his challenging spirit due to these ignorant conceits and consequent utter want of submission, the Truth Who reveals Himself mercifully to all who do not shut their eyes is not welcome and knowable.

The first of these conceits is the conceit of birth. When a Jiva forgets his true self, he chooses to believe his physical encasement *i.e.* the body, to be his own self. He identifies himself in practice with the mortal material body, and does not effectively believe in his spiritual existence which is quite apart from and beyond the body. He is then proud or humble, elated or depressed, according to the social rank in which he *i. e.*, his body appears to be born. To such a human being occupying a high or low social position, the Vedas give the name of Sudra and the Srimad Bhagabatam calls him *Gokhara* or one of the most foolish of foolish animals.

The other three forms of conceits are inseparably related to and dependent on the first one which is, indeed, the main root and stay of the rest. The second conceit is that of wealth. All the wealth of the phenomenal universe is really no property of the

soul. Nobody carries it away with him as he departs from the world. It is at least only an apparent right of temporary possession and enjoyment. But this right of seeming temporary possession and enjoyment is declared by the Scripture as imaginary and as the source of all misery. Brahmanyadeva is the real and only proprietor of everything. The phenomenal world is, however, His disowned property located outside His proper realm. Jivas or creatures forgetful of the nature of their true selves and their true function *viz.*, the eternal service of Brahmanyadeva in the Absolute Realm, pose as tin-gods and pseudo-masters and usurp the right of material enjoyment in this house of correction. Such wrong conceit of being proprietor and enjoyer of the objects of the material universe arises, when the true knowledge of the relation eternally subsisting between Brahmanyadeva, the individual souls, and the material and spiritual worlds, is overshadowed by self-willed ignorance of the individual soul. At the dawning of true knowledge the Jiva sees that he is the eternal servant of Brahmanyadeva in the realm of Vaikuntha and no self-elected pseudo-proprietor of the realm of Illusion and that his duty is not to pursue selfish enjoyment but to serve the Lord not with the material things of this world which although belonging to Him are never acceptable to Him, but by the faculties of his pure soul restored to their natural function by the Grace of the Saviour or Sri Gurudeva.

The third is the conceit of learning or scholarship. This is also born of sheer ignorance. True knowledge of the proper relation between Brahmanyadeva, Brahmana and the worlds spoken of above is the real and useful knowledge, and it keeps the pure soul really humbler than a blade of grass. By the cognitive faculty of the pure soul a Jiva realises his own spiritual nature as an infinitesimally small fractional part of the Serving Potency of Brahmanyadeva, and the futility of his deluded ignorance, thus called knowledge, generated by his irrational dealings with this world. He realises that the knowledge of physical Nature is the ignorance that screens from his view the realm of Vaikuntha and perpetuates his ignorance and holds him fast in the fell grip of the deadening Energy. He realises that Brahmanyadeva is the Absolute Truth, the Supreme Godhead, that every particle of the Absolute realm which alone is real is of His essence and that Krishna with His spiritual realm makes one indivisible conscious personality, Who is related to this world as light to darkness.

The fourth is the conceit of physical beauty. It is quite obvious how fragile and vile this apparently charm-

ing commodity of this world is. This is one of the brood of the wilful identification of the soul with his physical temporal prison and is the sauce that stimulates the inclination for selfish enjoyment. It enchants and betrays its victims viz., the so-called enjoyer and the enjoyed, by holding out the prospect of a false satisfaction, that is never satiated, of enjoying and being enjoyed. This physical beauty deludes the vision and keeps concealed from it the eternal and true Beauty of Brahmanyadeva that is visible only to the serving soul.

All these four forms of false pride constitute the motive behind the functions of the perverse soul or Sudra, the creature of sorrow. If any of these conceits is unsatisfied, partially satisfied, or obstructed, the Jiva feels very miserable and unhappy and considers his life a failure. Whereas the function of a Brahmana, or a loyal soul is the perpetual service of Brahmanyadeva only, which is Bhakti or Devotion. A Brahmana categorically discards all these conceits and is perfectly submissive to Brahmanyadeva.

If these four are the false prides that are liable to overtake a Jiva due to his wilful ignorance, what constitutes the truth corresponding to them ? The Absolute Godhead, Lord Gaurasundar, has pointed out the true nature of the Jiva and his natural relation with the Godhead :—'I am no member of any of the four orders (Varna), nor am I in any of the four stages (Asrama). But I am a humble servant of the servants of the servants of the lotus-feet of the sweetheart of the spiritual milkmaids, Who is the ocean of all ever-increasing Supreme Joy. *

A Jiva by his spiritual nature is an eternal servant of Krishna. He is a pure devotee. He is not a member of any social order of this world, nor belongs to any stage of the worldly life. One whose soul is awakened is spontaneously inclined to and engaged in the service of Godhead by all his faculties, and for all time. He is a Brahmana who is altogether free from the sway of Maya. The true devotee is the only perfect and true Brahmana. It is only a malicious atheist who can fail to recognise the Brahmanhood of the true devotee. True devotion is to be found only in the Brahmanas and never in Sudras. A Brahmana is such because he is always a true devotee of Brahmanyadeva, whereas a Sudra, so long as he persists in his worldly conceits, can never be regarded as fit to be

* नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो नाहं वर्णी न च गृहपतिर्नो वनस्थो यतिर्वा ।
किन्तु प्रोद्यन्निखिलपरमानन्दपूर्णामृताब्धेर्गोपीभर्तुः पदकमलयोर्दासदासानुदासः ॥

servant of Brahmanyadeva. Semblance of devotion that is to be met with in him is nothing but his love for objects of his own sensuous enjoyment, and not any love for Brahmanyadeva. Want of pure devotion manifests itself in a Jiva who is averse to serve God by free choice and is the only criterion of the condition of a Sudra. So says Sruti :

'O Gargi ! One who passes away from this world without knowing the immortal Reality is an object of pity,—a Sudra ; whereas one who leaves this world after having known Him is truly a Brahmana.'

Enlighteners Regarding Aspersions

No. 4.

(*Continued from pp. 53*)

A Spiritual Devotee offers his Divine Services like a loved to her lover by ignoring the barriers of Foreign Things

The Case of Vilwamangal.

THE reference to an idol and its condemnable attribution has no lien to perpetual unalloyed souls, viz, the Vaishnavas. The Vaishnavas look through and beyond the material properties as they want to serve and not to enjoy. They find nothing worthy of condemnation in the Image as they are not anxious to set any stores by their subjective vision An idolater approaches his idol with the intention of fulfilling his desires, whereas a spiritual devotee is found to offer his 'services' ignoring the insurmountable barriers of foreign things, like a loved to her lover. This is fully illustrated in the appreciated life of Vilwamangal with whom heavy cyclonic gales, highly established pedigree, a dead corpse and a venomous serpent were no barriers but positive helps to reach his goal.

Idolatry is certainly an intercepting barrier to a Devotee if he is guided by the ideas of mundane Spectators.

The attitude is the whole thing. If I want to serve Godhead with all my faculties, the Image Himself at once and for this very reason becomes the true symbol of the Object of my worship. All material obstacles will then cease and animate objects operate as excitants of devotion to the Transcendental. They suggest and symbolise in the most powerful manner

the most characteristic qualities of the most devoted service of the Absolute. This certainly is not idolatry in the sense of worship of a creature of our desires for extorting from it sensuous satisfaction for ourselves. The devotee sees her beloved in every object. The object itself is not of course transformed into something different from itself. But it does not suggest any gross corporal material relationship as to a mundane spectator. It acts like a small barrier interposed on the path of descent of a mighty mountain torrent, that serves only to augment the force of the rushing mass of water. The pure soul intent on serving the beloved Lord remembers Him most tenderly in moments of the greatest isolation. She will be in love with such isolation and prefer its solitude to even the society of so called sympathising 'friends' of this selfish world.

In fact the Image has His real existence in the attitude of the worshipper towards the object of his worship. To the idolater Godhead would still be the Image even if He chose to appear bodily to his view. The Idolater would never think, of the pleasure of the Lord but only of his sensuous self even when he finds himself in actual presence of the Divinity. It is only the lover who is privileged to understand the nature of his relationship with the object of his love. A loveless nature can be but a worshipper of himself in all circumstances. This makes all the difference between idolatry and spiritual devotion.

The devotee alone can realise his true relationship to his Beloved. The devotee has no other function except loving the Lord. The selfish worldling has no other function than to seek for his own enjoyment. Love in the latter takes the perverted form of lust or the desire of selfish enjoyment. He loves only those objects that minister to his own selfish pleasure. He only pretends to love even God but for the same purpose. This is Idolatry. He can have no real relationship with Godhead, because the Supreme Lord can never in His proper Nature serve the pleasure of His creatures. When, therefore, a lustful person professes to worship God, he worships only the embodiment of his own lust. It is also such persons who are most fastidiously particular about the letter of scriptural statements in regarding ceremonials and symbols of worship. But the Pharisee is always the Pharisee with all his scrupulosity and pedantry.

Idolatry is certainly an intercepting barrier to a devotee if he is guided by the ideas of a mundane spectator. Love directed to the spurious concocted idea of Godhead is intercepted by the concoction. If Godhead is supposed to be any other than what He really is,

devotion to such a hypothesis is bound to be doubly harmful. There is no lack of examples of soft-hearted sensuous sentimentalists who parade their sentimental vagaries on bahalf of the concoctions of their own sinful nature, as devotion to God. It is the unbalanced state of these misguided persons copying the externals of devotion that is responsible for much of the suspicion with which the ceremonials of the religion of devotion is regarded by the uninitiated. This display of hysterical emotion for any object of this world must be carefully distinguished from true devotion. The practice of exaggerated sentimentalism for mundane conceptions or objects may afford a fund of pleasure to persons who are constitutionally disposed to be unnatural, but it has a very demoralising effect both on the person who allows himself to fall under its power and on the spectators who may mistake it for devotion.

Krishna is Located Above and Beyond Empiric Knowledge. The Holy Form श्रीविग्रह. The Devotees do not Subscribe to the artificial elimination of the Externalities.

Vaishnavas do not run the risk of falling into the blunder of mundane sentimentalism, because they know Krishna to be *adhokshaja* that is located above the scope of all knowledge born of the senses; whereas idol-worshippers are found to be busy in recognising the object of worship as one of the manifested articles of Nature. It is not sufficient to borrow a correct phrase and apply it to a form of worship conforming externally to the prescriptions of the Scriptures to be able to avoid the sin of idol-worship. It is necessary to be on our guard against both physical and mental idols. The idea born of the senses must be fully recognised as utterly inapplicable to the transcendental. It is very difficult, nay impossible, for a mortal to be free from *all* predilection for cherished ideas and not to mistake them as transcendental. It is, for instance, possible for a person to admire the Sri Bigraha (the Holy Form) as an embodiment of certain mental conceptions derived from sensuous experience and suppose that he is thereby protected against the sin of idolatry. As a matter of fact, he has only transferred his homage to the to the mental idol and to the transcendental Form of Godhead Those, who deny all necessity for a visible Form in worshipping God, may be, and as a matter of fact, are bound to be worshippers of mental idols, in as much as their opposition to visible idols is based on the mistaken notion that the transcendental is identical with the mental and the invisible. It is incumbent on us to avoid

both physical and mental idols in rendering worship to the transcendental. The object of worship must not be identified with anything physical or mental both of which are articles 'made of clay'. The devotees know full well that Godhead cannot come, either directly or indirectly, under the jurisdiction of the senses. That which we see, hear or know by means of senses *cannot* be God. He has strictly reserved the right of not being exposed to the senses of man treading on the plane of three dimensions. The idol-worshipper regards the object of his worship as belonging to this plane of three dimensions. All speculation on the Godhead based on sensuous experience belongs to this category. The attitude itself is responsible for the blunder. It is not the attitude of worship at all. It is not possible to have the attitude of worship towards objects of three dimensions, because they are contained and exceeded by the senses. The senses cannot really bow to them for the reason that all objects of three dimensions can be approached and inspected by the senses on their own initiative. The material objects of this world lie passively exposed to the senses for the gratification of the same. They are by their very nature incapable of accepting our service but are made to apparently minister to our wants. As soon as we accept the sensuous gratification offered by them, we become by such act not worshippers of those objects but the slaves of our own sensuous appetites. It is impossible for the brain of man to devise a way out of this difficulty that stands in the way of the attainment of the genuine act of worship. That which is done in order to satisfy our hankering for sense-gratification is not worship or service of the Godhead.

The appearance of Godhead as the holy form.

Godhead mercifully takes the initiative of appearing to us for enabling us to serve at all. It is possible to eternally worship Him, because He is *incapable* of ever submitting to the jurisdiction of the senses. The mystery of the Godhead's 'appearance' in this world is explained by the famous shloka (1) of the Bhagabatam.

Godhead may appear in this world in the apparent likeness of a mundane person, but His parentage has no reference to mudane personages. The un-alloyed spirit is the cause (parent) of the Godhead's 'appearing' on the un-alloyed plane of the pure individual soul. He does not 'appear' to the senses at all. He always appears only

(1) सत्त्वं विशुद्धं वसुदेवशब्दितं यदीयते तत्र पुमानपावृतः।
सत्त्वस्य तस्मिन् भगवान् वासुदेवो ह्यधोक्षजो मे नमसा विधीयते॥

to the pure soul and necessarily on the spiritual plane. The soul and his plane are categorically different from the mind and mental plane; both of which are a part and parcel of the phenomenal life. The mind has no access to the spiritual except on the initiative of the latter. The Lord is prone to take the initiative and appears to the mind and senses in total disregard of all constituent limitations of the latter. This is inconceivable to our limited judgment, but nothing is for that reason impossible for the Lord.

But the fact that the Lord on His own initiative 'appears' to our senses, does not prevent the mundane critic from retaining his wrong ideas regarding the objective and subjective existence of the Fountain-head. He is at liberty to rely on those wrong ideas in dealing with spiritual manifestations and to suppose his object of investigation to belong to the category of objects which are a part and parcel of Nature. The inconceivable fact of the 'appearance' of the Absolute on the plane of the Limited is likely to overwhelm and confound his judgment, the resources of which are utterly inadequate for the purpose of enabling him to grasp the relationship of the worshipper to the Object of worship. Empiric judgment deceives itself by attempting to conceive and realise the inconceivable by argumentative speculations and imaginations. But the devotees do not subscribe to such artificial eliminations of the externalities, as such an attempt would defeat its purpose by the exclusion of all perceptual as well as conceptual products of the mind belonging equally and inseparably to the mundane plane. They accordingly abstain from ascribing any potential features to the Personality of Godhead when the Object of worship (अर्चा) manifests Himself on the transcendental plane in a Form that is visible to mundane spectators also.

Worship of the Holy Form is not Idolatry.

The Bhagabatam safeguards against idolatrous attitude by shlokas (2) which refute the idolatry of a non-Vaishnava. The Vaishnava is very careful not to designate himself as an idol-worshipper. But neither is he found to sever his connection with the positive Reality of the Self-existent. He does not turn his face away from the concentration of the Divine Personality in the Divine Form (श्रीविग्रह). As he beholds the Sri Bigraha, the holy Embodiment of the full Divinity, he considers that Krishna has unveiled Himself to him suspending all deformities of the

(2) यस्यात्मबुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु भौम इज्यधीः ।
यत्तीर्थबुद्धिः सलिले न कर्हिचिज्जनेष्वभिज्ञेषु स एव गोखरः ॥

world and his own perverted sensuous activities. So he need not accept the theory of Illusory Energy acting on him any longer. The gross idols and the broken idols do not puzzle him in his clear, perpetual sight ever existing on the transcendental plane.

Who is a Brahmana?

[Prof. Nishi Kanta Sanyal M. A.]

At persent all those persons who are born of Brahmana father and mother claim the exclusive right of being invested with the holy thread of sacrifice at their option and thereby acquiring the status of the twice-born as a matter of course. This is given out by these hereditary caste-Brahmanas as being in accordance with some Grihya Sutras and Dharma Shastras. These caste-Brahmanas affect to regard themselves as the authorised protectors and regulators of society by scriptural authorisation. They also contend that this arrangement has been eternal and has come down in tact from the time of the Rig-Veda, our available oldest record. It is necessary to consider the genesis of these claims in the light of actual religious history and scriptural evidence.

These caste Brahmanas profess to take their stand ultimately on Vedic texts. They affect to attach the highest sanctity to the Vedic Samhitas; but, as a matter of fact, they rely specially on the most recent compilations from the later Dharma Shastras. In Bengal the favourite authority for the claims of the seminal Brahmanas is Raghunandan Bhattacharya who was two generations younger than Sri Chaitanya deva. The caste-Brahmanas profess almost exclusive allegiance to the Smritis. But their practices cannot be reconciled with the provisions of the Smritis.

The hereditary position of the Brahmanas is recognised by the Dharma Shastras which were promulgated for the regulation of the worldly affairs of the masses of the people. But the provision of heredity itself is hedged round, even in the Dharma Shastras, by the most elaborate and apparently impossible conditions. The absolute purity of seminal descent is laid down as essential. The ancestors are required to be of the purest Brahmana descent. They must have lived and continue to live the life recommended by the scriptures for a Brahmana. The least devia-

tion from such a course deprives them and their progeny of all privileges of Brahmana birth. These conditions are made light of by the commentators and have been shamelessly discarded by the cynical Smarta Pandits of our day who are shielded by spurious, conflicting interpretations of every text that presents any difficulty in the way of conduct unchecked by salutary principle. I put these facts at the very outset of this discourse for the reason that they alone are likely to be intelligible to the caste-Brahmanas who profess to rely on the letter of the texts and are given to hair-splitting arguments for defending the literal method that is so dear to all lovers of wilful ignorance for safeguarding their corrupt vested interests.

The scriptures recognise the hereditary principle for the purpose of the regulation of secular society but make ample provision for the prevention of its abuse. The hereditary principle is nowhere allowed any place in the higher, properly spiritual, concerns. The hereditary social arrangements are placed definitely under the absolute guidance of the spiritual group. Every care is taken to clearly distinguish between the two divisions. These safeguards are embodied in the regulations themselves. But the spiritual Dharma Shastras impose these rules on the community by the arguments of custom, antiquity and prospect of rewards, the argument of covetable material result being alone to the taste of the unthinking masses. The hereditary principle has to the limited mind an ostensible value in the promotion of material prosperity. It holds out the prospect of orderly progress. But it also provides an excellent preliminary training for the higher spiritual life. It does so in a negative way. It is not itself the spiritual life. It can, however, be successfully worked only if the leaders are prepared to eschew all motives of selfish worldly aggrandisement for themselves and their followers. Its leaders are not, therefore, the products of the system. It derives all its value from the higher life of its regulators, who must themselves be above the apparent worldliness that they impose upon their charge. The system escapes the defects of mechanical, lifeless contrivance by the exercise of constant and autocratic interference from above by the leaders who are endowed with the spiritual vision.

It is easy for most persons to be satisfied by an arrangement that is so so well calculated to secure the real well-being of society better than any other system. Even the most ambitious and turbulent have to submit to a curtailment of their freedom to be mischievous by pressure of convinced and alert general opinion. But if the general opinion itself declares against

higher guidance and tries to set up for itself, then chaos is let loose, as it is never possible to maintain salutary order for long by those who do not possess the higher life.

The Indian mind early grasped the all important and categorical difference between material and spiritual living. This was due to the fact that speculative philosophy in India could be compelled from the earliest times to admit its inability to attain the knowledge of the Absolute by its own resources. Empiric knowledge in India wisely applied itself to the subordinate task of trying to ameliorate the material conditions of life within the scope allowed by the Scriptures without aspiring to dictate to religion. It had a due sense of its limitations and of the trivial nature of its achivements in comparison with the problems tackled by the spiritual Scriptures. It did not refuse to accept a subordinate position and to try to employ itself in the loyal service of the Truth.

The knowledge of the Scriptures acquired by mere study was declared to be empiric The sons of Brahmanas on the attainment of the age of eight years were admitted to the study of the Vedas. But they were made above all to lead a life of submission to their teachers. They were admitted to the submissive life of students of the Truth by being imparted the *Gayatri* mantram which tends to relieve from all aptitude for unguided mental speculation. This is the second birth.

These 'twice-born' students received the knowledge of the scriptures from their teachers with minds committed to be free from all empiric preposses sion and activities that might stand in the way of receiving the Absolute. As a matter of fact only a very small proportion of these pupils ever actually realised the process of perfect submission.

This is as it should be. No manner of aspiring effort from bellow can suffice for the attainment of the spiritual life. The attainment of the summum-bonum is not pre-ordained. Even the social institution of Varnasrama under the proper lead of pure devotees, ordained by Godhead Himself for the spiritual welfare of all concerned, can assure only worldly results. This assurance is in keeping with the limiting cosmic principle that joins and separates the jarring elements of the material universe. But no measure of stagnant material harmony can satisfy the needs of the soul. Material well-being is, indeed, a terrible misnomer and its fatal lure is most difficult to detect and to properly valuate. It is not possible to realise its utter uselessness for the soul till the mind is actually lifted to the higher plane. The Varnasrama system owes its value to the possibility of real disillusionment

from worldly temptations following from absolute spiritual guidance. This successful result can also befall only the most fortunate individuals and can be by its nature only a very rare event. There is much greater chance of an aspiring soul being led astray from the protecting care of such guidance.

If the student continues to cherish the illusion that his purity of birth entitles him to the spiritual lead and to ultimate success, then this very attitude is sure to lead him away from the right track. It is specially difficult for born candidates to get rid of such prepossessions of the seminal claim. Purity of seminal birth can, at the most, only tend to produce a blinding material result. This is in keeping with the so called cosmic purpose. But for the same reason it is likely to add to the difficulties of the spiritual quest instead of lessening the same. The small number of those, who can really see through this need not be considered as the poduct of the system itself.

The second birth that is available by purity of seminal birth merely admits a person provisionally to the privilege of studying the Scriptures by the method of promised submission to the spiritual teacher. The explicit provision of recruitment of students from persons of any lineage by the teachers themselves was found to be imperative as the result of the experience of the actual working of the hereditary system. That system had tended to produce an unduly high estimate of the value of seminal birth and the consequent multiplication of unfit teachers. This led to the clear and definite enunciation of the spiritual principle underlying the whole system. The student was declared to possess only a probationary status to which he could qualify only by his disposition. If the safeguards for ensuring purity of seminal birth did not produce the requisite disposition in an individual the spiritual teacher is to disallow the claim of such individuals. The spiritual teacher is to adopt the test of disposition as the only test and should recruit individuals from all classes by this test alone.

The value of purity of lineage has not been denied by the above provision, neither has it been overestimated. But purity of lineage is not allowed to obscure the fact that the selection by the truly spiritual teacher is the one thing needful and that it alone confers the probationary eligibility for spiritual pupilage. This had always been so. Seminal birth alone was never the admitting test. The Upanayana of persons born of Brahmana parentage was a survival from the pre-varnasrama Age when there was socially only one Varna. The Varnasrama arrangement was intended to produce social well-being by

embodying in an institution the necessity of submission to spiritual guidance in all matters. It did not by any means weaken the authority of the spiritual guide.

But society failed to remember this in the days of its delusive material prosperity. It learnt to pin its hope on such prosperity. It was confirmed in this disloyal dispositions by the teachings of the schismatic renegade Brahmanas. The inevitable result was seen in the deterioration of material civilization itself. The decline of society was maliciously attributed by the pseudo teachers to undue emphasis that had been formerly laid on the spiritual principle. Society once loosened from its stable moorings, was thus rapidly pushed on the path of increasing worldliness. The external frame of the Varnasrama system proved an excellent contrivance ready to hand for defeating its saving purpose. The pseudo-Brahmanas have had their unenviable triumph at last but at the cost of everything that really matters.

(to be continued.)

The Spiritual Community

SAMKIRTAN, the Divine Dispensation ordained for this speculative and critical Age as the only method of spiritual endeavour, means literally 'chanting in company by many.' The holy, transcendental Name, Form, Quality, Activity and Paraphernalia of the Divinity are to be chanted by congregation of the devotees. The holy Name is the first to be chanted. In order to realise the transcendental nature of the holy Name it will be necessary to receive the knowledge of Him from the pure devotee. The knowledge is not receiveable or imparable by argumentative communication. Logic cannot lead one to the transcendental plane. There is no logical reason why it should. The Transcendental Himself can alone admit one to His plane. The pure devotee is the agent of the Lord for admitting to the transcendental plane. He performs this function by the method of imparting the holy Name.

The devotee does not impart the Name to one who is not really willing to serve Him on the plane of the Absolute. The inclination is tested by means of the quality and degree of sub-

missiveness to himself as the agent of the Absolute. The submission to the devotee is identical with submission to the holy Name. Submission to the holy Name is the necessary condition for receiving the knowledge of the Absolute The devotee imparts the holy Name to the person who really wants to function on the transcendental plane.

But all this is individual. A person may receive the Name from Sri Gurudeva and chant the Same in the company of devotees and thereby realise in due order the nature of the Form, Quality, Activity and Paraphernalia including his own specific service and thus be enabled to functionfully on the plane of the Absolute. This is declared to be impossible in this rationalistic Age.

There is a very good reason for such declaration. One who has heard the Name from the lips of Sri Gurudeva is no doubt entitled to chant the Same. But this chanting is not possible in an Age which is devoid of spontaneous faith in the statements of the Scriptures. The Iron Age is not permitted by the Creator to have any real instinctive faith in Godhead. Those who simulate such faith are either hypocrites or excessively credulous people in the worldly sense. Real faith is directed to the Reality and not to any fancy derived from the experience of this phenomenal world. Neither the idiot nor the scoundrel is specially entitled to the living and real faith in Godhead.

But it is sometimes supposed thoughtlessly that as faith in God is not attainable by logical discussion it can be only attainable by idiocy or want of conviction calling itself conviction by the method of hypocrisy. A little honest reflection should show that the transcendental has nothing to do with idiots and hypocrites any more than with the pedants and the virtuous of this world.

In a rationalistic Age one who tries to avoid to exercise his judgment will be punished by ignorance of a grosser type. When this ignorance is practised as service of God it is called superstition or hypocrisy. True faith must be distinguished from both of these. There are unfortunately large sections of the people in every country who belong to the classes of the superstitious and hypocrites by reason of their want of rationality and the foolish credulity and natural wickedness of these people are exploited by a corresponding class of knaves and fools who pose themselves as teachers of religion. In a rationalistic Age the most foolish people necessarily know more logic than is compatible with the instinctive faith of the right type. So it will not do for any person in this twentieth century to chant the holy Name on the strength of

intuitive faith which he does not and cannot ordinarily possess. In other words if anyone begins to chant the holy Name on the strength of his possessing intuitive faith he should not only find that the process is another Name for idleness, and get quickly tired of it, or, if he is dishonest, he will try to exploit this really dle habit for securing honour and advantages for himself from the dunces, the hypocrites and the idlers. But no honest person in this rationalistic Age will long stick to the chant of the holy Name if this is to be the only form of activity that he is allowed as is the clear injunction of the Scriptures in regard to the chanter of the holy Name.

The chant of the holy name, therefore, is not possible for individuals in an Age that is naturally and necessarily devoid of intuitive faith in Godhead. It is not necessary to suppose that all Ages have been like the present one. The nature of the Age is not something made by man or anybody else except its Creator. If real faith is made spontaneously available to any Age by the will of the Creator, it need not be regarded as impossible by any one for the reason that he himself, belonging to a rationalistic Age, can form no idea of its possible existence in the circumstances with which he happens to be familiar. To ask him to believe in the possibility of a golden Age is not such a great demand on his credulity as he may be inclined to suppose if he takes into consideration the fact that faith itself is super-rational. The rationalist cherishes a secret pseudo-faith in the back of his mind that faith in God is identical with the worldly rational instinct.

But faith in God is not identical with the so-called rational instinct of this world. It is a gift from Above. We can have it only by grace. The rational instinct that is found in this world is a gross perversion of real faith. This is realisable by grace. The attitude that it is so realisable is implied in the rational instinct itself. The rational instinct, unless it deliberately stints itself, knows very well that it cannot really believe in anything because it does not know and cannot know the real nature of anything. I have purposely used the word 'believe' to express the position, because the condition of faith is not attainable by our present rational instinct.

Faith is not, therefore, identical with the rational instinct that prompts the various worldly activities. The rationalist cannot chant the holy Name because he is devoid of faith. Nor can the idiot and the hypocrite chant the Name, because of their ignorance and hypocrisy which also are all quite different from any function on the transcendental plain.

How may, therefore, the chanting of the holy Name be properly performed after He has been heard from the lips of a true devotee ? The Scriptures, says Sri Chaitanyadeva, have provided the right method, viz. congregational chanting as meeting the proper requirements of this rationalistic Age. The method of spiritual endeavour need not be supposed to be divisable by the human reason. It can be laid down and made available to us only by the grace of Godhead. It will no doubt satisfy all our instincts when we really attain to it. But the nature of such satisfaction is bound to remain necessarily and utterly unrealisable to us before we are actually enabled to attain the same by the grace of God-head.

The holy Name must be chanted without offence. The offence in this case means all conduct derived from the present rational or irrational instincts. The offence can be avoided only by discarding the society alike of so-called rational as well as so-called irrational persons and cultivating association with the really enlightened by the method of submitting to them to be taught the method of spiritual living that is at present utterly unknown to myself.

In order to be able to chant the Name without offence one must, therefore, live without offence. He must learn to live without offence by submitting to live under the complete direction of the devotees. This is very difficult, but not impossible for married persons. It should be easy and unobjectionable in the case of children and unmarried young persons. It should be most likely to succeed in the case of children. But as the success of the process is not really pre-ordained by reason of perfect freedom of will that is the eternal concomitant of the spiritual nature, allowed to all souls by the will of the Divinity, one is not entitled to speculate on the possibilities of redemption of particular souls. The whole process is left purposely open by God Himself. But no one in this world can be a loser by the effort to add to his or her spiritual experience. Everyone is likely to be mortally injured by keeping away from the society of pure souls.

But as there is no knowing as to whether a person will ever elect to accept the spiritual life, it becomes necessary to have an organisation that should enable all persons to have the benefit of the society of persons endeavouring to live the spiritual life under the direction of perfectly pure souls. This arrangement also exists in this world by the will of the Divinity and has existed as long as the necessity for it have been found to exist. The arrangement is laid down in the Scriptures. It bears the designation of 'the system of orders and stages' or 'the sys-

tem of *Varna* and *Asrama*' in the Sanskrit language. The value of the spiritual organisation is thus explained in the Vishnu Purana—'Vishnu, the Supreme Transcendental Lord pervading the world, is worshipped by a person who practises the mode of living enjoined by the system of *Varna* and *Asrama*. There is no other way by which the people of this world may please Him'.

वर्णाश्रमाचारवता पुरुषेण परः पुमान् ।
विष्णु राराध्यते पुंसां नान्यत्तत्तोषकारणम् ॥

Sree Sree Chaitanya Bhagabat

CHAPTER I

(Continued from P. 56, August,1930)

203 'Mother hear with an attentive mind the course of the individual soul,
The volume of sorrow that he suffers by not serving Krishna.

204 'Dying repeatedly he suffers again and again the misery of confinement in the womb,
His sin all the time manifesting itself in every limb.

205 'Bitter, sour, salt, everything tasted by the mother,
Affect his body and produce a complete stupor.

206 'The brood of seething worms sticking to all sides feed upon his tender fleshy limbs ;
Not having power to put them away he all the time burns with pain.

207 'Inside the hot ribs he cannot move about,
Yet his life is maintained for the ends of Providence

208 'Certain extreme sinners do not come out of the womb,
But, on the contrary, sojourning from womb to womb,
suffer the pangs of repeated conception and dissolution.

209 Hear attentively, mother, the dispensation regarding the *jeeva*
In seven months the jeeva attains to self-consciousness in the womb.

210 'Thereupon he recollects his sins and repents ;
And prays to Krishna with constant sighs,—

211 "Save me, Krishna, beloved Lord, the Life
of all the *jeevas* of the world !
To whom else except to Thee the *jeeva*
may tell his sorrow ?

212 "The Same Who binds, O Lord, may alone
set free.
Why, O Lord, dost deceive one who is
dead by his nature ?

213 "I wasted my life in the vain pleasure of
wealth and sons.
I never worshipped these priceless twin
Feet of Thine !

214 "I tended my sons by endless unnatural
ways.
Where are they all gone by these deeds of
mine ?

215 "Who is now to help me across this great
sorrow ?
Thou art now the Friend to deliver me !

216 'Wherefore now I do know that Thy Feet
are true.
Save me, Lord Krishna, I now throw
myself on Thy protection !

217 "Discarding Thee, O Lord, Who art kind
as the purpose tree,
I forgot thee by the intoxication of the
path of untruth.

218 "This punishment is rightly the due of
such conduct.
Thou hast punished, O Lord ! Now have
mercy on me !

219 "Vouchafe this mercy that I may not
forget Thee;
It does not matter where I may be born
or die.

220 "Where there is no preaching of Thy
glory,
Where there is no appearance of the
Vaishnavas.'

221 "Where there is no high Festival of Thy
worship,
I do not covet such place even if it be the
celestial realm of Indra.

222 "*Where there is no nectarine stream of the*
discourse of the Limitless,
And where no devotees of the Supreme Lord
are nourished by the same,
Where there are no high festivals of
sacrifices to the Lord of all sacrifice,
Should not be served even if it be the realm
of the celestials.

223 "Even his misery of living in the womb,
O Lord, I prefer,
If my recollection of Thee remains at all
time !

224 "Where there is no recollection of Thy
lotus Feet,
Do me the favour, O Lord, of never
casting me into such a place !

225 "This great sorrow, O Lord, through
crores of births
Must have I suffered. It is all my doing,
O Lord !

226 "May all this sorrow and danger be mine,
O Lord, time and again,
If only I remember Thee, Essence of all
the Vedas !

227 "May Thou, O Krishna, so ordain, by
giving me the relationship of
Thy service !
May Thou keep me at Thy Feet, making
me be born of Thy hand maid !

228 "If Thou take me only once across this
sorrow,
Then, O Lord, I will not again ask for
anything else save Thee !'

229 'In this manner he burns constantly by
his travails in the womb,
But he loves even this by reason of his
recollection of Krishna.

230 'He suffers no misery in the womb by
virtue of his prayer.
He comes out of the womb into this world
in due time against his own choice.

231 'Hear attentively, mother, of the complete
position of the *Jeeva*,
He loses his self consciousness only on
touching the soil of this world.

232 'He now faints at times, sighs and cries.
He cannot express himself in language,
but drifts helplessly on the sea of misery.

233 '*Jiva*, the servant of Krishna, by His
deluding power,
Suffers all this misery, if he does not
serve Krishna.

234 'In due course by the agency of time he
obtains the faculties of knowledge and
intelligence.
He alone is, indeed, fortunate who there-
upon worships Krishna.

235 'On the other hand if one does not serve
Krishna, associates with evil done,
One reaps death by sinking again into the
depths of the sin of delusion.

236 '*If on the path of this world the jeeva again*
takes his pleasure with evil-doers,
Addicated to the activities of the belly and
anus, he enters the realm of darkness as
before.

237 '*Death with ease, life without distressing*
wants,
How can these be obtained by one who does
not worship the Feet of Govinda ?

238 'Death without agony, life free from
misery,
Are only obtained by worshipping Krishna.
by the recollection of Krishna.

239 'Wherefore do thou worship Krishna by
associating with His devotees ;
Think on Krishna with the mind, mother,
and with thy mouth say 'Hari'.

240 'No good comes of activity void of
devotion to Krishna.
That work is without devotion which
contemplates the injury of others.'

241 The Lord taught His mother after the
manner of Kapila.
Sachi dissolved in joy as she listened to
His words

242 Whether at meal, in bed or awake
The Lord discoursed nothing but Krishna.

243 The devotees on hearing this from the lips
of friends
Discussed together and pondered over it
in their minds.

244 'Perhaps Krishna is manifest in His body
By association with His devotee or by the
effect of His own previous activity ?'

245 All of them pondered over it in their
minds in this manner.
They all experienced a gladdening mood
in their hearts.

246 The griefs of the devotees were cancelld,
pashandis met their doom.
The Supreme Lord Biswambhar became
manifest !

247 Lord Biswambhar impelled by Vaishnava
mood
Constantly saw the world as full of
Krishna.

248 In His Ears night and day He heard the
Name Krishna,
With His Mouth unceasingly He said
'Krishna-chandra,'

249 The self-same Lord whilom forgetful of
everything by the high taste of learning
Now liked naught with the sole exception
of Krishna.

250 At earliest dawn the whole body of
students
Gathered together for study.

251 The Lord of the three worlds then
bestirred Himself to teach them.
Nothing except 'Krishna' came to His Lips.

252 'The graded sequence of the alphabets',
said the students, 'is well established.'
The Lord replied, 'Narayana is established
by every letter of the alphabet.

253 The students asked, 'How are the letters
proved to be true ?'
The Lord said, 'By reason of Krishna's
kind glance falling on them.'

254 The disciple urged, 'Pandit, be pleased to
explain properly.'
The Lord said, 'At all time recollect
Krishna.

255 'I am telling you the service of Krishna
The entire body of the scriptures
Explain the service of Krishna, at the
beginning, in the middle and at the end.'

256 The pupils laughed on hearing the
exposition of the Lord.
Some remarked, 'It is so possibly by the
argument of insanity.'

257 The students said, Whence do you derive
your present explanation ?'
The Lord replied, 'In exact accordance
with the evidence of the Shastras.'

258 The Lord said, 'If you fail to understand
this at present
I will gladly explain it to all of you in the
afternoon.

259 I will also retire to some secluded place
and look up the books undisturbed.
Let us all meet together in the afternoon.'

260 Hearing the words of the Lord all His
students
Tying up their books disposed with a
feeling of amusement.

261 All the students making their way to
Gangadas Pandit
Related to him everything as the Lord had
said.

262 'In all that Nimai Pandit now explains,
In the very words themselves, He explains
Krishna as their complete Meaning.

263 'Ever since He returned home from Gaya
There has appeared to Him no explanation
of anything, except Krishna.

264 'He says Krishna at all time ; the hairs of
His Body standing on end.
At times He laughs, speaks with a
thundering voice and plays many a
merry prank.

265 'In every word, taking its verbal root with
the grammatical rule,
He applies Himself daily to explain
Krishna.

266 'We are unable to understand His ways.
Pandit, be pleased to direct what we are
to do.

267 The Brahman Gangadas was the crest-
jewel of Professors,
He burst into laughter on hearing these
words of all the students.

268 The Ojha said, 'Go home all of you ; come
again in the morning.
I will explain it to Him this afternoon.

269 That He may teach the texts well.
You may all come with Him in the
afternoon.'

270 They set out for their lodgings with the
greatest delight
And returned with Biswambhar in the
afternoon.

271 The Lord took the feet-dust of His Guru
on His head,
The teacher blessed, 'May you gain
learning.'

272 The guru said, 'Dear Biswambhar, listen
to my words,
To study is not a mean fortune for a
Brahman.

273 'Your maternal grandfather is Nilambar
Chakravarti.
Your father is Jagannath Misra Purandar.

274 'If by giving up study one becomes a
devotee,
Were not your father and grandfather
bhaktas;

275 'There is no foot in either line of your parentage
You yourself is most fit in the exposition of the *tika* ;
276 'Remembering all this, practise your studies with good care,
One may be a Vaishnava-Brahman only by dint of study.
277 'How will an ignorant 'twice-born' know what is proper or not ?
Knowing this, say 'Krishna' and mind your studies.
278 'Teach well the shastras to your students
Swear by me that you will explain everything aright.'
279 The Lord said, 'By the mercy of your twin feet
No one in Nabadwip may withstand Me in controversy,
280 'Where is there in Nabadwip the person
Who can establish his view by refuting My exposition of the *sutra* ?
281 'I will teach publicly in the heart of the city,
I should like to see who has power to criticize.'
282 The Guru was delighted on hearing these words,
The Lord departed after greeting the feet of His teacher
283 Obeisance to the feet of Gangadas Pandit
Whose Disciple is Lord of the Vedas and Master of the goddess of learning.
284 What other object of attainment is there for Gangadas Pandit,
Whose pupil is the worshipped of the fourteen worlds ?'

(To be Continued).

Ourselves

His Divine Grace—His Divine Grace paid a visi to Uttarparsha Math of Puri at the invitation of Srila Gobinda Ramanuj Das Mohanta Moharaj of the Uttarparsha Math on June 27.

Bhaktishastri and Sampradaya-baibhabacharya Examinations—Examinations for conferring the titles of Bhaktishastri and Sampradaya-baibhabacharya by the Vishwa Vaishnava Raj Sabha will be held at the Natyamandir of the New Buildings of the Gaudiya Math on the 7th and 8th of October 1930 respectively. The rules, regulations, Syllabus and text-books for the Bhakti-shastri and Sampradaya-baibhabacharya examinations are given below.

RULES FOR THE SAMPRADAYA-BAIBHABACHARYA EXAMINATION

Object—Extension of the scope of enquiry regarding the subject-matter of transcendental learning by removal of the veil of empiric erudition and grant of recognition to those teachers of the Shastras dealing with Spiritual service who are found really versed in the same.

Time and place—Natya-mandir of newly-built Sri Gaudiya Math, 16, Kaliprasad Chakravarty's Street, Baghbazar, Wednesday October 8, 1930.

Qualifications of candidates—All well-informed persons professing to be servants of Sri Chaitanya, irrespective of the consideration of birth, age, class or linguistic proficiency. Applications for permission to appear at the examination together with a certificate signed by at least three inner members of Sri Shree Vishwa-Vaishnaba-Raj-Sabha testifying to the sincerity of the candidates' profession of the service of Sri Chaitanya, must reach the Head of the Gaudiya Math within the 24th of September 1930.

Method of examination—Two question-papers will be set on selected works. The answer to the first

of these will have to be given in writing in the Examination Hall within a limited period without taking any kind of extraneous help. Unless the use of any particular language is specifically mentioned the candidate is permitted to answer in any current language. The candidate is expected to be specially versed in the main group of the recommended text-book and to possess a general knowledge of the contents of the secondary group. The answer to the second Question-paper is to be submitted in writing before the 23rd of December, 1930. The candidate is permitted free consultation of any books for this purpose.

The result—Examiners will indicate the measure of the candidate's knowledge regarding the truth by reading through his answers and assigning appropriate marks The answer-book will not be returned to the candidate. Candidates will be divided into three groups in order of fitness. Those, who obtain 75 p.c. of the full marks, and above, will be put in the highest group, those who secure between 50 and 75 p.c. of the total marks will be placed in the intermediate division and those who get 25 to 50 p.c. of the full marks will be put in the general group. Those who fail to obtain 25 p.c. of the total marks will have to be considered as wanting in fitness.

Publication of result—The fitness of every successful candidate will be announced in the journals within three months after the examination under three divisions viz. the highest, intermediate and general, according to the position of the candidate. If any candidate is judged to be unfit, his name will not be given out. Names of fit candidates will be published in the weekly "Gaudiya", "Daily Nadia Prokash" and the Monthly Sajjana-Toshani or Harmonist.

Awards—Successful candidates will be awarded the diploma of Sampradaya-baibhabacharya. Acharyas who have been awarded the diploma will be entitled to medals, certificates of honor, Scholarships according to fitness.

Diploma of Sarbabhouma—Acharyas in nine subjects on obtaining the diploma of acharya in the tenth subject after being duly examined will be awarded the see and diploma of Sarbabhouma in recognition of his eligibility both as regards conduct and teaching in all the Shastras.

For further particulars an intending candidate is requested to communicate with the undersigned.

Acharyatrika Sri Kunja Behari Vidyabhusan,
Sri Chaitanya Math,
P.O. Sri Mayapur, Dist. Nadia, Bengal.

TEXT BOOKS

Bhakti Shastri (Matriculation) Examination

1. Sri Chaitanya Charitamrita } Biographies of Sri
2. Sri Chaitanya Bhagabat. } Chaitanya.
3. Bhaktiratnakar—Chronicle
4. Jaibadhama } Dealing with ele-
5. Chaitanya Shikshamrita } mentary principles
6. Satkriyasardeepika—Smriti
7. Gaudiya kanthahar

Samprodaya-baibhabacharya examination

(Main group)
1. Sri Chaitanya Charitamrita with Amritaprobaha and Anu-Bhasyas
2. Sri Chaitanya Bhaghat with Gaudiya Bhasya
3. Sri Bhakti ratnakar
4. Sri Haribhaktibilas
5. Sri Sajjana Toshani, Gaudiya and Nadia Prokash (Portions dealing with the history of four Vaisnaba Sampradayas and their significance)

(Subsidiary group)
1. Prapannamrita by Anantacharya
2. Madhvabijoy by Tribikramacharya
3. Bhaktamal in Hindi by Nabha Das
4. Vaishnava Manjusa Samahriti
5. Gaudiy aKant ahar
6. Brahman-vaishnaber Taratamya visayaka Siddhanta
7. Achar and Acharyya
8. Gaurmandal-Parikrama Darpan
9. Chitre Navadwip
10. Vaishnavism, Shaivism and minor religions by Sir R. G Bhandarkar

BRANCH MATHS

Sri Brahma-Gaudiya Math, Alalnath (Orissa)

The work of construction of the block of servitors and sloves of the Math is nearing completion. The building of the Temple of the Math will be begun shortly. The Sri Bigrahas of Sri Swarup, Sri Ramananda and Sri Gaursundar will be installed in the new shrine in accordance with the desire of His Divine Grace.

Handsome donations towards the restoration of the Alalnath Temple have been received from Mahanta Maharajas of Dakshinparshwa Math and Sri Raghabdas Math and also from Srijut Jogesh Chandra Ghose of Jalpaiguri. The active interest that is being taken by the Mahanta Maharajas of the Maths of Sri Kshetra will undoubtedly be backed up by suitable response from the Chiefs, Rajas and Maharajas of the country.

Sri Sachchidananda Math, Cuttack (Orissa)

The annual celebrations of Sri Sachchidananda Math, Cuttack took place from the 2nd to the 6th of July. The occasion was signalised by the auspicious visit of His Divine Grace and His most illustrious associates and followers to the town of Cuttack. His Divine Grace addressed gatherings of the public at the Sachchidananda Math (July 2) and the local Town Hall (July 3). Sripad Bhaktisaranga Goswami Bhaktisastri prabhu discoursed on the teachings and lila of Sri Goursundar with the help of magic-lantern slides at the Durga-mandap of Buxibazar on July 4 before a gathering of over two thousand persons. Magic lantern leetures were delivered in the Sachchidananda Math on the two following evenings by His Holiness Tridandi Swami Srimad Bhakti Pradeep Teertha Maharaj to large gatherings of the people. On the 6th all assembled people honoured the mahaprasad at the Math.

PROPAGANDA

In the Madras Presidency

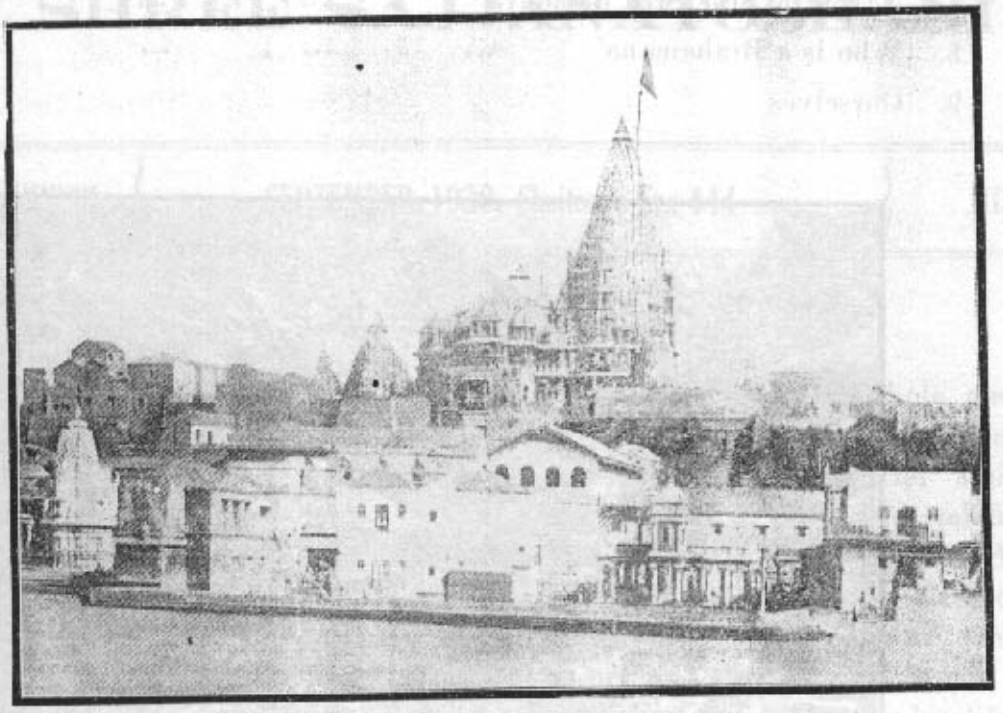
Their Holinesses Tridandi Swamis Srimad Bhakti Hriday Ban Maharaj and Bhaktiranjan Bhakti Sar Maharaj, Sripad Ramananda Das Brajabasi B.A., Vidyarnab, Sripad Hayagriva Brahmachari and party are continuing their propaganda in the Presidency of Madras. From Berhampore (Ganjam) their Holinesses visited successively Dharkot, Mandasa and Parilukimedi where they had most cordial receptions from the Chiefs who expressed their desire that the movement might be carried on in a really effective and pure form in their states. The party then made their way to Simhachalam near Waltair. Arrangements were made for the erection of a Shrine of the foot-prints of Sri Chaitanyadeva within the Temple of Jior (Varaha) Nrishingha Deva to commemorate the visit of Sri Chaitanya to the Shrine. Necessary permission was most gladly given by the Maharaja of Vizianagram, trustee of the Temple. The Swamijis proceeded next to Cocanada. In this cultured town His Holiness Srimad Ban Maharaj delivered a series of learned lectures at the Theosopical Hall (June 30) Town Hall, (July, 2) Brahma Mandir (July 3) Veda Vidyalaya (July 5) and the Swamijis held learned discourses with various leading persons of different denominations interested in the movement of pure religion including Mr. J. B. Brown (Dt. Collector) Mr. C. D. T. Shores, Dewan Bahadur D. Seshagiri Rao Pantulu Garu, Principal Rao Shaheb Dr. V. Rama Krishna Rao M.A., L.T., F M U. Ph. D., Dewan Bahadur K. Surya Narayan Moorti Naidu and Sir Dr. R. Venkata Ratnam Naidu Garu Kt. M A, L.T., D. Litt Ex-Vice Chanceller. Meir U. The Holinesses and party then proceeded to Rajmundry (8 July) and there addressed large public gatherings at the Hindu Samaj Hall (9 July) a d Town Hall (11 July) presided over by Dewan Bahadur N. Subba Rao and Rai Shaheb C. V. Krishna Swami District and Session Judge, respectively. The party then crossed over to Kovvur on the opposite bank of the Godavari. Here Sri Chaitanya Deva had had His memorable meeting with Rai Ramananda, Governor of Maharaja Prataprudra Deva. The Swamiji spoke about the teachings of Sri Chaitanya to a scholarly gathering at the local Sanskrit College. The sympathy of the local public led their Holinesses to propose to His Divine Grace, the establishment of permanent preaching-centre at Kovvur under the designation of Ramananda Gaudiya Math.

A Temple of the Foot-prints of Sri Chaitanyadev was built at Kavvur M. R. Ray Ramchandra Rao Garu of Rajmundry made a gift of arsi table site for the Temple.

THE HARMONIST

OR

SREE SAJJANATOSHANI



The Temple of Lord Dwarakesh at Dwaraka on the Gumti

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

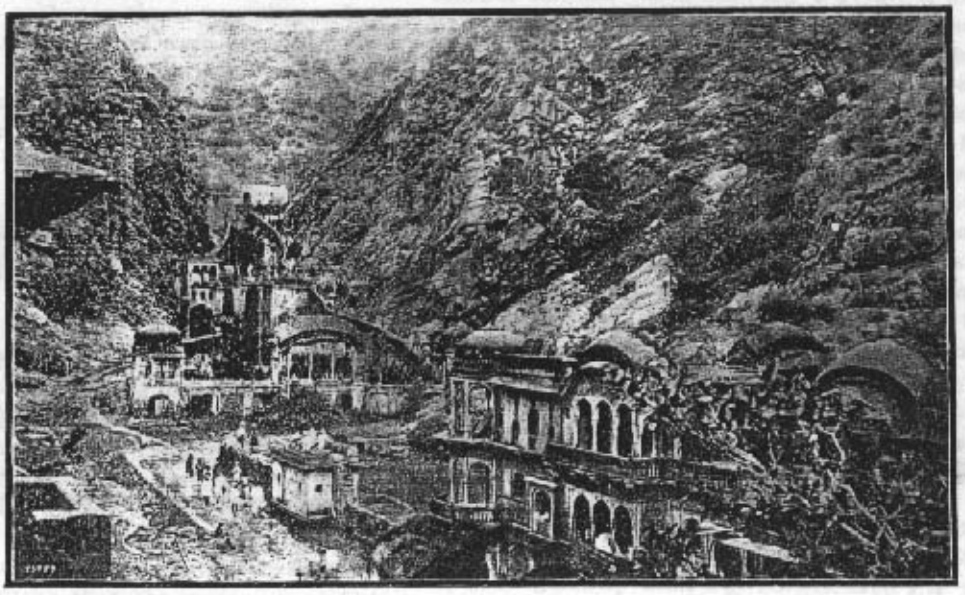
Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

Telegram "SIDDHAM" NADIA

P. O. Sree Mayapur, Nadia, Bengal

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The view of Gulta.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SHREE SAJJANATOSHANI

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Proselytism

THE ceremonies of *Samskara* by the *Gayatri* and *Diksha* are described as the second and third *births* of a person. They are turning points registering stages of progress in the *gradual conversion* of an individual to the fully spiritual condition.

The seminal birth plunges the soul into this mundane world and its relationships. The word 'society' ordinarily means the aggregate of the natural relationships of an individual by reason of his physical body and mind which are the gifts of seminal birth. The society naturally includes the parents and their kindred by birth. It further includes the whole circle of persons and objects whose services are availed by the individual for satisfying the wants of his body and mind. To an ambitious disposition the world regarded from the point of view of the wants of the body and mind tends to appear as the mother from whose breast the individual sucks his life and nourishment and on whose supporting lap he finds his long rest. Nourished by the world children grow up into parents and are enabled by the universal Mother in their turn to propagate the species. The circle of relationships that arise in this way from the

moment of seminal birth and by the sole reason of such birth forms the sphere of all social relationships in its most comprehensive sense.

But in practice an individual is seldom liberal enough to regard the whole world as forming the sphere of his social relationships. He ordinarily attaches himself exclusively to a particular locality and a more or less narrow organised group for the cultivation of intimate social relationships. But all such 'interests' and 'relationships' are none the less the result of the seminal birth.

These 'interests' and 'relationships' are the cause of all our misery. To the superficial observer they may not appear to be so or may even appear to be a source of unalloyed happiness. The seminal birth exposes us to the sorrows and so-called joys of this mundane life without our having to seek for either. They follow the seminal birth as a matter of course. Those who suppose this arrangement to be full of happiness overlook the hard fact that there can be even from their point of view no unmixed happiness in this world. By looking deeper into the cause of the mixed nature of their happiness they should be enabled to arrive at the conclusion that the constitution of the physical body and mind poisons the cup of their pleasures instead of being the cause of the pleasure itself. The pleasure of the body and mind itself is only a kind of pain. If we had a real choice in the matter we should not agree to be satisfied with this kind of happiness.

Our Shastras, therefore, call a person *Sudra*, that is subject to sorrow, by seminal birth. This is declared to be the natural and inevitable status of all persons born from the mother's womb; and by reason of such birth. The admission of this gives rise to the issue of the necessity of a second birth by a process of purification in order to get rid of the sorrowful state caused by the first birth. It is not till the seminal birth itself is eliminated that there is any prospect of the real cure of sorrow of which it is the cause.

The *Samskara by the Gayatri* is intended to endow the individual with a *new* body and mind, which are free from the taints that pollute the body and mind generated by seminal birth. Those who receive this second birth by *Gayatri* are relieved of their miseries, or in other words cease to be *Sudras*. The twice-born has, therefore, nothing to do with the seminal birth. The second birth is not also derivable from the first birth just as the first is not derived from the second. The two are completely independent of one another. It is, however, possible for a twice-born to lapse into the condition of a *Sudra* by the neglect of the duties of a twice-born. The status of the

twice-born is, therefore, a temporary, conditional or probationary one. The *Samskara* by the *Gayatri* is also known as the process of *Upanayana* which literally means being taken to the proximity (of the Guru). Whenever the Guru accepts a person as a pupil for the study of the Veda his acceptance frees such a person from the sinful propensity arising from seminal birth. That propensity is nothing but an exclusive longing for the objects of this world for mental and physical gratification of oneself. As soon as a person is accepted as his disciple by the devotee he is thereby endowed with a new outlook in a new environment and is required to learn the conditions of the new life in order to be able to live the spiritual life on his own account.

The twice-born is, therefore, in the condition of tutelage, an unsure state. The study of the Vedas need not be understood as implying the study of any particular book or number of books in the ordinary manner. Neither need the Veda be supposed to be identical with any book in the literary sense. But the novice cannot have any real sense of the difference between the two. It is the function of the Guru to impart to him this sense during the period of the novitiate by making him lead the spiritual life in the measure that is possible for him at any moment. This makes it necessary for the pupil to be willing to obey the Guru unconditionally. The pupil has no standing ground of his own in the realm of the Absolute and can, therefore, never understand either the method or object of the Guru except to the extent that the Guru considers him fit to understand. This makes all the difference between the twice-born pupil taught by the devotee and *Sudra* students studying for a worldly purpose under a *Sudra* teacher.

The twice-born pupil has no 'social' or 'worldly' ambitions. It is, therefore, a very strange misreading of the purpose of the Shastras to contend that the 'ceremony' of 'upanayana' is the exclusive 'hereditary' (by seminal birth ?) right of an exclusive 'social' group for a 'social' or 'worldly' purpose. There is realy nothing 'social' or 'hereditary' about the *Samskara* by *the Gayatry*. The onus of proving that the *Samskara* has any social or caste implication lies on those who are disposed to put forward such an unphilosophical and anti-scriptural claim. The claim is the outcome of the unauthorised study of the Shastras by sectarians for a sectarian purpose and from ignorant teachers. It is for this reason that the choice of a non-sectarian Guru is the very first thing necessary if a person really wants to be admitted to the 'study' of the Vedas. The devotee of

God is the only fit teacher of the Veda. The 'twice-born' who wants to lord it over the Sudras degrades himself to the condition of the latter by such unspiritual claim. He is sure to commit this blunder if he sits up as a teacher of the Vedas by his own authority. There is a second process by which the 'twice-born' is recognised as having passed the stage of probation successfully. This is known as the *Diksha* or enlightening and freeing process.

The novitiate which is identical with the status of the twice-born is thus only a preparation for *Diksha* or the attainment of enlightenment and free initiative. The novitiate aims at perfecting the pupils' submission to the devotee or Sri Gurudeva. Without real complete submission to the holy feet of Sri Gurudeva the eligibility for receiveing enlightenment and free service at his hands does not arise. The twice-born who is regarded by the Guru as prepared to accept spiritual enlightenment at his hands with the object of serving Godhead with a singleness of purpose is elected by the teacher for receiving such enlightenment. This process is known as *Diksha* and the twice-born who receives it undergoes a fresh new birth by reason of this process and becomes a 'thrice-born'.

The spiritual teacher confers spiritual enlightenment on such of his pupils as are found willing to serve God for the sake of serving Him under the absolute direction of the Guru. The willing pupil should be able to find out that there is no difference between the service of the Guru and that of Godhead. The two are really identical as the Guru does or commands nothing that is not cent per cent service of Godhead. The vision of this also is conferred by the teacher himself on such of his pupils whom it is the will of God to favour.

But spiritual enlightenment is not at all like anything that it is possible for a Sudra or a twice-born to imagine. It is to be understood by and in the process itself. God reveals himself to the fortunate soul in an ever-progressive revelation that is actually free from all trace of imperfection and ignorance. This makes the process categorically different from the evolution of empiric knowledge. The latter is not its own complete fulfilment at any stage. It may tentatively appear to be so to the learner but is not really from all defect at all stages. This is appreciable remotely by the logical faculty but not realisable in practice either in the *Sudra* or in the *Dwija* condition. This is also the raison d'etre of the unconditional nature of the service of the Guru.

There is nothing like finality, stagnation or imperfection in spiritual

enlightenment. It does not stand in the way of anything nor is capable of being obstructed by anything. It is the perennial inundating rush of the fullest limitless tide of eternal bliss. The person who experiences it is forthwith divested of all worldly vanities. Such a person finds the whole world really his kin but in a wholly new sense.

It is no doubt both easy and, from the worldly point of view, also seemingly profitable, to speak the language of an imaginary fellowship with all creatures. This may be poetry but need not be, therefore, true or, indeed, any other thing than a piece of sheer hypocritical self-laudation, that 'last infirmity' from which worldly poets are by no means specially free. Such effusions of hyperbolical good will 'bake no bread' and help nobody. They are by no means a rarity in this world. Even the best of physical philanthropy is powerless to regard the objects of its so called charity without a feeling of compassion wholly unmixed with contempt. And all Physico-mental philanthropists must realise the utter impossibility of helping those who do not help themselves and also the pernicious superfluity of offering any 'charitable' help to those who possess the will to help themselves. As a matter of fact the physico-mental philanthropist himself is the real bankrupt. His charity is not really the valuable commodity that he is pleased to imagine it to be

There is really speaking no charity except the gift of the knowledge of the self. If you can help a person to find himself you set him free from all wants. If you keep him ignorant of himself you withhold the only gift that is needful. A bankrupt may be led by an ignorant vanity to proclaim his readiness of removing the wants of all needy persons But such a procedure will only prove that a bankrupt need not necessarily be above the most shameless and malicious hypocrisy. No eloquence, no *casuistry* or emotional display should be allowed to hide the utter worthlessness and extremely harmful character of such professions that have ever stood in the way of the real quest of the Truth by misdirecting the unwary on to the wrong track by a profusion of flowery language.

But there is a more mischievous group of pseudo-philanthropists than even the Poets, Philosophers, Scientists and so-called charitable persons of this world. The pseudo-religionists are the worst of all mischief mongers in as much as they employ the symbols of religion to misguide those who imagine themselves to be above the seductions of irreligion. Those who try to avoid the road recommended by the professed wordly-wise are liable to fall into the

pits dug for them on the wayside by the wily knaves who are ever ready to exploit the distress of those who seek the aid of religion for the purpose of obtaining for themselves the same kind of relief that is promised by others. It is only the sincereseeker of the Truth who is not likely to come to the ground between these two stools But how many of us really care at all for the Truth ? Where, indeed, is the person who does not really desire the things of this world ? Although no one knows why, he nevertheless seeks for them for the purpose of gratifying his petty vanities.

Malice masquarades in this world in an infinite variety of forms to work mischief among those who seek the gratification of their vanities. Unless we are really prepared to give up malice we cannot expect to do good either to ourselves or to others. Malice to others is malice to oneself. Compassion for oneself is compassion for others.

Those who are hoping to improve the condition of so-called 'Hindus' by a process of wholesale 're-conversion' should do well to take these facts into account. They hope no doubt to gain a worldly purpose by the process, but should it really appeal to anyone to use the spiritual weapon for a worldly purpose ? Will it not be productive of the greatest possible mischief by the spread of a false theory of spiritual conversion ? Should a person be 're-converted' to 'Hinduism' in order to swell the 'number' of Hindus ? Conversion can only mean reversion to the non-sectarian condition of absolute unworldiness. The word 'Hindu' is a misnomer as a designation of pure souls to whom all the world must be equally sacred as being a means of serving Sri Sri Radha-Govinda on the perfect plane of the soul in his natural state of absolute freedom from all worldly hankerings.

Let us open our hearts fully to the Truth and be prepared to admit that there can be only one commuuity of really pure souls. Let our sole ambition be to find out our own proper selves and by the light of the self-luminous soul find our proper relationships with the whole world. If we are inclined to contract any relationship with any thing of this world under the urge of selfish, sensuous hankering we will, thereby, be deprived of our vision of the Truth by reason of our adoption of the policy of deliberate malice towards ourselves and others. The Biblical canon viz., 'Do unto others as you would that they should do unto you' has been said only of the pure soul. But if the maxim be applied to the soul who is under the spell of the deluding energy such application can only result in the dissemination of conduct inspired by malice. One

should never think of converting another to any position that is less than universal. But no position will be universal unless it is really so. Deluded persons may advertise the necessity of conversion to a sect or creed but the seeker of real enlightenment should carefully avoid being caught by phrases coined by hoary iniquity for entrapping only such souls as are spontaneously inclined to wicked counsel.

Hindus may be disposed to quarrel with Mohamedans but the Vaishnavas have no quarrel with anybody. They are opposed to all quarrel and propose to eliminate every form of discord to which an individual is liable, by his conversion to spiritual life. The pure soul cannot do any harm to anybody. The pure soul bears no malice against anybody. The pure soul possesses such perfect judgment that he is enabled in every act of his to serve nothing but the Absolute Truth. The pure soul finds an infinite number of purer souls eternally engaged in the service of Truth and naturally disposed to serve their fellows by helping them to serve the Truth in every possible manner. This is the ideal of the Vaishnava. The Vaishnava is the exclusive servant of the All-pervasive Truth. To him there are no groups or compartments, no favoured beings or sects, no narrowness of any kind, simply because he is content to receive his enlightenment from the source that sees everything with an equal eye. But he is anxious that the language of the Vaishnavas should not be merely accorded a hypocritical assent but should be carried out in actual practice by the loyal acceptence of all its implication. This insistence for absolute sincerity in the service of Truth appears to the pseudo-liberals as dogmatic and illiberal. But no one should be prepared to be liberal at the expense of Truth. Such liberalism is one of usual forms in which inveterate aversion for the Truth masquarades among us for promoting discord and malice. Let us beware of the wolf in sheep's skin. Neither Jesus, nor Muhammad, nor Sankara, nor Buddha are to blame. The Truth is neither good nor bad. It is our own deluded 'thinking' that makes 'Him' seem to be either. Unless we are prepared to give up our admittedly perverse way of thinking that idolises the things of this world under the delusion that it is the duty of man to gratify his impure worldly hankerings by their means we should not advertise our intention of converting others to the spiritual life which is utterly unknown to ourselves. Let us be wise and try to know ourselves and then, and only then, we cannot be false i. e. malicious, to any one.

The mere external ceremonials of *Upanayana* and *Diksha cannot* confer the

inclination for spiritual life. They are of help as real 'symbols' having been devised by truly enlightened souls for our benefit from their own spiritual experience. These 'symbols' should be cherished by all but their nature and use should not be *wilfully* misunderstood, or misrepresented. They should not be *abused* for maliciously exploiting the credulity of thoughtless persons for leading them into any theory of malice towards themselves and their fellows.

AGENDA OF ALL-THEISTIC CONFERENCE

The All-Theistic Conference for the consideration of matters connected with the highest universal good will be in session at the Gaudiya Math from Friday Oct. 24 to Nov. 1, 1930. The Assembly will sit everyday in the evening from 7 to 9 P. M. The agenda of the topics is given below. The views of all sincere souls on them are earnestly solicited as they will be of great help for the purpose the conference have in view. With this object a list of questions bearing on various relevent topics is attached herewith for eliciting needful information. The undersigned will thankfully receive all communications from any person embodying the views of himself or of the particular religious community to which he belongs on the subjects to be considered by the conference, in the form of connected written statements which should reach them before the 17th Oct. 1930. The presence and participation of all persons at the Conference are also most cordially invited.

Sri Atul Chandra Bandyopadhyaya Bhaktisaranga Goswami, Bhaktishastri,

Sri Nishi Kanta Sanyal (M.A., Bhaktisudhakar, Bhaktishastri).

Sri Kunja Behari Vidyabhusan Acharyyatrika, Bhagabatratna, Bhaktishastri.

THE SUBJECTS OF THESES ON EACH SUCCESSIVE DAY.

Oct. 24 **Regarding Reference** To consider the following by the analysis of the principles of cognition and non-cognition, viz.—the source, instruments, conclusion, corroboration and retention of knowledge (Epistemology).

Oct. 25 **Regarding Reference**—Enquiry regarding Self, Reality and Environment ; differentia of non-self ; regarding potency or non-potency of the absolute ; specification of the subjective nature.

Oct. 26 **Regarding Reference**—The categories of object of worship and worshipper ; the knowledge of real and nonreal entities.

Oct. 27 **Regarding Process**—Different methods of quest generated by the sensuous impulse and the determination of their respective positions (general consideration of the following, viz.—conduct not regulated by any principle, fruitive action, knowledge, communion with the Oversoul, austerity and devotion.)

Oct. 28 **Regarding Process**—Different forms of intimate spiritual service.

Oct. 29 **Regarding Process**—The subjective nature of devotion.

Oct. 30 **Regarding Object**—The principle of spiritual need or determination of the highest object of endeavour.

Oct. 31 The solution of the issues of Reference, Process and Need by the analytical method.

Nov. 1 The solution of the issues of Reference, Process and Need by the synthetic method.

QUESTIONNAIRE.

REGARDING REFERENCE.

1 What is the subjective nature of the Knowledge of the Reality ?
2 What is the subjective nature of the Object of Knoweldge ?
3 What is the measure of the duration of the maintenance of the existence of the object of knowledge ?
4 Who is knower ? What are the analytical components of the knower ?
5 What is the nature of the relationship of the individual soul with perfect knowledge ?
6 Is full knowledge possible in the case of individual soul ? If not who is the possessor of full knowledge ?
7 Is it possible for the possessor of full knowledge to be subject to ignorance ?
8 What are the respective spans of life of the gross inhering entities of knowledge, object of knowledge knower, and their corresponding subtle form ?
9 What are the quantity and degree of the difference between pure knowledge unadulterated with ignorance and consciousness subject to ignorance ?
10 What are the proper conceptions of God as Controller of the Universe, the individual soul, phenomenal Nature, Time and action ?
11 What is the duration of the relationship of the observer of the phenomenal world with the object of observation ?
12 What condition ensues, whether the state of absence or presence of knowledge, on the destruction of the triple texture ; the cessation of observer, observed and observation : the unification of the nose, smell and odorifrous object, the elimination of the distinction between the tongue, taste and mellowness ?
13 Is there any difference between the principles of matter and spirit ? Or are they identical ?
14 Is there any distinction between the individual soul and Brahman (the Great) ?

15 Do both states viz. those of bondage and freedom exist in the case of the individual soul ?

16 What is the mutual distinction between the Brahman (the Great), Paramatma (the Oversoul) and Bhagawan (Possessor of all excellence) ?

17 Is there any constitutional difference between the Supreme Lord and His dependents and Super-dependents ?

18 What different kinds of miseries are suffered by the individual soul ? Who undergoes the suffering ? Is there any possibility of redemption from suffering ?

19 What is the location of the redeemed soul ?

20 In what states there exists harmonious and discordant relationship respectively between the real and perverted natures ?

21 Does the phenomenal world really exist ?

22 Is there any distinction between the phenomenal world and the realm of the absolute ? If there be any, what is the nature of such distinction ?

23 What is your conception regarding the triple mundane quality and the absence of all mundane quality ?

24 What is the nature of the world located beyond the triple quality ?

25 Is the abode of the Brahman (Brahmapur) spoken of by the Upanishads eternal or transitory ? Is it formless or distinguishable ?

26 What is your conception regarding the limiting energy ? Is it eternal or temporary ?—independent or dependent ?—an entity or non-entity ?—shadow or substance ?—If it be shadow, whose shadow is it ?

27 What is the final evidence of the Reality ?

28 What is the real significance of the Vedanta ? Which of the mutually conflicting commentaries of the Vedanta appear to you to be safe to accept as consistent with the principles that are sought to be established ?

29 Are the Vedas, the Srutis, the Puranas, the Pancha-ratras different or identical in their significance ? Is Purana different from the Veda ?

30 How are the conflicting views of the Tamasa, Rajasa Nirguna Sattwika, Puranas to be reconciled ?

31 If there is conflict between Srutis and Smritis the view of Sruti has to be accepted ; if there is conflict in the determination of the significance of the Srutis the true meaning is to be sought in the Vedanta ; If again there arise differences of opinion in regard to the meaning of the Vedanta which view is to be accepted as infallible ?

32 What is your opinion regarding appearance of the Divinity on the lower plane of physical phenomena (*Avatara*) ? Is such appearance phenomenal and temporary ? What is the difference between such appearance and its source ? What is the nature of the source of Divine appearance ?

33 What is the significance of the expression 'constituted of the principles of existence, cognition and bliss' ? Is the entity so constituted featureless or distinguishable ?

34 Is Godhead one or many ? If He be one, can devatas be styled as 'Supreme Lord of all Lords ?

35 Do the infinite Name of Godhead and the various names of the devatas express one and the same meaning ? Is there any such distinguishing consideration in regard to the Name of Godhead as 'Primary' and 'Secondary' ? Will the supreme object of the service of Godhead be realised by regarding the name of any devata as one of the Names of Godhead ?

36 Is Godhead possessed of universal supremacy ? Is the possessor of universal supremacy All-powerful ? Can there be the absence of any power in the All-powerful ? Can there be any power opposing in the All-powerful ?

37 Is there any difference of body and possessor of body, function and possessor of function, in the Absolute ?

38 What is meant by Vedic mantra 'He is verily *Rasa*' ? What is the specific nature of the entity *Rasa* ? How can the person designated by the Sruti mantra 'He is verily *Rasa*' be non-specifiable ?

39 Can the highest truth be settled by reasoning alone ? What difficulty is experienced if the method of reasoning alone is adopted without admitting the evidence of transcendental sound ?

40 Is Godhead an Autocrat above all regulative principles and possessed of a perfectly independent will ? Or, is He an improvised instrument of a particular brand for the realisation of temporily stopping the mental function or the attainment of any object of desire ? If He is proved to be fully self-willed is any evil to be ascribed to Him or is there any chance in Him of disorder ?

41 Are the Name, Form, Quality, specific Personality of His servitors and Pastimes of Godhead eternal or temporary ? Are they different from one another or identical ?

42 Are the Name, Form, Quality, Pastimes of Godhead concocted by Jeeva, or are they spontaneous in Godhead ? What is the difference between Leela (Divine Pastimes) and Karma (fruitive actions) ? Is the birth of conditioned souls similar to the Advent of Godhead ?

43 What is the subjective nature of the object of worship ? What also is the subjective nature of the worshipper ? Are both of them eternal ?

44 Does the eternal nature of the worshipper suffer any abrogation by admission of difference between conditioned and liberated states ?

45 Can the seeker of the non-differentiated Brahman be regarded as eligible for the position of Teacher (Guru) in conformity with the dogma of illusion ?

46 What defects arise by admission of difference between Jeeva and the Brahman ?

47 How is it ascertainable that there is escape from the clutches of illusion by knowledge of the identity of Jeeva with the Brahman ?

48 Is there any difference between material space and the corresponding spiritual manifestation ? If there be any, what is the nature of the difference ?

49 Has the process of determining the Reality been evolved from the hypotheses of Anthropomorphism and Apotheosis as its source ? If not, what is then the source ?

50 Is it condemnable to attribute motherhood, daughterhood, wifehood and sisterhood to the Divinity ?

51 Are the status of a male Lover, a Son, a Friend, a Master and absence of relativity respectively possible or impossible in the Divinity ? If they are possible, how can it be so ?

52 In determining the Absolute, which of the following categories appears to you to be the nature of the real entity viz. Subject to doubt, unknowable, void, possessed of quality, devoid of attribute, Neuter, Male, Twin, Married couple and bonafide loving Consort ?

53 Are the Pastimes of Krishna a concoction of the mind ? Or, are they a product of the natural blind faith of ignorant people ?

54 Is 'Form' attributable to the non-differentiated Brahman by mental concotion ? Does Godhead come down into this phenomenal world by being adulterated with the limiting principle ? Can His Divinity be maintained in doing so ? Are the Pastimes of the Divinity allegories ?

QUESTIONNAIRE

REGARDING THE PROCESS.

1 How is knowledge obtained ?
2 What are the respective subjective natures of fruitive action, knowledge, communion with the Oversoul (yoga), austerity (Tapashya) and devotion or service ?
3 What is meant by inaction i. e. state where there is no aim at any fruition ?
4 Is there any appreciable difference between loving devotion and study of the Vedas, communion with the Personal Godhead, austerity and renunciation ?
5 Is there eternal difference between enjoyment (bhukti), liberation (mukti), and loving devotion
6 (bhakti) ? Where lies the origin or source of the propensities of lust, anger, etc ? What is the difference between them and loving devotion ? How can liberation be attained ?
7 Is the term "devotion" applicable to any other entity than the ultimate principle of complete *Rasa* specified by the Sruti in the mantra 'He is verily *Rasa*' ? Does the process of devotion manifest its nature as it is if the term is applied to the other devatas or to the material limiting Energy etc. ?
8 Is there any difference between the service of the unlimited entity and limited entity ? And is the result of the service of these different entities different or the same ?
9 Describe the different planes where the knowledge of the undifferentiated Brahman, communion with the Oversoul and devotional service of Godhead as Possessor of all supremacy, retain their respective distinction and their adaptability.
10 In what manner and to what extent can the method of argument based on sense-perception of mental speculationists be of use on the supersensuous plane ?
11 Can the eternally conditioned souls become ever free from their nature and liberate themselves for ever ?
12 How can the quest of the ultimate desideratum be possible in this life ?
13 Is apathy to this world necessary ? Can there be the gain of any eternal good by the abuse of either renunciation of the world or worldly attachment ?
14 Which of the following is admissible and on what grounds, viz. the theory of (1) one universal guru (spiritual guide), (2) saints as universal gurus, (3) so-called family-gurus or customary gurus or gurus who desire any other object than the service of Godhead e. g. fruitive-worker guru, empirically wise guru, guru who is joined to the Oversoul, guru who practises mental control, guru who practises magic, guru who is a mortal ?
15 Is the theory of aversion to or denial of spiritual guide (guru) either avoidable or acceptable ? On what grounds is it avoidable or acceptable, respectively ?
16 Is the theory of saints as spiritual guides liable to be swallowed up into that of a hereditary class ?
17 What arguments can be adduced respectively in favour of or in opposition to the theories of arriving at the Truth by the process of working up from the known to the unknown or by the descent of the targeted Absolute to the plane of the knowable ?
18 In what portions and how does the system of exclusive monism differ from those of pure non dualism (Suddhadwaitabad), distinctive monism (Vishistadwaitavad), dualism cum non-dualism (Dvaitadvaita-

vad) and pure dualism (Suddha Dvaitavad) ? By what principle can their mutual conflict be satisfactorily reconciled ?

19 Is the principle of inconceivable simultaneous distinction and non-distinction only one of rival and opposing theories like the above ? Is the term 'inconceivable simultaneous distinction and non-distinction' as applied to this system, deluding ?

20 Why and how do differences of opinion arise ?

21 What is the significance of the term 'harmony' ? Is it another name of assenting to all contending opinions of all persons ? Is the Truth many or one ?

22 What harm is there in admitting the theory of metempsychosis ? What good and harm in regard to the subject-matter of the summum-bonum accrue from ideas based on sensuous enjoyment and sensuous abnegation ?

23 If a concocted image is worshipped how does or can such worship reach the object of worship ?

24 What is your opinion or conclusion regarding Divine Descent in the form of symbolical image (archa) ?

25 Why does misery of the Jeeva arise ? By what method may liberation from misery or appearance of the state of happiness be rendered possible ?

26 What should be the process of spiritual quest ?

27 In what manner is the social life of the religious to be led so as to be conducive to the highest good ?

28 Is the eternal good of society, world or individual secured by every kind of religious opinion current in the world ? And, further, whether the measure of the good attained by every such opinion is the same ? Which of the different bodies of religious opinion have been made by man and which of them has been made by Godhead ?

29 What is the meaning of sect and sectarianism ? Are good and bad sectarianism identical ? Is liberalism the habit of doing whatever one likes to do ?

30 What is your corroborative opinion regarding throwing oneself on the protection of the Holy Name ? What is your judgment regarding admission or denial of the proposition that the necessity of all other forms of spiritual endeavour has been completely repudiated by the word 'Kevalam' in the text 'Harer-namaiba Kebalam' ?

31 What is the subjective nature of egotism and humility respectively ?

32 What is your judgment regarding 'following' and 'imitating' the conduct of a sadhu ? What is the respective gain by either process ?

33 Is fame acceptable ? What fame is the most acceptable of all ? What are the advantages and disadvantages connected with fame ?

34 In what manner is either of sport (vilas) and renunciation (virag), acceptable ?

35 In what manner should the solution of the problem of human life be effected ?

36 Is the superiority of religion measured by the majority of votes of the people ?

37 Is there any necessity of association with the devotees (Sadhus) ? The elevationists, empiric sages, those who profess to be joined to the Over-soul (Yogis), performers of vows, those who practise control of the mind, who desire anything else than the service of Godhead,—are all of these sadhus ? Whether the highest result of association with sadhus may be gained by associating with these persons ?

38 By which of the two viz. one's own effort or mercy of Godhead may our desideratum be gained ?

39 What is your opinion regarding function in accordance with one's varna (quality) and asrama (stage) and that of a paramahansa (one who has realised the vision of the unity of Divine Dispensation) ?

40 Who is called 'paramahansa' ? Is the state of 'paramahansa' attainable on the path of non-devotion ?

41 Which of the two, viz. function in accordance with varna and asrama and that of paramahansa, more eligible for the intimate service of Hari ?

42 Are varna and asrama the object of attainment of spiritual endeavour ? Whether paramahansa is subject to varna and asrama ? What is the satisfactory solution of the opposition between worldly life and asceticism ?

43 Under what kind of regulation may social conduct and relationship produce the maximum good of the world ?

44 What is your corroborative opinion about regulations regarding the funeral of the departed ? What is the satisfactory solution of the conflict of opinion regarding funeral regulations represented respectively by the Brahman Charvaka and Jaimini ?

45 Who is to perform the funeral rite and of whom ? By means of what materials is it to be performed ?

46 Should degrees of eligibility be considered ? What is the final object of the consideration of difference of fitness ?

QUESTIONNAIRE

REGARDING OBJECT

1 What is your impression regarding object of the ultimate end ? Are attainment of svarga (heaven) gain of greater power, extinction, liberation and love,—all of these, the same ?

2 Which of the following viz. religious observance (*dharma*), utility (*artha*), satisfaction of sensuous desire (*kam*) or enjoyment of material entities which are non-God, or quest of the Brahman conceived as identical with oneself, is the eternal need of the jeeva ?

3 What is your idea regarding liberation (*mukti*) ?

4 Is there any distinction between love of Godhead and the four worldly goals (*chaturvarga*) ?

5 Are the attachment of animals and love of Godhead the same thing ? Is the former the cause of the latter ?

6 Is love of Godhead inferior to its preliminary viz the bliss of merging in the Brahman ? What argument or scriptural evidence may be adduced on this point ?

7 Is there separate existence of enjoyer and object of enjoyment in Brahma-bliss ? Is the joy of Brahma-bliss eternal or temporary ?

8 Is there any difference of degree in the object of spiritual endeavour due to differences of circumstances and fitness ?

9 What is the measure of the bliss of those whose minds are set on the unmanifested cause of the phenomenal world ?

10 Is there only difference of degree of misery, or does there also exist difference in the quality and nature of the objective, as between the methods of spiritual endeavour of those whose minds are set on unmanifested cause of phenomena, on manifested phenomena and on the active play of the pure cognitive principle, respectively ?

11 Is it possible to be in enjoyment of the bliss which is uninterrupted and attended with eternal and perfect knowledge by either of the alternative methods viz the exercise of the worldly senses or allowing the mind to do whatever it likes ?

12 Is blissful activity of the principle of pure cognition admissible ? What is the difference between spiritual and material blissful activity ? Should one desist from the service of the blissful activity of the principle of pure cognition by the realisation of the unwholesome nature of material pleasurable activities ? What is the relation of the phenomenal world to the various blissful transcendental acitivities ?

13 What are the necessity and object of human life ?

14 If love of Godhead be the object of life, why do not the majority of people eagerly seek for the same ?

15 Are realisation of oneness with the Brahman and love of Godhead the same thing ?

16 Is the highest love (*mahabhava*) a kind of physical or mental disease ?

17 Are the results of both the real indications of love and similar indications acquired by mechanical practice of same, the identical ?

Enlighteners Regarding Aspersions

No. 4

(*Continued from p. p. 82.*)

The true devotee is not persuaded to dismiss the Personal Existence of Godhead neither to accept the idols of the breakers and makers of physical articles.

The manufacturer and breaker of physical articles and the designer of mental activity can no longer impress upon a true dovotee to dismiss the personal existence of Godhead. He is convinced that the designers and manufacturers cannot build their castles on temporary regions and cannot idolize the personality of Godhead in their particular prejudices ; that Godhead can take the initiative and He was found to appear as Nrisingha Deva before the demon Hiranyakashipu who was firmly impressed of the non-existence of

Godhead and that He has the power of removing the delusions of the limited human brains.

The 'Object' of worship (अर्चा) is necessary for worship. Those who want to worship without admitting the objective existence of their Object of worship, contradict themselves. In their anxiety to avoid idolatry they, indeed, worship nothing. This does not materially improve their case. Such attitude is positively mischievous as it represents a fundamental misconception of the nature of the Object of worship. Godhead has His own separate and independent existence much more so than any of His creatures. By the current theory of idolatry, for which the empiricists are wholly responsible, God is confidently supposed to be a product of the human brain. This is the inevitable element of self-contradiction in the empiric (current) theory of idolatry. This theory has to be smashed on the head in order to clear the issue from long-cherished prejudices. If idolatry is to cease, the brain of man must give up the attempt of manufacturing the Divinity. Whatever emerges from the workshop of the human brain should be unreservedly admitted to be an idol which cannot be the object of worship for the brain that produces it.

The next point which it will be necessary to bear in mind is that the Personality and Form of Godhead are capable, on His own initiative alone, of appearing on the mundane plane without becoming an idol or a commodity of this world. The Holy Form worshipped by the pure devotees is a manifestation of the Divinity to make possible His worship in this world by fallen souls, although this is necessarily inconceivable to our minds if we want to understand the 'Archaavatar' अर्चावतार with the resources of our limited intellects. We can realise the truth of this, if we submit to the guidance of the pure devotees who understand perfectly the misconceptions that prevent us from understanding the nature of our relationship with Godhead.

This holds true even if we fail to understand it or even if it may seem to be opposed to the testimony of our senses. We see the *Archa* made of clay or stone or wood and by the hand of man. We see that the Sri Bigraha is made in the likeness of the mundane body of a mortal being. We see that the holy Form is devoid of life. We see that he *Archa* does not accept anything offered to Him and that it is only to be imagined He accepts. All this stands in the way of our believing in the reality of Archa-manifestation and of all worship, because the two are inter-involved.

The *Archa* does not possess the Divine potentiality in the form that is

intelligible to our limited judgment. The *Archa* seems to be a bit of clay that can be fashioned and broken at our sweet will. Tnis is the cause of our disbelief. We look for a miracle. But Godhead never stoops to remove our doubts by any comprehensible abnormality. Those who are sincere obtain the spiritual vision which alone enables one to see and hear Godhead Who is the Fulfilment and not the Anti-theism. To the devotee this world exists as much as it does to us, but to his clear vision it appears in its true perspective. This is the only miracle. That which shakes our faith in the reality of this world is magic or deception, not miracle. Those who look for magic to be convinced of the reality of spiritual events are not unfrequently found to be the most vociferous, opponents of all magic. It is necessary to guard ourselves against the blunders of deceptive verbiage of the most apparently innocent kind.

The devotee alone is not an idolator. All the rest cannot but be worshippers of idols. The devotee does not assert himself against the Divinity. All the the rest go by their erring judgment. Those who have been long habituated to grope in error fall into love with this function and acquire a trick of unconsciously reverting to the familiar function, even under cover of protest against such trick. The devotees are not liable to such blunder. They are always prepared to help those who are sincerely desirous of getting rid of their unnatural state of tricky ignorance. But pedantry or stiff ignorance under the guise of wisdom is the evil that is most difficult to cure and most ready to take offence when its cure is really attempted. The dovotees, however, luckily for us, possess perfect tact and patience and are in a position to deal with us in an effective manner. But it takes time to imbibe the new habit, even after we suppose ourselves to be convinced of its truth and natural neceesity.

The old habit ever tries to recover its hold on us by the most insidious approaches. It is only the pure devotee who, because he happens to be himself thoroughly established in the new function, can detect and give us timely warning against the approaches of the old evil. But it is for us to accept his advice which is opposed to those very things that we are accustomed to hold most dear. No one bereft of the accepted support of Divine Strength can hope to attain the spritual life. 'नायमात्मा बलहीनेन लभ्यः। The strength that suffices for the attainment of the spiritual life is not any form of the forces with which we are so familiar in this world. It is the spiritual power of the Divinity that helps us to acquire and retain the spiritual life against

the otherwise insuperable opposition offered by the forces of Ignorance, that is assigned to the deluding function by the All-wise Providence for facilitating the redemption of fallen souls. Godhead supplies the strength that can alone enable us to withstand the process of chastening by the destruction of all self-created idols. The most effective form in which the help is offered is that of the worship of the holy Form of the Divinity.

The Holy Form that is worshiped by the devotee is not a concoction of his brain. The Holy Form (Sri Bigraha) is not an Idol. He is Godhead Himself in Whom the Form is identical with the Possessor of the Form. The Possessor of the Holy Form manifests Himself for accepting the worship of the devotee, because Godhead ever allows Himself to be ruled by unalloyed love. The devotee can make the Divine Form visible to mortal eyes for the redemption of fallen souls.

Spiritual Nature of the Worshipper.

If we want to believe in the Holy Form, we can do so only by believing in the spiritual personality of the pure devotee of Godhead. Godhead can be worshipped only by the soul who is in the full state of grace and on the plane of the Divinity Himself. This function is located beyond the range of the faculties of human mind. It is the inconceivable case of the transcendent manifesting himself in the likeness of the mundane, while remaining necessarily and absolutely free from any mundane taint, for the benefit of individual souls whose power of spiritual vision is obscured. It is the devotee alone who can worship the Holy Form in the proper manner even when He makes His appearence in this world in response to his prayers for the deliverance of fallen souls. To the fallen soul the Holy Form appears as a symbol or Image made of mundane elements. So he is naturally indisposed to believe in the Divinity of the Form. But Godhead never removes the doubts of a person who is not prepared to take the trouble of correcting himself by availing of the advice and example of His devotees.

As a matter of fact we need not know Godhead at all, unless we are really prepared to serve Him. If we wish to serve Him, we accept His dispensation. It is no doubt our duty to accept nothing as a dispensation, unless and until we are perfectly satisfied of its Divine nature. But no one who is sincerely anxious to serve Godhead, can object to the unconditional acceptance of the Divine dispensation. The Divinity is the Supreme Person, the Lord and Master, the One Object of our loving devotion. The individual souls are His servants whose service is of the likeness of

natural exclusive, overpowering, causeless loving submission to the pleasure of an autrocratic Master, Husband and Lover.

Those who do not sufficiently realise the nature of the Divine Personalty and the perfect purity and fullness of the love that binds the individual soul to his Lord and *vice versa*, can alone object to the lead of His devotee. To believe the devotee is the natural and only method of entering the realm of spiritual Love. The cognitive principle untouched by Divine love leads to sterility and sheer self-annihilation.

It is, therefore, necessary on the threshold of spiritual life to try to understand the nature of the devotee of Godhead as the person by following whom alone we can ever obtain the spiritual service of the Lord, which is located beyond the reach of the faculties of the limited mind of man but which is real, truly rational and full of perfect bliss. The worship of the Holy Form under the lead of His devotees can alone enable our souls to regain the personal connection with Godhead. Those who object to the holy Form deny thereby the personality of Godhead, the spiritual nature of His devotees and the personal nature of their service. All this is no doubt inconceivable to our limited understanding, but is in perfect correspondence with the principle of rationality. It does not offend the sense of rational consistency, if the worship of the Holy Form on the spiritual plane under the unconditional lead of the true devotee be admitted as the fulfilment of all rational aspiration possible to man in this world.

The designers and manufacturers of idols cannot escape the necessity of paying worship to the non-Godhead in the form of their particular prejudices. This has produced all the pseudo-forms of the religious worship. By the pseudo-religionists the transcendental Form is misconceived as the subnormal, abnormal or phenomenal which are the grossest forms of idolatry.

Godhead has the power of initiative to deal with unbelief in ways that are inconceiveable to the avowed atheists. Sri NrisinghaDeva and Hiranyakashipu.

The empiric rationalists, in their vain endeavour to steer clear of idolatry in the grosser forms fall, back upon refined idolatry in the form of the worship of their mental prejudices. The thorough-going pseudo-rationalist becomes the avowed atheist. But all these speculations cannot prevent Godhead from taking the initiative and baffling all their calculations by bursting upon their vision in His absolutely novel Form, as NrishinghaDeva appeared before the demon Hiranyakasipu who

was firmly impressed of the non-existence of Godhead.

But Godhead ever presents His terrible Aspect to the view of non-believers. He appears to them as the Destroyer of everything on which they pin their love and reliance. This terrible disillusionment is the form in which the causeless mercy of Godhead ever 'descends' into this world to serve and vindicate His persecuted and maligned devotees. If the devotee is set at naught we thereby cut away the plank from under our feet and fall into the bottomless pit.

It is not possible to remain neutral in this matter. The greatest disillusionment no doubt awaits the greatest of athiests; but the disillusionment can only destroy his cherished illusions. It is a great but negative mercy. The 'descent' of the destructive mercy is brought about by the sufferings of the devotees.

The positive mercy, in the shape of the worship of Godhead, cannot be obtained by the method of opposing the devotees. Sri Gaursunadar has established this by His teachings and conduct. He has proved the superiority of the worship of the devotees of God to the worship of Godhead Himself. The worship of the Holy Form accordingly loses all its meaning, nay becomes a means of destruction, if it does not take the form of the worship of the pure devotees. The only worship that is acceptable to the pure devotee is that of the Holy Form in the manner laid down by Godhead Himself. The pure devotee alone can teach and impart this worship to the fallen soul. Those who stand in the way of this mission of positive mercy are dealt with by Godhead Himself in His terrible Form as Destroyer of the opponents of His devotees.

But Sri NrishinghaDeva is ever persuaded by His devotees after the pastime of destruction to shower His positive mercy on the vanquished. The worship of the Holy Form of Sri Gaurasundar is the worship of Godhead in the Form of His Devotee. This is the only expiation by which the general redemption of fallen humanity can be obtained. Let its import be not misunderstood and misrepresented by this most corrupt of all the Ages and thereby invite the terrible mercy of Divine wrath for the negative cure of the most wicked perversity, by the method of mere destruction.

Advent of Sri Sri Baladeva

Thakur Brindaban, the first poet of spiritual Gauda has sung the praise of Baladeva Who is the source of all power in the beginning of his masterly treatise. There was necessity for the poet and biographer to sing the praise of Baladeva Who gives the power of uttering the Truth (*kirtan*). Baladeva can make the dumb speak and enable the cripple to cross mountains. Sri Gurudev wields the power of Baladeva.

In these days, 'power' or 'force' (*bala*) is the absorbing topic throughout the world. Those who have studied the history of the western countries are aware that a system bearing the name of Bolshevism came into existence in Russia in the year 1917 A. D. and it has been a subject of much heated discussion to this day. The principle of Bolshevism has existed since the creation of the world.—the designation was different but the fundamental principle is the same. The power of the masses, which the system represents is tending to dominate the society in all civilised nations who are all in favour of the ultra democratic principle. If one talks against it, he is likely to find no audience. What the Mahatmas of Sri Gaudiya Math have been speaking to the world for the last twelve years is taken in certain quarters to be their sectarian views as it does not claim to be the views of the masses. It is accordingly confidently maintained that it will not beneifit us or the society in the least because we are of opinion that the voice of masses alone possesses lasting and effective power. Therefore, we say to the social person that if he wants to do any good to his society he must have patience for the opinions of the masses. It does not, however, lie in one's losing oneself in the stream of temporary emotional excitements to which the mass is very liable. But if with patience and perseverance, we surrender ourselves to the feet of Sri Baladeva Who can make us strong and powerful that real power to do good will be given us. Thakur Brindaban has said that if you are really anxious for power to serve God then you should endeavour to obtain the power of uttering the Truth (*kirtan*), otherwise you fail to secure the real thing. In India, the land of the Upanishad, where there should be no dearth of real power, it is very stange, indeed, that we do not understand how

to obtain the same. Is it sectarianism to say that no one but a Brahman has a right to the study of the Upanishads? No, it expresses a great truth if it is properly understood.

Two persons—Birochan on the side of the Asuras (demons) and Indra on the side of the 'devas' (Gods)—went to Brahmma to know about the truth of the Upanisads. When with offerings in hand, they came to Brahmma the latter said to them, 'You have got some initial work to do. You will have to live in the house of your Guru (preceptor) and serve him for a period of thirty-two years.' Acting on this advice both of them accordingly began to learn the knowledge of the Brahman. After thirty-two years of study with the Guru, Brahmma said, 'The Brahman is the gross body. To this Birochan said, 'Well, I have known that and finished my study.' Thinking that the soul is identical with the gross body according to the Upanishads, Birochan began to preach it to the atheists, (*asuras*). Indra, however, enquired if there is any other underlying meaning. After another thirty two years of service of Gurudev, Brhmma told him in reply that the 'mind' is identical with the Brahman. Finding Indra to be devoted to the service of Gurudeva, after another thirty-two years Brahmma informed him that the Jiva after being liberated from the physical (gross) and mental (suble) bodies attain to his effulgent spiritual body. It is this excellent person who participates in the enjoyments, pastimes and pleasures of the spiritual world. According to the Vedas this is the best of all forms of salvation.

On perusal of the first chapter of the Gita we may think that we have been advised to engage in war. When we have read the second chapter, we understand that the knowledge of the soul is the object to be aimed at; but we do not enquire how to know him. On a reference to the third chapter, we think, that 'to do religious works' is the ultimate conclusion of the Gita; but we do not enquire of the Gita as to what kind of work is meant. We have not the patience to learn what the Shastras are repeatedly indicating by their introduction, conclusion, repeated recitals and unprecedented effect. If we patiently read the Gita and try to ascertain the final object of its concluding Shloka, we understand that we have been advised to give up all forms of religion and surrrender ourselves to the Feet of Sri Krishna alone. In order to fully grasp the purport and the true intention of the Shastras, we must have to hear with patience, understand with patience and act with patience. If, in course of serving our Gurudev with patience, we pray at his feet for strength, then

only we can expect to obtain it by the grace of Sri Baladeva.

Where does the power lie ? Sriman Mahapravu has said that all the powers of Godhead are concentrated in His Name. But we do not admit this to be so because we do not find its support in the voice of the masses, as we consider power to be identical with general concurrence.

What was the nature of the power that Hiranyakashipu got ? He obtained the power of Baladeva in a perverted form. In the Puranas there was an 'Asura' of the name of Baladeva who was killed by Indra and from whose bones came out jewels and pearls. This 'Asura' Baladeva co exists in competitive opposition to that Baladeva in whose lotus feet the entire principle of Divine transcendence and immanence and that of serving souls are centred. We are worshipping that perversion *viz.* the Asura Baladeva at present. It is our Sri Gurudev who can take us to the real power giving-God. Now-a-days attempts are being made by woman te be treated on a footing of equality with man. But we can only hope to be able to protect both with that spiritual power for which we should rightly aspire. You are aware that Dhatri Panna, Durgabati and Karmadevi possessed more than masculine courage and strength of purpose ; but how long could it protect even them ? If this power can-not save any of us for good is it worth our while to strive for such an uncertain protection ?

He alone is powerful who attains realisation of self and becomes established in the self. We can-not gain strength unless and until we get rid of inconclusive mental speculations. What apparently enormous strength Napoleon gained ! But he had to yield feebly to a weak female. Does it prove the excellence of the power of Science that it decapitated millions the other day ? The intellectual giants of the West declared the other day that the time is not distant when we shall see the great conflagration of a suicidal war between capital and labour. Is this the real fulfilment of our aspiration for power and is such power by the exercise of which men can destroy everything that which we are seeking ? Or, is that the real 'power' of which the Sadhu Mohatmas speak and which can make a man fully wise and free ? But we are evilly disposed to prefer the acquisition of the gross material force. The Upanishad has said that the soul can not be realised by one which is devoid of true power. The soul cannot be realised by brute or physical force. Party-factions will bring us no good. Then and then only we shall be in a position to acquire real strength when we shall be in the

attitude of service towards the real power-giving-God Sri Baladeva and his alter ego Sri Gurudeva. But we shall fail in that if we keep aloof from Him by the abuse of our 'free-will' as amply testified to by history and science. Therefore if we want to acquire actual strength, we must take shelter in Him who is the Repository of all power.

By sucking the self-same water of the river, a neem-tree and a mango-tree on the bank of the Ganges produce fruits of different tastes Ignorant people take the word 'power' in the sense of something gross and material. Guided by the ordinary conventional meaning they take it in the sense of physical or mental strength, while those guided by the truly rational meaning understand it in the sense of soul-force. He who desires to obtain the soul-force can attain to it by the grace of Sri Baladeva. But the present world will ask, 'What good will come of the worship of Baladeva? The Sruti has said, 'The soul can not be realised by one who is powerless'. We shall have to know the Thing through service, and if we agree to surrender ourselves to the guidance of Sri Gurudeva then only we shall know the purport of real power.

By means of the external garb some have tried to identify the state of surrender to Sri Guru Deva with Sannyas (renunciation of the world). No good will accrue to us unless we brand ourselves with the mark of the whole time service of Sri Gurudev. By 'sannyas' is not meant the wearing of a saffron robe. It will not do unless we take leave of the attitude of reliance on the vox populi. The learned and intelligent person who, being thus branded, will make the attempt through atonement, penance and service of Sri Gurudeva, will be in a position to enter that spiritual realm of Baladeva, the abode of His eternal pastimes where there is nothing unwholesome. Sri Baladeva, the power-giving-God, appeared in this world to infuse strength into all of us to give away the Divinity in the form of transcendental sound or the holy Name the Fountain-head of all strength, to conditioned souls from door to door. Baladeva is the same as Nityananda and is no other than the alter ego of Sri Krishna, the Supreme Godhead, and exercises the plenary power of Krishna. It is not that He can-not pose as the husband of many wives or as a thief of apparently the worst type. He possesses the nature of the Spiritual Despot who can perform 'Rasalila' and He is on a footing with Krishnachandra Himself and can drink the wine without offence The power of the Absolute rests with Baladeva and nothing can defile Him who is the repository of all power. He who is reluctant to ac-

knowledge the absolute freedom of will of Godhead has no faith in Him. People may wonder why after taking to Sannyas (renunciation of the world), Nityananda again married twice without committing the deadly offence of lapse into worldliness thereby. He performed the 'pastime' of an abadhuta (super-ascetic) but He is nevertheless the receptacle of all power. He can indulge in amorous dalliance with millions of spiritual milkmaids. Nityananda Pravu came into this world to give freedom to all sentient beings, a power that transcends all power of this world and is the power of Nityananda, the power of 'Sabda Brahman', the power of Kirtan. But the pity is that we may have no faith in this. He gave away the free gift of spiritual love to high and low and even to beasts and birds, a thing which was not given before to the Gods, Brahmma and his peers. But why is not even a drop of the ocean of love showered upon us? Because we do not surrender to Him with open hearts free from all hypocricies. It is for that reason that Sri Gurudeva, the inseparable associated counterpart of Nityananda, come to us at times and admonish us to endeavour to obtain the real strength. Nrisingha, Vamana and the other Appearances of the Divinity are but the partial although Divine manifestations of the Fountain head Himself. When the greatness of Lord Nityananda will be proclaimed at the door of every conditioned soul, only then will the real good of the world come, not only in Bengal but all over the universe. The first Gaudiya poet has sung, 'One who intends to dive deep into the ocean of devotion by crossing this mundane world, let him serve and worship Nitaichand. Even we, the people of Bengal, care very little for this advice. We are striving after brute force but do not care to obtain the real power. What could Prahlad not do by the grace of Nrishingh deva, a partial Divine manifestation of Sri Baladeva! He was not in the least agitated by the frowns and ferocities of Hiranya Kashipu, the mighty king of the 'asuras'. By the grace of Nrishingh deva all the obstacles to his devotion were completely eradicated.

If we desire to become the real conquerors of the world and be saved from the hands of impious athiests, the real demons, then we must engage in the worship of Nityananda Pravu who is no other than Sri Baladeva Himself. When the people of this world will so engage themselves, it will be then and then only that real peace and happiness will reign all over the world, that real swaraj will be established and real freedom will come. Therefore, we should take care as to how we can secure the grace of Sri Baladeva and his other self Sri Gurudeva.

Who is a Brahmana ?

(*Continued from P. P. 86 August, 1930*)

The regulations embodied in the Varnashrama system provide for the literary education of the people under proper safeguards. The scriptures were also taught as literature. Such study of the scriptures under a competent teacher enabled the most successful student to appreciate the Truth up to the level of the teachings of the four Vaishnava Acharyas who preceded Sri Chaitanyadeva. The empiric method by proper handling may impart a symbolic idea of the nature of reverential service of Godhead in terms of the conditions of this world. But the empiric method can never lead to the actual plane of the Absolute which is situated beyond mundane reference.

But it was only the most successful of the twice-born pupil who could be made to reach this lofty altitude of imperfect but genuine reverence for transcendental Godhead. The natural tendency of the empiric study of the Scriptures is to sink the aspiring learner into the depths of intellectual nihilism. This tragedy is set forth in the writings of Sri Sankaracharya.

The aspiring candidate for the empiric knowledge of the Scriptures cannot avoid the fatal fascination of the subtle appeal to the pervert instinct that is inherent in us. But the theory of merging in the undifferentiated One cognition has done a great negative service to the cause of true religion. The theory of the undifferentiated Absolute cognition does not really deny wholly the *rationable* of theism. It has effected most useful destructive work under the constructive guise. The theory itself was, indeed, called forth by abnormal needs. Under the garb of extending a general, rational and scriptural support to all forms of worships and speculations the system dealt the mortal blow to the fundamentals of all materialistic speculation by the agency of itself. The principle that it tried to establish was that it is not possible for the limited understanding of man to cross the line of the temporal world and that mental speculation can, indeed, usefully destroy its own constructions but cannot build any permanent structure.

Those who suppose that the theory established complete merging with 'the undifferentiated Great' as the only inactive cognitive existence as the desideratum of all spiritual endeavour, miss the essentially negative quality of such conclusion which the theory itself declares to be inconceivable that is, from

its point of view, unsatisfactory. It shows successfully that the empiric method may be used to establish a different conclusion from the finality of matter viz. the finality of one undifferentiated cognitive existence instead of the resolution of the cognitive principle itself into the featureless causal material existence devoid of cognition. This is fighting fire with fire. The empiric rationalistic process involves this eternal self-contradiction within itself, representing the antagonism between featureless gross and subtle (mental) material existence respectively into which it is inconclusively assumed to be desirable to merge. These are the two apparently contrary poles to which the path of empiric wisdom tends equally to lead. The two poles are represented by the materialistic systems of the finality of the material and mental state respectively. Of these two the former is the properly atheistic and the earlier system. The application of the method for proving the other co-alternative is later and was really suggested by it. This is always possible, nay inevitable, in empiricism and, therefore, need cause no real surprise.

The average student of the Scriptures, unless his study leads him to discover the impossibility of attaining the Absolute by means of the relative, is bound to be landed by such study in the quagmire of gross or subtle material nihilism. The Scriptures themselves contain numerous warnings against the study of the Shastras by the aspiring method. The empiric study of the Scriptures is termed the path of (pseudo.) knowledge (jnana marga) leading to self-destruction or merging with the one undifferentiated material or cognitive principle. The Scriptural knowledge acquired by such study is classed as secular knowledge (aparavidya) by the Upanishad. The twice-born, who included the three intellectual classes of the Brahmanas, Kshatriyas and Vaishyas, were taught all subjects including the Scriptures in the academies of the Brahmanas but under a promise that they were not to confound such empiric knowledge with spiritual enlightenment.

The theories of the finality of the undifferential material and mental state agree in denying the existence of any such line of demarcation between empiric knowledge and spiritual enlightenment. Both regard the empiric process as the sole and sufficient method for attaining the Truth. Both regard the Truth as undifferentiated existence. Both regard the individual cognitive process as a passing phase which is bound to merge into one undifferentiated existence. The earlier system holds that this ultimate state is identical with the primary and final causal state in cosmic evolution. The contrary system

maintains that the cognitive principle survives the material and is the real undifferentiated finality but is then devoid of all activity. This theory does not attach any positive value to any form of activity. Its attitude is one of utter indifference towards all activity. It holds that activity itself is the delusion and must cease to be pursued to avoid its perpetuation. It, however, sanctions all activities as they happen to be unavoidable on condition that the attitude of internal indifference is simultaneously cultivated as the real disideratum. The older theory is less cynical, more ethical and more grossly materialistic. It does not hold the material world to be a mere figment of the imagination as the other does. It, therefore, insists on the necessity and value of positive and specific conduct. But the indifference to form inculcated by the other system appealed to the people and enabled indifferent persons of rival creeds to fraternise with one another to retain amicably the externals of their contrary forms of worship. All variety of form of worship has thus been preserved and even elaborated under the negative sanction of the philosophy of the undifferented cognitive finality. It succeeded in patching up a sort of religious and social peace by tentatively conserving in an internally demolished form all existing popular practices. An appearance of social peace was produced by a policy of worldly expediency backed by an elastic philosophy. There is necessity for such a policy in exceptionally abnormal circumstances. But no positive good can be expected to follow from the pursuit of such a course.

I have thought it necessary to dwell at some length on the effect of the polemical and social activities of the materialistic schools because even the debased Varnasrama system under the tutelege of the pseudo-Brahmanas thougt it convenient to fall into line with the system of cognitive inactivity to strengthen itself for its social victory over Buddhism. The system of inactive cognition extended the scriptural support even to the system of caste which came to be identified with the varnasrama institution after the latter had been hopelessly disorganised by Buddhism. This fact will enable the reader to form an idea of the nature of the practical consequences of the theory of unification with the undifferentiated inactive cognitive finality. It would not be exaggeration to say that India of today is under the grip of this deadening philosophy more completely than it ever was in any other period of its history.

There had been formidable antagonists of the materialistic systems in the middle Ages especially in the south. Sri Ramanuja and Sri Madhwa are historical personages who vigorously opp-

osed the influence of the materialistic schools by their literary and social activities. They employed the method of polemics which those systems had employed in their attempt to re-establish the theistic interpretation of the Scriptures. Both were giant intellects and their influence continues to this day in the form of a healthy prejudice against materialism in either form especially in the south of India. But even in the South, for want of systematic culture, the systems of Ramanuja and Madhwa have lost much of their original vitality and have even made unconscious approaches in the hands of pseudo-exponents to the heterodox idealism of Sankara, a process which has been distinctively expedited by the influence of Western culture which in the form in which it has spread in this country has proved to be of the negative idealistic brand.

Sri Chaitanya did not preach the amelioration or reform of secular society. He treats of the eternal spiritual issue which lies wholly beyond the range of mundane interests. Sri Chaitanya restored the spiritual life to such individuals as were disposed to receive it by the method of unconditional submission to the teacher of the Absolute Truth. The associates of Sri Chaitanya accomplished a stupendous quantity of literary work that constitutes the latest and the most significant addition to the revealed literature of the world, mirroring the actual life on the highest transcendental plane. It is not for us to say whether that fortunate day will ever dawn for the world when the living service of the Absolute made available by the causeless mercy of Sri Chaitanya Deva will be accepted by all persons by the method of unconditional submission to the transcendental Acharya.

Sri Chaitanya and His associates abstained from trying to change or reform the practices of society. This sensuous life cannot be reformed into the higher life. One has to enter the higher life by wholly discarding the mundane. Sri Chaitanya enjoins the method of persuasive propaganda by word and conduct to wean the people of this world to the higher life. The literary work of His associates and followers embodying His teachings have come down to us. But the movement has been exploited from an early phase by ambitious worldly persons for antisocial purposes. This departure from the teaching and practice of Sri Chaitanya proved necessarily unfortunate in its results and is even now a great stumbling block in the way of a right understanding of their real nature.

True to the spiritual purpose of the Varnashrama institution Sri Chaitanya authorized the process of initiatory admission into the spiritual life. This

was rendered practicable by the simultaneous appearance of a very large number of transcendental teachers in the company of the supreme Lord. They taught the Truth to all those who were attracted by their supermundane personality to receive Him at their hand by the method of unconditional submission. Those who were so inclined were admitted by them into the spiritual life by the *samskaras* (purificatory ceremonies) of *Diksha* and *Upanayan* prescribed by the *Pancharatra* (the section of the Vedic literature containing the rational treatment of the five-fold spiritual knowledge). Sri Chaitanya did not follow the hereditary method of the Dharma Shastras which they themselves declare to be unsuitable for the present highly polemical Age which is given to hair-splitting arguments for defending rank materialism. Sri Chaitanya and His associates did not try to supplant the hereditary Brahmanas as leaders of secular society. The Lord vanquished their leaders in controversy and in the immortal literary works of His associates and followers transmitted to all succeeding generation a complete and systematic presentation of the life of pure service of the Lord.

Sri Chaitanya recruited His followers from all ranks of the people irrespective of caste, creed or colour. They were initiated into the spiritual life by the ceremonies of Diksha and *Upanayana*, by the rationalistic method of the Pancharatra. The test of disposition alone was accepted by Him in determining eligibility for *Upanayana*. The claim of heredity was ignored as being unsuitable and forbidden by the Scriptures for the Iron Age. Thus was formed a vast association of individuals, recruited from all classes of the people, who were admitted into the spiritual life by submitting to receive the same by the method of unconditional submission to the bonafide transcendental Acharya. All this is in strict accordance with the special scriptural dispensation for the Iron Age. All recruits were hereby automatically lifted to the status of a Brahmana in the real sense of the term as possessing the proved spiritual disposition by the testimony of the bonafide transcendental teacher. This is the spiritual varnashrama institution (Daiva Varnashrma Dharma) which can contain, as in the Satya Yuga only one Spiritual Varna Viz. that of the Brahmanas, all the rest being Shudras. It is also an association of individuals and is wholly outside and independent of the hereditary social or domestic arrangements which are the products of history. It is the actual realisation in the life of the individual of the pregnant principile of the Geeta which may be rendered by the beautiful words of the Christian Gospel, "Leave all and follow Me." (*to be continued*)

Ourselves.

His Divine Grace—His Divine Grace with party arrived at Allahabad on the 22nd of August and stopped at the residence of Babu Monmohan Saanyal, retired District and Session Judge at No. 5 Fort Road, George Town. His Divine Grace paid a visit to the village of Arail on the opposite bank of the Jamuna on the 25th of August. Allahabad has special sanctity for the Gaudiya Vaishnavas on account of its intimate associations with Sri Chaitanya Deva. It was here that Sri Chaitanya instructed Rupa Goswami in the principles of pure devotion and authorised him to put them in writing Srila Paramahansa Thakur has established Sri Rup Gaudiya Math in commemoration of this great event. It is the desire of His Divine Grace to make Allahabad a centre of propagation of the teachings of Sri Chaitanya. During his short stay of about a week His Divine Grace passed his time in discoursing on the highest form of loving devotion taught by Sri Rupa Goswami. Ballabhacharya who was a contemporary of Sri Chaitanya visited the supreme Lord during His stay at Allahabad and persuaded Him to visit his native village of Arail. Sri Chaitanya accepted the invitation of Ballabhacharya and was his honoured guest at his house at Arail for a day. Ballabhacharya had an opportunity of listening to the discourses on the nature of Amorous love of the milkmaids of Braja from the lips of the Supreme Lord Himself. There is a great difference between the ideas and practices of the present day followers of Sri Ballabhacharya and those of Sri Rupa Goswami, notwithstanding their apparent superficial resemblance. The question whether the current principles and practices of the followers of Sri Ballabhacharya can be treated to Sri Nimbarkacharya, presents very grave difficulties. It is our purpose to treat the subject fully in future issue of this journal. It will suffice for the present to state our conclusion that the system of Bheda-bheda philosophy in the practical form in which it is presented in the works of the followers of Sri Ballavacharya is of comparatively modern origin and younger than the system of Sri Chaitanya. There exists very strong evidence to prove that the current creed—claimed to have been taught by Sri Ballabhcaharya, is a later offshoot of the system of Sri Chaitanya although it has even been represented as the original source of the latter in order to explain its resemblances to the teachings of Sri Chaitanya. A thorough study of both systems should help to remove all doubts on this point. There may come a day when the followers of Sri Ballabhacharya will realize the real relationship of their Acharya to Sri Chaitanya Deva and by unreserved acceptance of the teachings of Sri Rupa Goswmi will merge in the Church Universal as the humble followers of the Supreme Lord, Who is the original propounder of the religion of pure love. The schismatic differences engendered by time should be capable of being hated by the same agency. The present degeneracy of the church of Sri Chaitanya is mainly due to utter neglect of the study of the works of Sri Rupa Goswami both in U. P. and Bengal. His Divine Grace has been trying actively to break once for all the stupor of a couple of century by his vigorous propaganda embracing all India. Real and eternal Swaraj can be based only on the Truth Absolute. This has been the Teaching of all Scriptures. The writing of Sri Rupa Goswmi have made the Truth available to those of the present Age, who want to know the Absolute by the only method that is laid down by the Scriptures themselves. His divine Grace is the one perfectly loyal and convincing exponent of the teachings of Sri Rupa at this moment by his words and his activities. The salvation of the whole world lies in being enabled by Divine Grace to recognise and accept his exposition of the Truth. The way to Truth is only one being identical with the goal.

His Divine Grace is accessible at all hours to persons of all conditions. He talked almost continuously during his stay at Allahabad to those who came to him. Many of the best minds of Allahabad felt the attraction of his personality and paid the homage of their respects to his feet. Among those who were fortunate in being present at these discourses, we noticed the following well-known gentlemen :—Srijukta Harimohan Rai, Advocate Allaha-

bad High Court ; Srijukta Nilmadhab Rai Vakil ; Srijukta Umanath Mukherjee, Excise Commissioner Allahabad ; Srijukta Ganesh Chandra Deva of the U. P. Agricultural Department ; Justice Dr. Sarendranath Sen of the Allahabad High Court ; Srijukta Mahendranath Sen ; Srijukta Umesh Chandra Ghose, M. A. retired Professor of Mathematics of Allahabad M.Sc. College ; Babu Chintamani Mukhopadhyaya famous educationist and founder of the Kasi Anglo-Bengali School ; Srijukta Jatindra Nath Sen M. A. the well-known author ; Dr. P. K. Acharya M.A. Ph. D (Leyden), Head of the Sanskrit Department of the Allahabad University ; etc. etc.

PROPAGANDA

In Chhotto Nagpur.—His holiness Tridandi Swami Srimad Bhaktibilash Gabhastinemi Maharaj delivered a series of erudite lectures at Ranchi during the month of August in course of which His Holiness addressed public meetings at the local Hari Sabha and Durgamela and also in Hinu and Doranda quarters of the town. Among numerous topics of everyday importance His Holiness dealt with the difference between pure and adulterated devotion, between the mahamantra which is the priceless gift of the supreme Lord and doggerel concocted by erring mortals, the difference between the religion of pure love and the cult of Sakhi-bhek between lust and prema, between the holy Name, the dim reflection of the name and offence against the Name, and other cognate matters. These discourses have set the cultured classes at Ranchi to begin to think seriously about the urgent need of getting rid of these fatal errors that are passing under the name of religion.

His Holiness had during the previous month showed the benefit of his enlightening discourses on the fortunate town of Jamshedpur. The public conscience at these two headquarters of the Division has been aroused from the altitude of indifference by the revelations of His Holiness.

In the united Provinces. His Holiness Tridandi Swami Srimad Bhakti Sarbaswa Giri Maharaj addressed a large public gathering at the great temple of Bijnor U. P. on the subject of the Bhagabat religion. Swamiji spoke eloquently in English and was most highly appreciated by the audience. His Holiness was pleased during His stay at Bijor to accept the hospitality of Param Bhagabat Thakur Shahib Srijukta Tikam Singji. His Holiness also expounded the Bhagabat at the residences of Rai Bahadur Srijukta Karam Singji, Superintendent of Police ; Srijukta Kaliprasadji District Judge ; Srijukta Dwarakaprasadji, Zemindar and at the Panchamukha Temple. Srijukta Dwarakaprosadji has been so much impressed with the necessity of the propaganda that he is actively trying for the establishment of a permanent preaching centre at Hardwar.

In the District of Midnapur.—His Holiness Tridandi Swami Srimad Bhaktipradip Tirtha Maharaj in collaboration with pandit Sripad Aprakrita Bhaktisaranga Goswami Prabhu descended from Sri Nityanananda, carried out during August a tour of lantern lectures in the interior of the District of Midnapur. At the special request of the Regent of the Malighat Estate, His Holiness was pleased to address a vast public gathering called by the Regent on the 9th of August on the subject, 'the teaching of Sri Chaitanya,' which was illustrated by lantern slides. The assembled people expressed their highest admiration and gratitude for the instructive lecture of His Holiness. His Holiness visited the following places in courses of his lecturing tour,—Kolaghat, Ranichawk, Midnapur town, Malighati, Narajole, Bhabanipur, Dubrajpur, Piljang, Purusottampur Bilashpur Satsukia, Chandipur and Sangdona.

In the Madras Presidency.

Their Holinesses Tridandi Swami Srimad Bhakti Hriday Ban Maharaj, Srimad Bhaktiranjan Bhaktisar maharaj, Pandit Sripad Ramananda Brojobasi Vidyarnab B. A. and party continued their vigorous propaganda in Vizianagram and its neighbouring villages for a fortnight and returned to Kovvur where the building of the shrine of the foot-prints of Sri Chaitanya deva was now completed. Kovvur is hallowed by the memory of Rai Ramananda, and is conveniently situated for being the main centre of propaganda in the southern Presidency. The interest of the local public has been strongly aroused in favour of the establishment of a suitable memorial of the famous meeting between Sri Chaitanya and Rai Ramananda on the bank of the Godavari, in the form of a permanent preaching centre of the religion of unalloyed devotion taught and practised by Sri Chaitanya deva for the lasting benefit of all animated beings.

THE HARMONIST

OR

SREE SAJJANATOSHANI



Sree Gaudiya Math Temple

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

dareem "SREEDHAM" NAVADWIP

P. O. Sree Mayapur, Nadia, Bengal

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Bhaktiranjan Jagabandhu Dutta (J. B. D.), the Donor of the Gaudiya Math Temple, Baghbazar, Calcutta.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

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The Gaudiya Math

THE Gaudiya Math is the embodiment of the highest service of Sri Sri Radha-Govinda made manifest in the modern urban environment by the Grace of the Acharyya. But the Gaudiya Math is not, therefore, any product of the multifarious mundane interests that engage the energies of the modern anthropomorphic City. It has not been brought into existence in the democratic or urban way by the consensus of opinions of any body of individuals of this world. It is the embodiment of the ideal of service of a single individual who does not belong to this or any Age, nor to this world. By the self-sufficing wish of this single individual the ideal of his service of Sri Sri Radha-Govinda has been manifested in the busiest City of this country in the form of an institution for the practice and propagation of the most perfect service of the supreme Lord.

This institution which owes its existence both as regards initiative and growth to His Divine Grace Paramhansa Srila Bhaktisiddhanta Sarswati Goswami Maharaj is steadily winning recognition as the visible manifestation of the

congregational service by the method of distinctive, cause-less, spontaneous, unconventional, loving devotion of individuals for the Supreme Lord, the eternal and only function of all individual souls revealed by all scriptures which were practised and taught in the country about 400 years ago by Sri Chaitanyadeva and His eternal associates. It is being steadily recognised that the spontaneous loving devotion to the lotus Feet of Sri Sri Radha-Govinda is the summum bonum on the highest plane revealed in a progressive and more or less explicit form by all the different Scriptures. The summum-bonum is capable of being actually realised by sincere Souls by the grace of of the Gaudiya Math as the unconditional active spiritual existence on the transcendental plane.

The materialistic activities of this world are not leading the nations towards the universal desideratum but are actually taking them away from it inspite of their seemingly promising appearance. The Gaudiya Math has undertaken the task of demonstrating the practicability of deflecting the course of all activities of individuals and communities towards the Truth by subordinating them properly to the spiritual service of the Supreme Lord. All worldly activities are capable of being brought into time with causeless spiritual service on the transcendental plane manifested in the activities of the Gaudiya Math.

The Gaudiya Math is the principle branch of Sri Chaitanya Math of Sridham Mayapur. The distinction between the Gaudiya Math and Sri Chaitanya Math is all analogous to that between one lamp lighted by another. The Gaudiya Math is the expansion of the Chaitanya Math in a visible form into the heart of this world. Sri Chaitanya Math is eternally located as the original soruce even when it is manifested to the view of the people of this world, in the transcendental environment of the eternal Abode of the Divinity. The activities of the Gaudiya Math and of the other sister branch Maths are, however, essentially identical with those of Sri Chaitanya Math and are categorically different from the ordinary activities of this world. They are also different from worldly activities that are conducive under the sanction of the scriptures to the attainment of spiritual service. The activities of the Gaudiya Math are the transcendental function itself to which the worldly functions have to be subordinated for the gradual attainment of the summun bonum. The Gaudiya Math is, therefore, a truly unique institution. It is different from all secular institutions and also from all religious institutions that practise worldly activities under spiritual sanction.

The Gaudiya Math is also identical with its founder Acharyya. The associates, followers and abode of His Divine grace are limbs of himself. None of them claim to be anything but a fully subordinate limb of this single individual. This unconditional, causeless, spontaneous submission to the Head, is found to be not only compatible with, but absolutely necessary for the fullest freedom of initiative of the subordinate limbs. This makes the Gaudiya Math as regards its constitution and function different from all other institutions.

Any service that is rendered to the Gaudiya Math has a peculiar power of assimilating the person who renders such service into the spiritual body of the congregation. The congregation of the Gaudiya Math and its sister Maths consists of an inner and outer body. The Maths and their inmates form the inner body. The sincere followers of the Maths form the outer body. The Maths form the regulating body. Those followers of the Maths who are engaged in various worldly activities under their sanction form the regulated body. There is an infinite series of gradations as regards aptitude and sincerity of devotion of individual members. The distinction between the regulating and regulated bodies is merely one of form of function. The degree and quality of voluntary and sincere submission to the Head is the measure of devotion of an individual occupying any position in either group. The want of sincere submission to the Acharya is the measure of one's aversion to the service of the Supreme Lord.

It is not possible for one who is not completely free from all taint of worldliness to understand the nature of spiritual service or to practise the same by mechanical submission to the Acharyya. The reason is simple. Such a person is cut off from the source of all enlightenment. Plenary spiritual service is performed by the supreme Lord Himself. It is because the supreme Lord happens to be His own Servant that it is possible for such service to exist at all and to be available to the conditioned soul by His grace. The Acharyya is not, however, to be regarded as a conditioned soul. He is the Predominated moity of the Absolute Integer. Or, in other words, the Acharya is the inseparable associated counter-whole of the Lord though he may class himself as a fragmentary part.

The nature of the Acharyya is Divine. As Acharyya the Lord is the source of the aptitude of the service of all conditioned souls. The conditioned souls are enabled to serve the Lord by the grace of the Acharyya. The Lord is pleased without cause to use conditioned souls in His service of Himself. Those conditioned souls that refuse to

serve the Lord by the direction of the Acharya and prefer to follow their own unguided inclination, miss the service of the Lord and find themselves engaged in the various activities of this world for a selfish purpose.

But the Acharyya has power to reclaim conditioned souls to the free service of the Lord. As servant of the Supreme Lord the Acharyya exercises this function of his causeless mercy in perfect accordance with the Divine Dispensation revealed in the spiritual Scriptures.

There is an eternal chain of Acharyyas. The Divine preceptorial succession is a spiritual process. The real nature of the activities of the Acharyya is not comprehensible to a conditioned soul except by the grace of the Acharyya. Those who are mercifully enlightened are relieved from all doubts and apprehensions which are the offspring of ignorance born of aversion to the service of the Lord under His own direction as Acharyya. It is not possible to make the nature of Divine service comprehensible to those who are not actually in the state of grace just as it is not possible to convey the idea of light to one who is blind from his birth. By his very constitution the conditioned soul is but conditioned. He is wholly dependent on the Absolute Lord for his existence and function. He is constitutionally incapable of serving the Lord by his own right. But he is also constitutionally capable of being made to serve the Lord by the power of Divine Grace. He is also so made that he may or may not avail of Divine Grace when it is actually offered to him.

There are thus two uncertain factors on which the redemption of the conditioned soul depends viz. (1) the causeless grace of the Acharyya which is identical with Divine Grace and (2) the voluntary acceptance of Divine Grace by the conditioned soul. There is distinction between the grace of Godhead as Master and Acharyya. Godhead as His own servant or Acharyya can enable the conditioned soul to accept the Grace of Godhead as Master. The Acharyya is eternally engaged in imparting to all conditioned souls the inclination to accept willingly the Grace of Godhead as Master.

The Acharyya does not compel such acceptance. But it is nevertheless in his power to grant the inclination to the most undeserving and disinclined souls. The present activities of the Gaudiya Math and its sister Maths are a manifestation of this special grace of the Acharyya. This phenomenal world and its activities are also Divinely ordained to enable conditioned soul to realise the necessity of the acceptance of causeless Divine Grace for being freed from the conditioned state. But in the

arrangement of the phenomenal world the conditioned soul is left to the method of residual discovery by being allowed to follow the bent of his unguided inclination by his own voluntary choice, which necessarily takes a long time to succeed and whose success is not pre-ordained. The activities, inmates and the Math itself are thus identical with the unambiguous form of the spiritual service notwithstanding their liability to being mis-understood by the misguided judgment of worldly-minded people.

They may be spontaneously intelligible by actual participation in them by complete submission to the Acharyya. This is what is being done in the Maths of pure devotion for their inmates. Everyone is being asked to become an inmate of the Maths for good by free choice. Everyone is being taught in practice the real meaning of the life led by sincere servants of Sri Sri Radha-Govinda by the manifested activities of the inmates of the Maths.

The Service of Sri Sri Radha-Govinda is the highest form of spiritual service. It is the desire of Sri Goursundar to make available to all of us nothing less than this highest form of the Divine service. The Supreme Lord Himself taught this only function of every perfectly pure soul in all its gradations by precept and example. The esoteric meaning of devotion is expounded by Sri Rupa Goswami Prabhu. The words of Sri Rupa are further explained by Sri Jiva and the succeeding Acharyyas. Thakur Bhaktivinode in our Age has been most consistent and lucid exponent of the principle of unalloyed devotion manifested to this world by the writings of Sri Rupa and the Acharyas. Sri Chaitanya Math and its branch establishments have made available to all the opportunity of the complete realisation of the state of pure devotion to the lotus feet of Sri Sri Radha-Govinda in our present life.

No other institutions profess to teach the unalloyed service of Sri Sri Radha-Govinda. Every other institution teaches something else than such service. This need not be so. It is practicable and desirable to bring about a change in the spirit of every institution so as to make it into a practising centre of the service of Sri Sri Radha-Govinda.

The life led by the inmates of the Gaudiya Math is a matter of Supreme interest to every one of us. It is not possible to convey the adequate idea of it by description. It is necessary to live under the roof of the Math with a perfectly open mind to realise the spirit of its atmosphere of pure service. The Gaudiya Math is not the place for those who are disposed to be merely critical. They will not find anything

that is flattering to their passion of destructive criticism. Those who are sincerely desirous of learning to live a life of service and are prepared to put forth their serious endeavour in all real humility for this purpose are sure to be benefited. It is easy to be disappointed. Only the superficial aspect of life is open to the inspection of our material senses. Our own superficial view may be hastily mistaken for the thing itself. Patience and sincerity for the purpose of knowing the Truth when He chooses to appear to us are necessary if one is really desirous of serving Him.

Sri Sri Radha Govinda is the centre of all activities of the Gaudiya Math. The inmates have no other duty excepting the service of Sri Sri Radha-Govinda. The service of Sri Sri Radha-Govinda consists of two distinct functions viz., (1) *kirtan* and (2) *Archan*. The *Archan* is the ordinary form of worship. It appeals directly to all the senses. The Holy forms of Sri Sri Radha-Govinda stand manifest to our view ready to accept our service. This is effected in a very simple way. The worshipper regards himself as the servant of Sri Sri Radha-Govinda. The house belongs to the Lord. The food is prepared for the Lord. Money is employed for the maintenance of the household of the Lord. The servant may accept only after the Lord has been served whatever the Lord is pleased to allot for his maintenance. The servant must have no relationships except for the service of the Lord. He must own no master except the Lord. He has to procure the necessaries for the service of the Lord by begging from door to door as it is the only duty of every person to give voluntarily their all for the service of the Lord with no expectation of any return. They are to offer to the Lord, whatever is obtained in this way and reserve nothing for their own personal use. They are to accept whatever may be given to them from day to day by the Lord for their maintenance. But they must not have any thoughts for their own maintenance. This is realised in practice by unconditional submission to the Acharyya. Every institution should try to approach this model set by the Gaudiya Math. But the ideal cannot be fully realised so long as every worldly relationship is not actually subordinated to the worship of Sri Sri Radha-Govinda.

For example there need be no arrangement for the teaching of the physical science for the amelioration of the worldly condition of those who do not serve the Lord to prevent their consequent physical discomfort. The service of Sri Sri Radha-Govinda is capable of relieving every form of distress. The study of the sciences must not be

allowed to be abused by intending the same for offering a semblance of relief to those who refuse the offer of real relief. The Science should serve Sri Sri Radha-Govinda by placing themselves at the disposal of the Acharyya. By the grace of the Acharyya it should be feasible to employ them in the service of Sri Sri Radha-Govinda, if we are really convinced of its supreme necessity. But even if say a medical College is placed at the disposal of the Acharyya as Medical College it will not, thereby, become a Math. It will no doubt be prevented from going against the purpose of the Math. But whether any of the physicians or patients of such Medical College will ever choose to give up all connection with the feeder-institution by entering one of the Maths for the wholetime service of Sri Sri Radha-Govinda will still depend on the grace of the Supreme Lord.

The institutions of this world go astray as soon as they ignore their constant and complete dependence on the source of them in the realm of Truth. It is this latter that is made manifest in this world by the grace of the Acharyya to serve as controlling centres of all world-activities. The Gaudiya Math is such controlling centre. There is no chance of all the institutions of the world being ever converted into so many Gaudiya Maths. They are capable only of placing themselves under the spiritual guidance of the Acharyya and being thereby made to serve his secondary purpose viz. of supplying need of a real objective in the workings of those institutions. These institutions will exist in their present forms as long as there is such a function to be performed by them in the complete scheme of Providence. Their existence would also be justifiable from this point of view. But they cannot be coverted into so many Gaudiya Maths because their function is superfluous on the higher plane which is free from all defect and want.

(To be continued.)

The Illusory Energy of God-Head.

(By Srijut Kishori Mohan Paul B. L.)

IN the Gita, addressing His bosom friend Arjuna, Bhagaban Sri Krishna has said, 'My dear friend, this Illusory Energy consisting of the threefold mundane quality is supernatural and may hardly be overcome. Even the gods and the sages (Rishis), not to talk of men and other lower beings, can hardly get rid of her infatuating influence. Only those who make absolute surrender to me may overcome her. Hence it is that Srila Narrottam Thakur has said, that the Illusory Energy though vanquished can not be got rid of, except by the grace of *Shadhus*. Barring the devotees who have completely surrendered themselvs to the feet of Sri Krishna, no one has the power to get rid of this Illusory Energy of Godhead consisting of the threefold mundane qualities of 'Sattwa' 'Rajas' and 'Tama'.

In the Srimad Bhagabatam we find that when by the charning of the ocean ambrosia was obtained, a violent quarrel arose between the gods and the demons as to the distribution of the same. Anxious to have the first taste of ambrosia, when the parties came to blows, thereby igniting, as it were, the all destroying universal conflagration, Lord Vishnu, in order to deceive the demons and preserve His creation, appeared in the form of a fascinating woman by His Illusory Energy. This wonderfully beautiful woman captured every heart by her fascinating side-glance and sweet smile and infatuated the whole world. With a most melodious accent and winning smile, this lady whose beauty surpassed that of the god of love, addressed the gods and the demons thus : 'O ye gods and demons why have you lit this deadly fire of war? Let me mediate between you and settle your disputes'.

Not to talk of other insignificant creatures, the whole universe and even the great-great-grand father Brahma was fascinated by the Illusory Energy of Godhead. The Devas (Gods) and the Asuras (demons) charmed with her sweet words agreed to her proposal. Most wonderful is the influence of Vishnu's Illusory Energy. Not only the Gods and the demons but all animate and inanimate beings of the whole world being fascinated by her influence mistake their gross bodies of flesh and blood to be their real selves, forget God-

head, consider their fragile wife, son, daughter, friend, wealth to be their life-long companions and thereby burn within themselves with the threefold misery attending upon birth and death, fear and disease etc.

In the Gita Lord Sri Krishna has said that residing in the hearts of all Jivas and overpowering them with the influence of His Illusory energy He is grinding them like machines. It is only those that have surrendered themselves to the feet of the spiritual guide who can extricate themselves from the influence of the deluding power. The spiritual guide is not like one blind man leading another blind man and ultimately both of them falling into the ditch. He who has obtained full realisation of the Vedas and completely surrendered himself to the God-head is alone the proper guide.

In this world of delusion no pleasures are real, because they are all transient, and like the water bubbles or the mirage in the desert disappear in the twinkling of an eye. No sooner is one desire satiated than another takes its place to burn the hankering heart with fresh tortures like the throwing of clarified butter into the sacrificial fire.

A man may be blessed (?) with every worldly fortune but he is not free from the pangs of sensuous desires which are sure to pinch him every now and then. Hence he who wants to get rid of this hardly-to-be-overcome Maya, must surrender himself to the feet of a Sat-Guru. Otherwise under her deluding influence, he will sometimes by doing virtuous deeds, ascend Swarga, and at other times by doing sinful deeds, come down into hell, and thus revolving in the wheel of births and deaths, burn with the pangs of sensuous desires. The characteristics of a 'Sat-Guru' being understood it becomes necessary to grasp the right meaning of self-surrender at his feet.

In the Gita we find that we should make humble obeisance to the 'Guru', serve him wholeheartedly and submit reasonable spiritual questions to him in order to get at the Truth Who will enable me to know 'who I am,' 'what my real nature is', 'where I was,' 'why I have come into this world and where I shall go.—I am very, very mean. I beseech the Guru to kindly enlighten me with a right understanding of these spiritual issues so that I may cross this ocean of the world in safety. When the sincere disciple in the spirit of full submission drinks with his ears the nectar of spiritual instructions from his Gurudev and renders him whole-hearted service, all his gloom of ignorance, due to Maya disappears and he becomes immune from the influence of the Illusory Energy.

The sight of this charming lady created a strong carnal desire in the

hearts of the demons, on the other hand, it excited a sense of devotion in the hearts of the Gods who looked upon her as the mother-goddess of the whole universe. A child when placed on his mother's breast, sucks out the most sweet milk therefrom, but a leech, if placed theron, extracts blood in place of milk, according to its inherent nature. Infatuated with Vishnu-Maya, the demons like the leeches, instead of finding anything Godly in that charming lady, took her to be an object of their sensuous enjoyments, passed side glances to her and in a laughing mood, addressed her thus, "Beautiful lady, come to us. We are your servants and we will submissively carry out what you will be pleased to dictate to us".

But, on the other side, the Devas (gods) looked at this enchanting lady with the eyes of a baby looking at its affectionate mother. The result was that in the long run, these wicked demons, like the leeches being carnally enamoured of her, were deprived of that rare heavenly nectar which they were fighting for. While the Devas like the children were allowed to taste the same, gained strength thereby and began to roam about merrily.

The whole mundane universe is in the clutches of Vishnu Maya. This world is a prison and the Jivas are the prisoners. Under the infatuation of 'Maya' some are posing as kings others as subjects, some as masters others as servants etc. Just as on the stage the sweeper Rama Bagdi sitting on the throne plays the part of Maharaj Haris Chandra, and Shama Dom of the same class, playing the part of the queen Saibya may shed tears for the sake of her snake-bitten child and thereby simultaneously excite both pleasure and pain in the hearts of the audience ; but again in another moment both appear in their true characters as sweepers behind the scene, so on this worldly stage under the influence of 'Maya' some jivas are acting as 'Devas', some as demons, men, animals, birds, insects, serpents etc. When the gods Nala-Kuber were busy with their ribald sports in the water with the celestial nymphs (Apsaras) they attracted the notice of that great Vaishnava, Narada Muni who cursing their beastly conduct in atonement for the offence committed in his presence, changed them into the likeness of two Arjuna trees, (Jamalarjun) of Brindabon. Ahalya Devi was changed into stone by the curses of the great Rishi (sage) Goutama. Jivas due to their aversion to God-head, beguiled by the influence of Maya, pass through eighty-four lacs of different births as the result of their atheistical worldly activities (Karma). They sometimes ascend to heaven and there after fall down into hell. When wondering from birth to birth, if on any occasion by good luck,

any of them happen to come in contact with the 'shadhus' (saints), they receive spiritual lessons from them which dispose them to render services to krishna and His associated counterpart, the Guru (spiritual preceptor). It is then and then only that such fortunate individuals are enabled to escape from the clutches of this Illusory Energy of God-head.

The power of Vishnu possesses two distinct aspects viz. 'Para' and 'Apara'. The former is the esoteric eternal or real aspect and the latter, the external or illusory aspect (Maya). This Apara energy fascinates the Jivas and bind them fast in worldly chains. While the internal energy or 'Para' sakti cuts away these worldly chains and imparts devotion to God.

Empiric knowledge can earn for us only a transitory sensuous living which vanishes into nothingness like a nocturnal dream in no time. Educated in the knowledge of money-making in empiric philosophy, sciences, arts, astronomy, medicine &c. we may vaunt as erudite scholars or as successful persons. But all our glee quickly vanishes into the womb of time. In a short time every success becomes lamentable and unsatiating confusion. The knowledge that inheres in attachment to Krishna is the only real knowledge and is called 'Para-bidya' or Brahmma-bidya (सा विद्या तन्मतिर्यया). In the Gita, Lord Krishna has said to Arjuna that earth, water, fire, air, ether, mind, empiric understanding and the perverted ego are the eight varieties of my external energy (Apara Prakriti) besides which I have got another superior internal energy (Para Prakriti) which, like the thread of a garland of pearls, supports the universe. This is the spiritual energy of which the Jivas are the manifestations.

Jivas under the shell of Maya act in diverse ways on this world-stage. Like a puppet in the hands of a skilful juggler being made to dance within different gestures and postures according to his will for the satisfaction of the spectators unsuspected by them, Jivas enamoured of the threefold attributes (Sattwa, Raja and Tama) of the deluding Energy of Vishnu, laugh, dance, weep, and shout like men possessed without being able to see the hand of the Enchantress pulling the wire from behind by the will of God-head.

Therefore he is the most wise and intellectual person who instead of playing the part of a mere acting doll on the world-stage is able to catch the purpose of this life which is to know and serve Sri Hari. Otherwise our performances are like the frantic attempts of delirious patients struggling to get at the tub of poisoned water to allay this unappeasable thirst of worldly desires. At these derelious activities of the conditioned

souls, the spiritual doctor, Sri Guru deva sheds tears of pity and by the chant of the Name of Sri Hari, invites them to the protection of the Same.

As soon as a child is born the relations and neighbours rejoice as if it will remove all the sorrows and afflictions of every body But alas ! no one of them think of the inevitable end as they join the merry-making with light heart. But before perhaps a few months have passed, the child is carried away by the cruel hand of disease and in place of joy, the gloom of sorrow darkens the home and neighbourhood. The neighbours come to sympathise with the parents, curse the god of death, as being unaccountably jealous of their happiness. It appears to them to be a great pity that the god of death is no good dispenser of justice because he does not look to the equity, *i. e.*, convenience and inconvenience of men, in disposing of cases under his care, but strikes the mortal blow in and out of season, according to his cruel whim. They are forced to content themselves with the poor consolation that these are all the dispensations of Providence which happen to the lot of all, hence we need not be sorroy for the inevitable.

Therfore the Scriptures say that in this world of illusion, barring the eternal service of Godhead, everthing is transitory and no permanent relationship can be established between any two mundane entities. Forgetting His service and falling under the clutches of 'Maya' in consequence thereof, the 'Jivas' are found to be suffering the three-fold miseries in this world. Forgetting Godhead and their own real nature and mistaking as their propers selves the mask supplied by 'Maya' in the shape of the physical and subtle body, the 'Jivas' pose as kings, queens ministers, judges, butlers, methars, rich, poor, high and low, etc. Devotion to Godhead being eliminated, evrything is illusion under her influence, the Jivas are made to look to their cloaks of flesh and blood as objects of their permanent concerns, thereby bringing all the miseries of this world upon their heads. There is no other royal road to get rid of this 'Maya' save and except the grace of Him who is her Lord. On coming into this world of 'Maya', the Jivas, instead of considering Sri Krishna to be the sole Enjoyer of all things and of their own selves, themselves pose as sole enjoyers and in attempting to do so, incur the punishment of misery. When by the grace of the spiritual preceptor, the influence of Maya is dispelled, the Jivas are enabled to see with their souls' eyes that they are the servants or objects of enjoyment of the one Omipotent Godhead. Like a matchmaker establishing relationship of husband and wife between the bridegroom and the bride, the spiritual Preceptor

establishes their relationship of eternal service between Jivas and their master, Sri Krishna. Sri Krishna is the only object of our worship (सम्बन्ध). Devotion to Him is the only means of attaining Him (अभिधेय). The attainment of Prema or spiritual Love to His feet is the final goal to be arived at (प्रयोजन). The spiritual Preceptor is instrumental in making the 'Jivas' realise this whole hearted devotion to their Lord Sri Krishna. As in the case of a poor man seeking the favour of a millionaire, it behoves him to have recourse to his agent who is conversant with the ways and means by which he (the millionaire) can be satisfied, so in order to be admitted to the grace of the Lord of the universe, one must take recourse to the spiritual Preceptor who, as Agent or associated counterpart of the Lord is fully authorised to bestow His service and who is himself completely immersed in His constant service, and seek for initiation from him.

In this world of ours, the relationship that subsists between objects is of a transitory character. There can be no permanent pleasure here. All our joys are ephemeral and all our attractions towards one another, that of the father towards the son, of son towards the father etc., are actuated by selfish transitory motives, as the result of which sometimes we see a husband showing an utter disregard for his once loved wife and even considering her to be merely an object of his sensuous enjoyment, or the wife in her turn simulating a false devotion for her husband in order to secure ornaments etc. We even find a son imprisoning his dear father to secure the throne and the faithful servant running away with his master's hoarded wealth after applying the knife to the latter's throat. One friend sometimes poisons the other to misappropriate his all In this world of 'Maya', all the sentiments and relationships are of the unwholesome and transitory order and being based on unwholesome material interest cannot afford real or lasting pleasure.

Therefore, when by the grace of the true spiritual Preceptor we are enabled to get rid of the enthralment of 'Maya' and have an insight into the nature of God head and His absolute realm, it is only then that we have the taste of that eternal bliss which is Divine and free from the circumscribed functions of the physical senses and where there is no unwholesomeness of this mundane plane. There the five varieties of mutual relationship *viz* 'Santa', 'Dashya', 'Sakhya' 'Batsalya' and 'Madhoora are altogether wholesome and eternal. The threefold miseries of this mundane world due to birth, death, disease etc., have no place there. The realm of Vaikuntha is not lighted by the earthly sun, moon, stars, fire or lightning but is self-effulgent with the light of billions of original suns. There

all are extremely happy in the service of that Divine Personality of all embracing knowledge and bliss, Srikrishna and all are there His eternal exclusive servants. Mundane sorrow has no place in the land of the eternal and those whose devotional eyes have been opened by the grace of Sri Gurudev can see with their help the eternal pastimes of Sri Krisrna in Vaikuntha. There Sanaka, Sanandan and all the Holy sages worship Sri Krishna as 'Para Brahma'. Raktaka, Patraka and other servants serve Him as Master. Sridama, Sudama, Vasudama and other cowherds tend Him as friend. Nanda and Jasomati serve Him as their Son. Sri mati Radhika, Lalita, Bishakha and other spiritual maids of Braja wholeheartedly serve Him as His eternal consorts.

It is devotion to the spiritual preceptor and no other method that can alone extricate us from the bondage of Vishnu-Maya and secure for us the eternal service of Sri Krishna in the eternal realm of Goloka, where Sri Krishna abides with His servitors and all His Divine Paraphernalia and eternal bliss which flows from the service of the Divinity.

Who is a Brahmana ?

(Continued from P. 126 Sept., 1930)

The spiritual community of individuals possessing the higher life can have no organisation nor objecive that are definable in terms of limited, mundane relationship. Complete freedom of the individual is the distinguishing characteristic of such a society. In the spiritual community one individual is related to another exclusively by the bond of service. No one seeks to dominate over another. The humblest of servants possesses the highest natural authority which does not require to be defined and declared by any code of so-called written 'laws'. The pure heart instinctivly recognises the need and accepts the helping guidance of another pure heart in rendering unconditional, exclusive service to the common Master. The *daiva varnasrama* 'institution' thus consists of one varna or class *viz.*, that of the spiritually disposed (Brahmanas).

It is irrelevant to oppose the arrangement on the ground that it possesses

no apparent worldly utility nor even any tangible formulation of its own constitution. Its advocates never claim such demerits for the system. It is only the fleeting institutions promising deluding worldly advantages that strive mischievously to go against their inevitable mortal nature by the construction of shady dams and dykes which strangle them to assured death at the moment of the greatest transgression.

The great point that has to be borne in mind and which is to be honestly and consistently applied in practice in order to be able to enter into and continue the higher life is that the present worldly life with all its million tempting concerns has no positive value for our souls. In this world we can but be only usufructuaries of seeming possessions and we can never be real proprietors. If we choose to forget this fundamental condition of our usufructuarial position that it is not destined to become possessory we are punished for such wilful transgression by having to suffer all the evils of an unnatural position. The camp life of this world cannot be converted into the natural eternal life by any kind of modifications. Any plan that is directed to this wrong end is bound only to multiply the difficulties of a radically irrational existence The worldly life is a probationary period to test our fitness for being relieved of its necessity by the substantive tenure.

Every 'stable', 'organised' institution of this world tends to obscure the essentially unstable and dissolving nature of the concerns of this world and thus perpetuate our ignorance of the really stable and natural life whose very existence is perfection and which requires no artificial props and helps for its continuance or improvement. But if the experiment to live the eternal life delineated in the Scriptures be made by worldlings it is bound to end in Chaos. The impure mind cannot be made pure by merely disowning its salutary conventions. So long as the corrupt mind is not fully prepared to behave rationally in every way it is bound to find itself surrounded on every side by impassable barriers to all its activities.

The ideal is, therefore, not to be sought in the direction of a perpetuation of the slavary of untruth which is the real nature of the physical and mental expectation, but to recognise and try to learn and by learning remove the cause of the present miserable state. This is not pessimissm although a section of the materialistic philosophers are never tirred of dinning into our ears that it is so. The truly pessimistic attitude is one of despair regarding attainment of the higher life. The incurably pessimistic attitude

is that which is not even prepared to admit the possible existence of any higher life that is categorically different from that of the average worldling.

The terribly silly cant that holds in eternal bondage the intellect of aspiring humanity is the familiar sibboleth of the conquest of Nature by man. The barren implications of this shallow mis-conception require to be fully laid bare before the world can agree to see things as they are. The pursuit of the wild goose must cease. It is not pessimistic to believe in this consummation. Dishonest speculation can never provide the remedy for the fell disease of worldliness and is for this very reason deliberately resolved not to recognise the disease itself. From this attitude it is only one step to begin to hug the disease.

Let us once for all get rid of the irrational perversity that prefers the bondage of untruth to the service of truth. The service of truth, indeed, always appears in its plain garb of service. The bondage of untruth presents itself as in the garb of mastery over Nature. The vain tiny intellect of man is impelled by its innate littleness to over-estimate its own magnitude. This constitutes the offence of of its rebellion against the Truth. The same impulse that leads it to go aganist the Truth induces it to accept the bondage of untruth by reason of its impotent and irrational desire for domination which is held out by the latter. Thus the hyprocritical and truly ignorant life is born and nursed to its destruction.

This tragedy must be properly realised we are really disposed to seek the Truth for the purpose of serving Him. Then and then only shall we be able to avoid the pitfalls that have been provided by the false prophets of worldliness to encompass our ruin. The Truth does not offer Himself to us for our passive acceptance. He offers us only His willing service. He has to be wooed and won. If we choose to be indifferent to Him He fights shy of us. We must not suppose that it is the business of the Truth to appear to us of His own accord and also make us recognize and welcome Him. This cannot be the attitude of service. It is the attitude of the master. Slavery is not the denial of mastery but of service. There can be but one Master because no one can serve more than one. The show of service that is rendered to many masters, as in this world is no service at all but slavery.

The seekers of 'freedom' also would go astray and end in slavery if they choose to prefer untruth to the Truth. It is worth every body's while to try to find out, that is to say to see the service of the real Truth. He who will not do so, will not earn 'freedom' but 'slavery' by his aversion to the Truth.

The only freedom is the service of the Truth, the service of godhead. It is necessary to realise this and to try seriously to find Him. It will not do to say that it is not possible to find the Truth. Any person who will deny the possibility of our being able to know the Absolute should be set down as the real enemy of the Truth and the only pessimist. No good can come out of the advice of such a person which is a counsel of despair. If we ever take notice of his warning it will be for the negative purpose of being on our guard against his specious fallacies.

One who is disposed to seek the Truth is led by the Truth Himself to His servant who alone can instruct him regarding the search. The truth cannot be found by any person who is not prepared to search for Him. So the novitiate under the spiritual guide who is no other than the servant of Godhead is the only method of finding the truth. One who repairs to the spiritual Guru for finding the Truth with the object of serving Him is admitted by the latter to the study of the Scriptures by the method of serving submission. In proportion as the disposition to serve the Truth manifests itself in the learner the meaning of the scriptures is realised. In other words it is not the information contained in the scriptures that is of value, but only the disposition that all the body of information inculcates. If and when the disposition is actively established the necessity for acquiring knowledge by any indirect method is eliminated. In the self-realised state there is no trace of ignorance which requires to be removed by the process of study.

When the disposition to serve the Truth fully manifests itself then and then only the Spiritual teacher is in a position to impart the Spiritual vision to the disciple. The Spiritual vision is thus closely associated with the dispositon to serve. The Spiritual vision cannot, indeed, be had except by grace. The disposition to serve implies this. Hence the necessity of *Diksha* or initiation by the Spiritual preceptor. But the *Diksha* should not be supposed to be a limited worldly process. It stands for the eternal and continuous necessity of grace by which alone our spiritual vision can be obtained and kept up. *Diksha*, therefore, belongs to the category of eternal entities and the substantive process is not really intelligible except to the initiated.

Diksha, therefore, marks the high-water level of spiritual pupilage to which the ceremony of *upanayan* seeks to introduce. *Diksha* is the higher process and implies *upanyan* as its preliminary. The disposition is the only thing that matters. The *upanyan* of a person after *Diksha* by the *Pancharatra* method brings out clearly this true

meaning of the ceremony of investiture with the Holy thread. It demolishes the theory of seminal *i.e.* hereditary spiritual community. It puts the whole system into relationship with the spiritual guide by vindicating the supreme necessity of grace as the only sanction underlying all arrangements.

The student prior to his attainment of the grace of the spiritual preceptor in the form of *Diksha* has only a probationary status. The student who is admitted to the study of the scriptures after *Diksha* occupies the higher plane to which the probationer has no access. This makes the *Daiksha Savitra* ceremony categorically different from the *Shoukra savitra*. The second birth ceremony of one who has already attained his third birth is merely doing over again what has already been done before. The *Daiksha* Brahmana is alone entitled to perfrom direct spiritual service. The twice-born student who has received only the *Savitra Sanskara* by reason of his seminal birth is not entitled to the worship of Vishnu which is the only function of all Brahmanas. Finally the *Savitra Sanskara* on the strength of seminal birth permitted by some of the *Grihya sutras* and *Dharmashastras*, is forbidden in the Kali Age due to the degeneracy of the hereditary Brahmanas. The *Diksha* provided by the *Pancharatra* confers the tentative vision of spiritual service which is perfected by a course of training under the spiritual preceptor represented by the process to which the candidate for spiritual living is introduced by the *savitra sanskara*. This is the only dispensation authorised by the scriptures for the present controversial Age.

It is now possible to deal with the popular fallacy that one can be a Vaishnava without being a Brahmana. This castial view of Vaishnavism and Brahmanism requires to be discarded once for all if one is sincerely inclined to understand the true spirit of those institutions. The Brahmana is not a person of this world. The true Brahmana must be a constant and exclusive worshipper of Vishnu *i. e.*, Vaishnava. The mere twice-born is not a Brahmana. The Brahmana is the Vaishnava in embryo. The Brahman is the disciple of the Vaishnava. But he is not entirely above all activities of this world as the latter is. The Brahmana has still got to discharge a duty to the secular society. This duty consists in instructing all classes of society in the principles of the Truth. This is the practical side of his discipleship under the Vaishnava preceptor. But all this also applies only to the spiritual or *Daiksha* Brahmana and not to the hereditary Brahmana who is not recognised by the scriptures as possessing the spiritual nature especially in the Kali Yuga. (To be continued)

At the lotus feet of the Divine Master.

1. I humbly greet My Master's feet
By this tribute of reverent joy ;
May he inspire The song that aspires
To tell of things he knows.

2. It is no idle dream But the Divine theme,
That wakens the sleeping soul ;
The Master's feet May alone admit
To the vision of the goal.

3. My very good friends, May you all extend
To me your right good will ;
That I may reach, By your helping wish,
The sight of the Master still.

4. And the glory sing Of his feet Divine
That are no mortal clay ;
So the Scriptures assure They ever appear
To those who pray.

5. The feet of my Master Are my only care :
May I never forget
By the Master's grace This knowledge may impress
As my soul's eternal quest.

6. It may seem so strange To this modern Age,
So antique and so stale,
That your right good will May not take it ill
If I choose this truth to tell.

7. My Kindest Master Is, indeed, no other
Than the servant of the Lord.
To serve his feet, Let us candidly admit,
Is to serve the Feet of God.

8. He is our Master Who is the bearer
Of the mercy of the Lord,—
To inform those Who pray to know
Their duty to their God.

9. Has the Lord no servant ?— Who dares assert ?—
Are we not agents of His will
The souls of men And all animation
Do His biddings still.

10. It is the Lord In the Forms of His Word
And Bearers of Divine command,
That one may know When Himself does show
The way by His Beloved.

11. This only Truth In very sooth
All Scriptures do declare :
That souls that serve Ever strive to live
In communion with one another.

12. So I humbly greet The Master's feet
By this tribute of praise ;
May he ever inspire The song that aspires
To tell the truth by grace.

Hinduism in Harmony with Buddhism

[By Dr. H. W. B. Moreno]

The writer follows Sankaras philosophy in his interpretation of Hinduism. There is a great resemblance between the methods of Buddha and Sankara. Neither the Buddhistic view nor that of Sankara attempts to describe the function of enlightened soul or the transcendental Personality and Activities of Godhead. In this sense both points of view may be regarded as essentialy speculative. Their special excellence consists in their masterly analysis of the deluding nature of mundane existence. Their analysis follows the direction of Vaishnava philosopy in a remarkable degree without, however, coinciding with it fully. The conclusions drawn by them from the analysis of relative existence are not accepted by the Vaishnavas in so far as they are incompatible with the eternal relationship of spiritual service that unites the pure soul to his Master and Beloved in the realm of the Absolute.

—Ed.]

In all Religions there is essentially harmony; for they go to make up the different chords that vibrate to the Music of the Divine. In Hinduism and Buddhism there is harmony more pronounced, more striking, than can at first be realised. After all, these two religions have arisen from a common source, the Vedas, or the Sacred Scriptures of the East. Buddha was a great Philosopher as was Sankara, the Teacher, who may have come centuries after. They both drank deep of the same Fountain of Wisdom; and each in his turn, gave a rich stream of knowledge to mankind.

To understand more fully the Philosophy of these Faiths we must probe the foundations of the two Religions. The essentials of Hinduism are: The Universe and all that is contained in it is illusion, falsity; that to understand this falsity (*Maya*) one must look for the Real that transcends the Unreal. This is achieved by meditation or concentration. The Reality is one, besides it there exists nothing, in the Universe (*Sangshar*). The state of bliss is achieved by the light of Wisdom, which is eternal rest and peace (*Anamda*). The three pathways to supernal bliss is by Good Works, in not looking for reward, either here or hereafter, by Devotion or Love, by True knowledge or Wisdom, which includes Meditation or Concentration.

In Buddhism these great principles are similarly outlined. In this world there is suffering. The Cause of Suffering is Desire. There is an Ending of Suffering and the way out of suffering. The way out or the Eight-fold Path consists of Right views, Right Intentions Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Concentration, Right Rapture or Bliss. In seeking to explain these Truths, the

greatest difficulty lies in the interpretation of the words used in Buddhism. Most of the Religions of the East suffer from a mistranslation of the words commonly used in them to embody certain principles ; hence it is very difficult to translate the Mahomedan salutation at meeting or parting "Salaam Alaikum" which is interpreted : "Peace be with you", "God's blessing rest on you", "May peace and safety be with you" and so on and as forth ; yet these translations convey only a fraction of the meaning found in the salutation. Again take the word "*Maya*". It is translated as illusion, Delusion, the falsity of the Universe around, yet not a single translation conveys the full significance of the term.

In Buddhism as well the word "suffering" (*Dukkha*) has more in it than is conveyed by the English translation. The knowledge of Suffering should mean, that the whole Universe is topsy-turvy, upside-down. We do not see things aright in this Universe. Like the rails on a track, which have been contorted, owing to some train having been wrecked on it, the rails are all awaya nd unlike the level parallels they were before. We see things all twisted and turned about ; this is what the Buddhist means when he speaks of Suffering. We suffer because things are all worng around us. Why do we suffer and go away ? Because Desire or Passion makes us so ; attachment to the world and its surroundings enmesh us in this Falsity and makes things appear to us real which are false. How similar is this to the theory of *maya* or illusion in Hinduism. Does not Desire for this *Sanshar* or Universe tie us to this Falsity ?

The Hindu in the outlining of his Philosophy states that the great Truth is to know the Real, who is one for all else is nought. So says the Buddhist, but in more elaborate language, enunciating his theory of definite principles. He holds that we must have right views of the things around us, which are false and unreal. We must then have right intentions to release ourselves from this bondage. We do this by right speech, by a right form of conduct and by a right manner of living. To attain to the One, we again need right effort and right concentration ; when we have so meditated we have right Rapture or *Nirvana*, which is a state of complete negation of all that is in the Universe ; it is the blowing out of all the flames of false desire and false knowledge. We then become the Buddha or enlightened. We are in Wisdom and in Bliss with the infinite. This is what the Hindu means when he says that by Good works, by Devotion or Love, by Divine wisdom we are in union with One Whom to know is to be.

There is one elaboration that has to

be understood in Buddhism in relation to the true understanding of the One. Sankara, the Teacher, held thatto arrive at definite proposition, one had to deny that it belonged to anything that was within the bounds of human knowledge. "It is not, it is not, it is not," he says, (*Neti, Neti, Neti,*) to all you imagine that it is ; and when you have exhausted the list of attributes you advance and have received a denial for each one, you arrive at a glimpse of the Knowledge of the Infinite.

Buddha says, It is neither a fixed Reality nor an unalterable Entity ; but is always in flux. If It were fixed It would yet be conceivable as an Entity and comprehensible to human understanding. "It is not even a Reality", says Buddha, and leaves the bewildered mind, stupefied in amazement. It changes as all things change ; not for a moment can it be understood ; nor can the mind reach It in comprehension. Such a conception of the Infinite leaves again the mind staggered in amazement. Sankara, the Teacher's definition is elaborated to the summit of human intelligence. Buddha lifts us to the broad expense beyond, where the intelligence can only dimly look on what is below and gaze in wonder at the endless heights above. Both have their own methods of elaboration of the underlying principles ; Buddha, however, transcends what the human mind can scarcely reach or realise.

Is there not then harmony, deeper than we imagine in these two great Religion ? Indeed there is ; and the discord we find between the holders of each Faith is man-made and is, therefore, puny and pusillanimous. What is Divine lies in both Faiths and shows a unity that comes from above, beyond what narrow minds cling to in blind prejudice and error.

Taking Refuge in God.

(*Continued from P. 23, June, 1930*)

LONGING FOR SERVICE.

(XII)

1. Gurudeva !
When will that day be mine !
When composing my mind Seated in seclusion,
The Name of Krishna I will sing.
The tumult of the world Will not penetrate the ear
And malady of body will keep afar.

2. As I say "Hara-Krishna", By chanting the song
Tears will flow in my eyes;
The horripilation of joy Will manifest on the body
And overwhelm with love.

3. Voice pressed at the throat Will issue from the mouth,
My body will tremble;
Sweating every moment Pallor will appear
And death-like stupor.

4. Oh ! When without guile, Such will be any state
I will constantly sing the Name !
Remaining pervaded within, Performing the functions of body,
I will gain thy mercy ;

(XIII)

1. Gurudeva !
When by the manifestation of thy mercy,
The Pastimes of Sri Gauranga Are eternal varieties
In this firm conviction,
Reciting the Name of Hari, 'Mid the garden of Godruma,
I will roam for their sight.

2. Nitai, Gauranga, Advaita, Sribas,
Gadadhar,——all five,
By the liquid sweetness of the Name of Krishna, Overflood the world,
Singing the high chant in unison.

3. The Pastime of dance, Playing on the *Mridanga*,
I will hear with my own ears ;
By the constant vision Of the Beauty of that *Leela*,
I will be borne on the flood-tide of love.

4. And presently again missing the sight Of the treasure of that Pastime
As I weep and cry aloud the Name of Gauranga,
The worldlings Proclaiming me mad
Will throw the dust at my body.

LONGING FOR REALISATION.

1. When in the wood-lands of Gaura By the bank of the celestial stream
With the cry of 'Oh Krishna, Oh Radha !'
Shall I roam weeping, Renouncing the pleasures of the body,
Under all diverse creepers and Trees ?

2. At the homes of the basest By begging I will feed,
Sip the water of the Saraswati,
From bank to bank I will roll on the ground
With the tumult of cry of Krishna ?

3. To the denizens of the Abode of God Making obeisance
I will beg for the trace of mercy :
With the particles of dust from the feet of the Vaishnabas
Anointing my body,
Assuming the garb of the wholly free ?

4. The denizens of Braja and Gauda I will not deem as different,
I will be a dweller of Braja ;—
Dhama's own beauty Will manifest to the eye,
I will be the handmaid of Radha !

(To be continued).

Matters of Moment

Religion and State :—The democratic ideal of the state is based on the so-called *common* will of a *people*. As soon as the worldly advantages of co-operation are realised, number of individuals may tend to combine and form themselves into a *community* for securing such advantages. The State is one such association. The most distinguishing characteristic of the state is that it is closely connected with a particular country. This Geographical basis of the State renders practicable the provision of military and naval regulation and defence which cause general insecurity and warfares on a big scale. Any principle that is opposed to belligerent territorial patriotism and thereby tends to reduce the danger and evils of war is regarded by 'Statesmen' as opposed to the 'interests' of peace and progress, and, on that account, worthy of being hampered, discouraged and even altogether suppressed by the sheer brutal force of the community placed at the disposal of the State for promoting general well-being.

The services to humanity that are ordinarily claimed to have been rendered by the despotic territorial State ruling by brute force are as difficult to prove as any claim of utility on behalf of any other worldly institution. 'Statesmen' and 'anarchists' differ hopelessly on almost every point and it is impossible for the reason of man to decide on the issues.

Therefore, the argument that in consideration of the undoubtedly great services that are, and have been, rendered to man by the despotic territorial State its imperfections which are neither serious nor irremediable should not weaken the general loyalty of the people to the institution, need not produce a final and satisfactory conviction.

The object of religion is wider than that of the secular State. 'Statesmen' are so enamoured of the latter that they sometimes go even so far as to declare the very existence of religion as a menace to the safety of the State and accordingly to advocate the suppression of religion *in the interests* of the State. These 'Statesmen,' who are never tired of advertising their own *toleration*, *liberalism* and *every* other good quality would not like if any one in pursuance of the same logic have the hardihood of fighting them with their own weapons by advocating the wholesale suppression of the State on the ground of its being incompatible with the higher object of religion.

The subordination of the Church to the State is regarded by modern statecraft as sacrosanct *in the interests of both*. If A is subordinate to B there can of course be no want of *unity* in a world inhabited only by A and B. But can this *unity* be also in the interests of A in the same way as of B ?

The ideal of *non intereference* with religion once regarded by statesmen as the best theoretical policy is now considered as not always *admissible* even in theory. If religion do not *interfere* with the State *in any way* it is only then that the State may try to be indifferent to religion. But if State and Religion both claim our undivided allegiance, as they really do the theory of a policy of indifference at once breakes down. Those who favour the subordination of the Church to the State cannot indeed consistently oppose the virtual suppression of religious institutions. The alleged policy of the Bolshevic State is indeed, the logical outcome of the despotic State that seeks to regulate everything by its brutal force.

Jesus's attitude, 'Give unto Ceasar the things that belong to Ceasar and to God the things that belong to God' is somewhat similar to that of Sri Chaitanya Who desired to keep religion outside politics and did not relish the request of one of His followers, who had incurred the royal displeasure by squandering public money, to intercede with the king for his protection, remarking that as the culprit had actually misspent the royal treasure He should not interfere to prevent what He regarded as his just punishment. But in this case the king on being apprised of the intention of Sri Chaitanya to leave Puri where He was exposed to such requests from worldly people, in order to propitiate the Lord, set the culprit free not only without any punishment but rewarding him richly in order to make amends for the anxieties that a protege of the Lord had suffered at his hands. Sri Chaitanya apparently took the conduct of the king in a favourable light by agreeing to continue to reside at Puri.

We know that Christ was crucified by the State for teaching religious doctrines that were not to the liking of the popular teachers of current creeds. The State in this case asserted its authority in a matter that was purely religious being guided by the political motive of propitiating local opinion in employing its brute force against Jesus. King Pratapa Rudra was a devoted follower of Sri Chaitanya and was actuated in the instance mentioned above, by his reverence for the Lord Whom he believed to be God-head Himself. King Prataparudra's conduct shows a causeless deference to religion in a matter that was not apparently regarded as

falling within the sphere of religion by Sri Chaitanya Himself. It was certainly logical conduct on the part of the king who believed the pleasure of the Lord as the supreme standard of all right conduct.

The authority of religion would appear to be certainly superior to that of politics on a consideration of the purely logical issue. The Absolute Truth is all-inclusive and as such is the only standard of perfectly rational conduct. The Absolute Truth cannot also for the same reason stand in the way of the real well-being of any person or institution. The Voice of Truth must always prevail over every other consideration including reasons of state. This is the theoretical position ; and its reasonableness should be potent to all unprejudiced minds.

The real difficulty arises in connection with the practical application of the principle. In this world we are hampered by the co-existence of a vast number of conflicting departments of knowledge. The knowledge is also of a highly specialized kind but admittedly imperfect and unsure. But it is allowed to serve at present as the rule of practical conduct at any rate in theory, in all spheres of worldly activity. Should all this knowledge be prevented from influencing our practical conduct ? Would not empiric knowledge run the risk of vistual suppression in practice if it be really subordinated to religion as representing the Absolute Truth ?

Is there any satisfactory way in which these apparently incompatible claims of theoretical necessity and practical difficulty may be reconciled ?

The political method that prevailed, till quite recently, in all Oriental countries, subordinated everything to religion by requiring the sanction of religion to the whole range of secular knowledge. But this domination of religion over the empiric sciences proved a fruitful source of difficulties in practice. For one thing religion seems to have set itself decisively to block the path of progressive scientific enquiry. Empiric science became a part of dogmatic religion and ceased to be alterable except by the method of stretching and twisting interpretations of the already exisiting texts. The difficulty was not cured by authoritative relaxations of the principle of regidity in praticular instances. Such attempt to solve the problem by the practical adoption of the principle of superiority of religion has bequeathed an after-crop of a multitude of well-known difficulties in our own country.

The Western Countries now almost unanimously seem to favour subordination of the Church to the State at least in regard to subjects of real controversy between the two. This is no doubt in flat opposition to theoretical consistency.

This method also has its practical drawbacks, especially in its application in the Orient where the people are traditionally sensitive in favour of religion and disposed to support the cause of religion against the State. The impending consequence of the adoption of the principle of subordination of Church to State in Western countries is anticipated by the alleged attempt to suppress religion by Bolshevic Russia and the growing anti-religious tendency among the masses of the people of Western Countries.

Shree Shree Chaitanya Bhagabat

(*Continued from p.p. 94, August, 1930.*)

285. Lord Biswambhar went on his way in
the company of His students ;
He looked like the full Moon surrounded
by the stars.

286. He came to the home of a townsman and
seated Himself at his door
There sat the Lord Whose Feet are implanted on the bosom of Lakshmi.

287. Tying up His cloth in the manner of a yogi
The Lord engaged in refuting and defending the Shatras.

288. The Lord said, 'He who lacks knowledge
to conjoin alphabets
Is styled a Bhattacharya in this Iron Age !

289. 'Who has no knowledge of etymology
approves the method of argument
There is indeed no one who may enlighten Me.

290. 'That which I refute, what I establish,
Is there one who may really alter the same for the better ?'

291. Biswambhar, Lord of the Universe, Spoke
in this manner.
Who has power to answer His challenge ?

292. All the Professors used to repair to the
Ganges for a light of
the holy stream.
The pride of all was pounded to dust on
hearing the challenge.

293. Who in Nabadwip had power To confront
Biswambhar with any
positive arguments ?

294. Under such Divine imposition Biswambhar
expounded the Shastras.
And did not cease even when the evening
had progressed by the hour.

295. The Lord happened to pass the door of
another townsman
Where dwelt a worthy Brahman of great good fortune.

296. His name was Ratnagarbha Acharya of
high renown,
The companion of the Lord's father and
born in the same village.

297. His three sons who were even as bees
clinging to Feet of Krishnachandra,
Were named Krishnananda, Jiva,
Jadunath Kavichandra

298. The good Brahman held the Bhagabat in the highest esteem
And read the Shlokas of the Bhaghbat with great affection—

299. *'Of a dark colour in yellow, in dancing costume*
Decked mith garland of wild flowers, the peacock's feather, precious metal and pearl
With one of His hands resting on the shoulder of His chum and other plying with the lotus
His ears adorned with the lotus, His tresses clustering down either side of His face,
His lotus mouth lighted up with a smile.

300. He was reading this Shloka with devotion and feeling the highest satisfaction,
As the Sound of it reached the ears of the Lord,

301. He halted and by the power of listening to the utterance of Devotion.
The Lord bereft of all external consciousness and fell down in a swoon on the spot.

302. All the students were filled with amazement.
The Lord manifested His external conciousness after a short while,

303. After recovery Biswambhar still said, 'Speak on'
The Lord continued to roll on the ground.

304. The Lord told him to speak on and the good Brahman did the same.
There was manifested the occean of Krishna-bliss that steals the heart.

305. The earth was drenched with the tears of His eyes
Tears, shivering, horipilation, all these were well perceived.

306. The good Brahman observed His supreme joy.
And read shlokas treating of devotion with devotion seasoned with fuh.

307. On finding him practise reading with devotion
The Lord was much pleased and bestowed on him His embrace.

308. Having received the embrace of the Hero of Vaikuntha
Ratnagarbha was filled with loving devotion.

309. Ratnagarbha wept aloud clasping the Feet of the Lord
The Brahman was caught in the meshes of the love of Chaitanya.

310. He read the Shloka time and again in the ecstacy of love,
The Lord thundering His entreaty to him to go on.

311. A sense of wonder grew in all persons on beholding this.
At sight of the Lord all the citizens made obeisance.

312. 'Read no further' said Gadadhar.
All of them sat in a circle round Lord Biswambhar.

313. Lord Gour presently manifested His external conscionsness
The Lord constantly said, 'Tell Me, what it is ?'

314. 'What waywardness', said the Lord, 'did I commit ?'
The students replied, 'Thou art of perfect deeds.'

315. 'What may we say ? What power have we ?'
Friends prevented them,—'Do not indulge in praise.'

(To be continued)

Ourselves.

His Divine Grace Paramhansa Srila Bhakti Siddhanta Saraswati Goswami Maharaj—His Divine Grace who had been preaching the religion at Prayag for over a week left for Naimisharanya on the 30th of August. The party was accompanied by Srijukta Manomohan Sanyal, retired district and Sessions Judge. From Nimsar His Divine Grace and party proceeded to Bijnor on the 2nd of September. His Divine Grace left Bijnor on the 4th and after a short stay at Hardwar reached Dehradun on the 5th afternoon. His Divine Grace and party started from Dehradun on the 6th and arrived at Mussourie on the 7th in the morning. His Divine Grace returned to Calcutta on the 12th of September after a three weeks' tour in the United Provinces. Srijukta Manomohan Sanyal M. A., L. L. B, on being initiated into the Vaishnava life by the Grace of Srila Paramhansa Thakur accompanied His Divine Grace to the Gaudiya Math of Calcutta. His Divine Grace was received with great ovations by the leading gentlemen at all the places that have been sanctified by his auspicious visit.

Propaganda

In the Madras Presidency.—Tridandi Swami Srimad Bhaktiranjan Bhaktisar Maharaj accompanied by Pandit Sripad Ramananda Das Devasarma Vidyarnab and Sripad Haridhan Brahmachari visited the town of Tanku at the invitation of the local people. Sripad Vidyaranab Prabhu addressed a large meeti g convened at the town-Hall by the President of the local Hindu Sabha and other leading gentlemen. Panditji spoke in English for over two hours on the life and teachings of Sri Chaitanya. His Holiness Srimad Sar Moharaj Presided.

The advent of Thakur Bhaktivinode—The anniversary of the Advent of Thakur Bhaktivinode was celebrated at all the Maths on the 6th of September.

Visitors at the Gaudiya Math, Calcutta.—The following gentlemen paid their respects to His Divine Grace at the Gaudiya Math during the month of September. Srijukta Dhirendra Nath Sen, Shyamapada Bhattacharya M. A., Makhanlal Bandyopadhyaya M. A. B. L., Debendra Nath Mukhopadhyaya M. A. B. L., Rajarshi Srijukta Nafar Chandra Pal Choudhuri Bhaktibhusan, Srijukta Manoranjan Ghosh B. L., Pandit Sri Kshitish Chandra Sarkar M. A., Panchatirtha, Rai Bahadur Jaladhar Sen, Dakshinaranjan Ghose B. A., Venkat Rao Garu, Mrinal Kanti Ghose, Sitenath Tattwabhusan.

Srijut Mrinal Kanti Ghose informed His Divine Grace that it had been the heart's desire of Sisir Babu to build in Calcutta a suitable temple for the worship of Sri Chaitanyadeva. He said that Mahaprabhu had now brought about the fulfilment of His purpose through the agency of His Divine Grace. It will be, he said, a great solace to him and to all who desire to practise devotion to Sri Chaitanya to have this opportunity of serving the devotees of the Gaudiya Math as the Math-Buildings have been built close to their doors.

Principal Heramba Chandra Maitra.—Principal Heramba Chandra Maitra on learning about the activities of the Gaudiya Math from the lips of Sripad Sundaranand Vidyabenode, Editor of the Gaudiya, observed that Gaethe had extolled Christianity above all regions because he did not know that no religion in the world except that taught by Sri Chaitanya assures the complete well-being of the fallen. Christianity is divided on the question of the salvation of the sinner. Sri Chaitanya teaches us that the worst of sinners may attain the highest service of the Divinity by the causeless grace of Godhead. Chaitanya declares that Godhead does not pre-ordain eternal perdition as the lot of any sinner. But there have been very few persons who have paid proper attention to the teachings of Sri Chaitanya. Sri Chaitanya Himself confessed to Sri Advaita Prabhu that there was no customer in the market for His commodity. What rank immorality, Principal Maitra observed, is nowadays being passed off as the 'religion' of Sri Chaitanya. The Gaudiya Math is doing immense good by its attempt to revive the religion of the loving service of the Divinity taught by Sri Chaitanya in its really pure form.

Acceptance of Tridanda Sannyas.—Pandit Srijukta Ramendra Chandra Bhattacharya Vidyarnab, Bhaktishastri, B. A., received the favour of Tridanda sannyas at the feet of His Divine Grace Paramhansa Parivrajakacharya Sri Srimad Bhakti-sidhanta saraswati Goswami Maharaj on the the 24th of september. His Holiness has been awarded the scriptural designation of Srimad Bhakti Rakshaka Sridhar Maharaj in the Madhwa Gaudiya Sampradaya.

Sree Viswa Vaishnab Raj Sabha

President

HIS DIVINE GRACE

PARAMHANSA SRIMAD BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

SREE CHIATANYA MATH

SRIDHAM MAYAPUR

NADIA.

Sir,

The members of the Viswa Vaishnab Raj Sabha solicit the favour of your esteemed company at the following celebrations—

(*a*) Congregation of devotees from different parts of India

(*b*) Religious discourses and open discussions

(*c*) Highly instructive lectures by specialists on religious subjects

(*d*) Recitation from standard Shastras (Texts)

(*e*) Melodious Kirtan by famous singers

(f) Social, musical, theatrical and various other entertainments

(g) Distribution of Mahaprasad

to be held at Sridham Mayapur, Old Navadwip, the Birth place of Sri Chaitanya Mahaprabhu on the auspicious occasion of the :—

1. Advent Anniversary ceremony of Sri Sri Nityananda Prabhu on Sunday, the 1st February, 1931 and on three successive days.

2. Annual Circumambulation (Dham Parikrama) ceremony, in huge procession, of the nine different constituent parts (Dwips) of Sridham Nabadwip commencing from Sunday, the 22nd February to Monday, the 2nd March, 1931.

3. The 445th Advent Anniversary ceremony of Mahaprabhu Sri Sri Chaitanya Deva on Tuesday, the 3rd March, 1931 and on four successive days.

We beg specially to invite your kind attention to unique form of religious Exhibition to be arranged at Sridham Mayapur during the time in perfect demonstrative exposition and pictorial representation of the intrinsic priniciples and methods with practical applications of religion and various literature, antiquities, pictures and other rare and valuable collections in connection with religion.

Yours truly,

Atul Chandra Banerjee,

Nishi Kanta Sanyal,

Kunja Behari Vidyabhusan.

Vol. XXVIII, No. 6. श्रीश्रीगुरुगौराङ्गौ जयतः November, 1930

THE HARMONIST

OR

SREE SAJJANATOSHANI



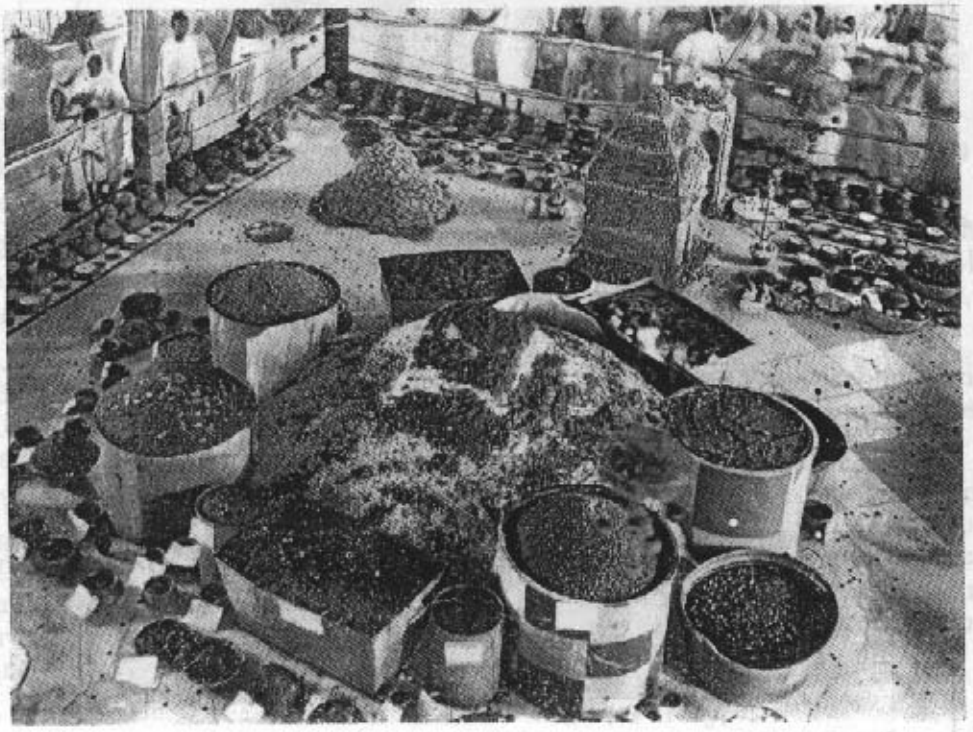
Shree Gaudiya Math Temple

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srila BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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Celebration of the Peak of Food.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

VOL. XXVIII | 1930, NOVEMBER Chaitanya-Era 444 | NO 6.

The Theistic Conference

THE Theistic conference was in session at the new Buildings of the Gaudiya Math at No. 16. Kaliprasad Chakravarty Street, Baghbazar, Calcutta, from October 24 to November 1. The date originally fixed for the conference had to be changed several times on account of unforeseen circumstances due to the present abnormal state of the country. This uncertainty stood in the way of many intending visitors from joining the conference in time. It will therefore, be necessary to have a supplementary session as soon as there is the needed improvement in the out-look of affairs of the country.

The address of the conveners referred to the above circumstance in suitable terms. It was, nevertheless, felt necessary to proceed with the conference for the purpose of trying to indicate in outline for guidance of supplementary sessions the positive nature of the business that is necessary to be handled by it and to test the suitability of the procedure that had been devised for the purpose.

The presidential address contains a brief reference to the procedure that had been finally adopted after the most careful consideration. In view of the immense scope of the business to be

transacted and the necessarily limited amount of time that it was at all possible to allot for the purpose it had been decided to disallow all extempore speeches. In lieu of such speaking an attempt was made to elicit the considered opinions of persons of all denominations in the form of written statements by the circulation of a number of questions on the likely topics of discussion. These have been published in the previous issue of this journal. The answers received were next analysed for finding out the valuable suggestions for being dealt with in the conference. The Presidential address made it clear that it cannot be the intention of any bonafide preacher of the Absolute Truth to look for enlightenment from any quarter save the unbroken chain of of the spiritual teachers. Those who are on the track of the Absolute are self-surrendered souls who have no ambition of propounding any original suggestions of their own. Neither do they expect to obtain any accession to their knowledge of the Absolute from the speculative discussions of those who have not been enlightened by complete submission to the Absolute. The scriptures themselves, however, provide various methods for the benefit of those who are given to abstract speculation or desirous of improving the prospects of worldly living. In pursuance of this method of the scriptures acted upon by the former Acharyas it was decided to collect and analyse the independent individual opinions of speculative thinkers with a view to use them negatively in the exposition of the Absolute at the conference.

The preliminary address deals with the reason why the vision of the Absolute is not open to empirical speculation. It was stated that most of the answers received showed that the questions that had been circulated were not properly understood and that this was not unexpected. There was however, quite a large number of persons who had given their serious attention to the matter and had sent their real opinions which would be dealt with in their proper place in course of the discussions.

The difficulty of expressing the Absolute with the vocabulary at our disposal was also touched. The audience was assured that that difficulty is capable of being automatically solved in the measure in which any discourse could be really directed towards the Absolute. The vocabulary thereby acquires the proper significance and becomes a help and not a hindrance.

After this brief preliminary the business before the conference was formally commenced in the order laid down in the programme. This was done day by day from 7 to 9 P. M. for the nine successive evenings. All relevant

points that had been raised in written answers to the questionnaire previously circulated from different quarters were referred to and dealt with as the treatment of the whole subject progressed in a systematic manner. This method of exposition of the subject left no question wholly untouched although the time that was available to the speaker was no more than a couple of hours for nine evenings.

The English translation of the preliminary address appears on a separate page. It is our intention to publish the English translation of the whole series of the discourses in due course in the pages of this journal.

The Gaudiya Math

(*Continued from p.p. 135, October, 1930.*)

THE *Archan* is the means by which all institutions of this world are enabled to participate in the service of Sri Sri Radha-Govinda by means of their worldly activities. But the *Archan* is not maintainable in its purity except by means of the *Kirtan*. Spiritual service is capable of being expressed in language. On the spiritual plane there is no qualitative or quantitative difference between one function and another like those that prevail on the phenomenal plane. There is distinctiveness without disruptive difference on the higher plane. There is simultaneous distinctiveness and non-distinction in all spiritual relationship. Spiritual language is therefore identical with the object expressed by it. In this world the language is symbolically expressive of an object, but never identical with the object. But this phenomenal world is a symbol of the spiritual world. Everything here symbolically means the absolute. The world is one immense volume which if read aright reveales the Absolute through its every letter. The *Archan* is symbolical of spiritual worship available in this world for those who have no proper access to the spiritual plane. But the *Archan* is not therefore wholly symbolical. It is the reality itself appearing as symbol for our benefit. The *Archan* is different from ordinary activities of this world, because it is directed to

Godhead and is performed under the direction of the devotees and the scriptures.

But in *Archan* the holy Forms of Sri Sri Radha-Govinda do not in this Iron Age always hold actual communion with Their worshippers. It is the symbolic view that is available to the novice when he is graciously permitted by the devotees to perform the *Archan*. It is possible to hold actual communion with the devotees of Sri Sri Radha-Govinda. These latter are capable of communicating to us the tidings of of the spiritual world in an intelligible although symbolical form. They can tell us whether Sri Sri Radha-Govinda is actually pleased with us and also the right method of worship. They are in a position to inform us of this because they themselves are privileged to have the actual sight of the Absolute Reality.

The *Kirtan* is the manifestation of spiritual service by the devotees by means of spoken language. The Truth is pleased to appear in this world in the form of words spoken by his devotees. It is, therefore, necessary to listen attentively to the words of the devotees. In *Archan* also the worshipper communes with Godhead, by means of Scriptural language. In *Archan* the worshipper says in effect to the Lord, 'I am offering to you flowers etc. with humility for Your gracious acceptance of the same. I venture to make the offering by direction of your beloved devotee who knows Your wish to have it from me. But if one goes on saying so for eternity is it likely for the Lord to make any real response of His acceptance? There is no reason why the Lord will respond to such offering; or, rather, why the worshipper will be enabled by his symbolical activity to rise into the sphere of responsive service.

The Lord makes actual response to His true devotees. If the words of His devotees are listened to with the faith that they are identical with the words of the Lord Himself, one is thereby enabled to receive *mediate* communication from the Lord. If in his turn he can communicate what he hears from the devotees in words that are approved by them, he can thus be gradually enabled to hold conversation with the Lord symbolically and mediately. A person can thus be enabled in a way that is somewhat intelligible to communicate with the Lord. This symbolically responsive state is the highest level of service that is available by the grace of the devotees to the conditioned soul during his sojourn into this world. The fully responsive spiritual service of God-head is not attainable in the flesh.

The discourses and chants of the devotees, therefore, provide the only opportunity for conditioned souls for

holding indirect communion with the Lord. The *Archan* is properly performed only if it be constantly kept alive by means of the *Kirtan*. The Gaudiya Math provides for the constant *Kirtan* of the Name, Form, Quality, Activity and the specific service of the devotees of Godhead. They are simultaneously distinct and identical and also inconceivable except by grace. The *Kirtan* thus constitutes the fundamental activity of the Gaudiya Math.

All activity of the Gaudiya Math emanates from His Divine Grace Paramahansa Srila Bhakti Siddhanta Saraswati Goswami Maharaj, the spiritual successor of Sri Rupa Goswami who was originally authorised by Sri Chaitanyadeva to explain the process of loving spiritual devotion for the benefit of all souls. The reality of the whole activity of the Gaudiya Math depends on the initiative of the Acharya. Sri Chaitanya Math of Sridham Mayapur reveals the source of the Gaudiya Math. The Acharya dwells eternally with the Supreme Lord Sri Krishna Chaitanya in His transcendental Abode in Sridham Mayapur, White Island of the Scriptures. From there the Acharya manifests his appearance on the mundane plane for the redemption of souls from the grip of the deluding energy and conferring on them loving devotion to the Feet of Sri Sri Radha-Govinda. The off-shoots of Sri Chaitanya Math are an extension of the centre of the bestowal of grace for the benefit of souls in all parts of the world. The recognition of the connection with Sridham Mayapur is vital for realising the true nature of the Gaudiya Math and the grace of the Acharya.

It is only the votaries (?) of indistinct and undifferentiated, concocted ideals of Godhead who are on principle unprepared to admit the reality of specific Divine realm and personality. The deluded worshipers of unknown and unrealisable Magnitude as Godhead (Brahma) suspect the reality of the worship of the holy Forms of the Divine Pair Sri Sri Radha-Govinda. They are not permitted to realise that the worship of the Divine Pair is identical with that of Sri Gaursundar under the guidance of Sri Nityananda in Sridham Mayapur. In Sri Chaitanya Math Sri Gaursundar manifests Himself as the Source of all His Energies who serve Him as Sri Sri Radha-Govinda by means of their reciprocal animation of the principle of free loving devotion apalogous to the spontaneous amour of lovelorn females for their only sweet heart.

Loving devotion to the Feet of Sri Sri Radha-Govinda is the fulfilment of the process of the true service of the Divinity. This is not comprehensible to our present understanding on account of our irrational affinity with temporary

objects and interests. From our present standpoint we find it unprofitable and harmful to admit any form of actual specific subordination to Godhead. To avoid really and definitely obeying Godhead we become the votaries (?) of the un-known unknowable (?). Such a theory possesses the advantage, which we desire above every other thing, of leaving us free to do what we like. This freedom to follow our own liking is extolled by those who practise it as the highest form of service of the Divinity. It is contended that such freedom is the sole, self-sufficing, self-progressive guarantee of its own truth.

But a very little reflection should show all sincere souls the utter deceptiveness and hypocrisy of the whole position. Can it be described as a theistic attitude at all? Where is the admission in it of the superiority, or even existence, of Godhead apart from our ever-changing (not provably *progressive*) apparent self? The position commits us wholly to the mercy of our apparent self. The worship (?) of the un-known unknowable (Brahma) is for these reasons more repugnant to a theist than any form of avowed atheism.

There are diverse forms of atheism. The most easily comprehensible is that of refusal to admit anything as true except our present perception of the phenomenal world. This leads to the worship of the phenomenal world or select aspects or objects of it as Divinity. Atheism, idolatry, polytheism, pan-theism belong to one and the same category and are very closely interconnected. There is the sceptic who professes to doubt everything but does not find it convenient to act up to his profession and is, indeed, very fond of the things of this world under protest.

All these attitudes lie entirely off the spiritual plane. The bonafide spiritual sense always seeks a definite function that should be able to satisfy the real requirements of the higher self. It rejects as trivial and irrelevant all pursuit of ephemeral and irrational whims that spring from the fundamental defect of total absence of any hankering for the real Truth. But to every loyal nature the Truth unfolds Himself by spontaneous progressive revelation.

The realisations of the sincere seekers of the Truth are embodied in the spiritual literatures of the world. It is not possible for the conditioned soul to recognise the Truth even when He actually reveals Himself in the Scriptures. The reason of this is that the conditioned soul is necessarily insincere being constitutionally indisposed to receive the knowledge of the Truth from any extraneous source as sole authority. But one who is sincerely desirous of finding the Truth should not be anxious either to discard or accept any real help from any quarter. He

should remain fully open to all possible, or even apparently impossible sources of enlightenment. The difficulty is in regard to those persons who are under the delusion that they are partially cognisant of the Truth. But fortunately the most distant glimmering of the Absolute happens to possess the nature of the Absolute. The whole experience of the Absolute from its first beginning is characterised by fullness of knowledge without shutting out the process of progressive revelation. The Truth carries with Him His own light by which He reveals Himself to our vision. He is self luminous. He cannot be seen except by means of His own light. He cannot be seen by any of the faculties of our dwarf consciousness. These faculties are made by grace to see what they are constitutionally incapable of seeing independently. The Truth is both the seen and seeing. It is as if one person could communicate his own vision to another without losing the same himself, retaining the option of recalling the gift at his will. The conditioned soul is anxious to see with his own eyes. He is satisfied with whatever he sees by their means. He has no hankering for seeing the truth unless it is possible to do so through his own eyes by his own desire. He may be willing at times to be helped but not to be perfectly helped. He wants to retain his own vision and desires only an extension of the same process along lines that are liked by himself. This he regards as his individuality and he values this above every thing else. The loss or modification of this supposed individuality appears to him to be identical with self-destruction.

In other words the consistent mentalist is constitutionally opposed to acceptance of the Truth by the only method viz. by the unreserved recognition of his own utter ineligibility for understanding the same. Such humility can arise only in the heart that has a spontaneous irresistible hankering for the Truth. This humility cannot be produced by any amount of mental cogitation. It may be present in the dullest mind and be absent in one who may possess the most agile mind. It is not all mentality but the superficial disposition that is in love with itself which refuses to be put down by the Truth. The mentalist, one who sets all store by the achievements of the mind, cannot comprehend the tragic condition in which he is placed by his sole dependence on the mind in his quest of the Truth.

It is necessary to stop this supercilliousness of the mind before we are in a position to lend our soul's ear to the voice of the Truth, content to receive the enlightenment *ab initio* from the Source Himself. If the mind is disposed, by

the controlling power of the soul awakened to the consciousness of his own real nature by the grace of the Acharya to admit the initiative of the Truth and to follow closely the progress of the process of enlightenment with his receptive faculties he finds himself insensibly and without his own synthetic effort, raised to the transcendental level of the spiritual function, by the gradual amelioration of his grosser proclivities. But although the mind undergoes this elevation it is at a loss to communicate its new experience to other minds that have not been similarly raised to the higher level. The new vision cannot be communicated properly by the old vocabulary and there is as yet no other suitable medium that is available to it for the purpose. As a matter of fact the enlightened mind itself can have only a symbolic view of the Truth Whom it can accordingly describe in symbolical language to others who are not too dense or too perverse to receive the tidings with all necessary reservation of such communication.

The present treatment of the subject is symbolical in the above sense. It is the symbolical description of a symbolical realisation. The writer does not claim to understand more than has been made available to him by the grace of the Acharya. He can really express nothing regarding the Truth even symbolically except by grace. But he can also communicate his imperfect experience, without being misunderstood, only to those who are prepared faithfully to accept the reservations of the position in trying to formulate any judgement regarding the same.

The first view of the Truth as He reveals Himself slowly to the awakened soul is that of a person, a male Figure, attended by other male figures. This is the first positive spiritual experience. The supreme Person is symbolically seen in the actual figure of a person resembling any persons of this world who are in the physical body. The servitors of the Divine person are found to be of a different colour and clad in a different garb. The vision itself is, however, different from any vision up till then available through the physical organ of sight. The difference consists in this that the vision automatically dispels all ignorance and worldly desire.

(To be continued)

Presidential Address.

By Divine Grace Paramahansa Paribrajakacharya Sri Srimad Bhakti Sidhanta Saraswati Goswami Maharaj.

Time—7 9 P.M. Oct. 24, 1930.

Place—Natyamandir of Sri Gaudiya Math.

Lord Chaitanya is the combined Personality of the Predominating and Predominated Moities of the Absolute. We, individual souls, are endowed with a mixed aptitude. Our consciousness possesses a two-fold potentiality. It takes cognisance of the material categories. It is open to the influence of the spiritual, as distinguished from the mundane. Lord Chaitanya is our only support and the source of our animation. He is the only Object of our worship. As a matter of fact every activity of ours owes its possibility and existence to His initiative and as the corrollaries of his Activities. Lord Chaitanya displays the pastime of seeking Himself. All through His Manifestation He is found most anxiously devoted to the exclusive quest of the Absolute Godhead, His Predominating Moiety, viz Krishna. We, His eternal proteges, are conditioned to follow His lead in this matter. If we do so we shall be doing the right thing. By doing so we would obtain the knowledge of the realm of the Absolute. We would no longer have to remain penned within the narrow material scope of three dimensions.

But we are hampered by our mixed aptitude. We have the option of meddling with the material as well as the spiritual. As soon as we indulge this mixed aptitude by mistaking it to be our real function we are obstructed by the process. We find ourselves forthwith subjected more or less to the handicaps of insurmountable disqualifications. These disqualifications have been analysed and classified into four groups. They are liabilities to (1) blunder, (2) inadvertance, (3) deception, and (4) grossness of the senses. These are very serious defects. They make it impossible for us to obtain even a glimpse of the transcendental. Hence there arises the imperative necessity of seeking the help of those who are free from those defects.

Our present sense-function does not give us any knowledge of the whole Truth. On the contrary it always keeps us away from the Full, the Eternal, the Blissful. We are prevented

from all access to uninterrupted existence, uninterrupted knowledge and uninterrupted bliss. These constitute the Reality. But we can find no method of approaching this Reality by the exercise of our present faculties. We obtain instead the so-called knowledge of the things of this world. We perceive only matter. We can imagine the condition of material negation. But neither of these is the Reality proper. We cannot avoid the consideration of distinctions. But it is not possible to entertain any proposition regarding distinctive entities except on the plane of the four-fold defects mentioned above. It is, however, incumbent on us to try to be perfectly free from those defects. The method based on sense-experience is useless for this end. It can never free us from those defects.

Those who live on the resources of the mind express themselves in language. The vocabulary used by them is more or less defective and mutually conflicting. The experience of the moment is different from true experience. We try to gain admission in the realm of true experience. We desire to make progress in such experience. It is our purpose thereby to gain the love of the Real Entity. This is the supreme desideratum.

We are now interested in the acquisition of all kinds of worldly facilities. We find it useful to study those sciences that deal with objects that we require. But we need not remain confined to such investigations. We are fit to be attracted also by the science of super-mundane reality. We are attracted by One who is existence, knowledge and bliss. He attracts us in different degrees. He has given us the fitness to be attracted in different measures. We are subject to His attraction. We can endeavour to attain to the realisation of the science of reality to the extent of His attraction. There are many persons who are not exclusively engrossed in the acquisition of worldly facilities. Many wish to progress in the direction of the supreme function, the supreme facility, the supreme object of desire, the supreme position which frees from all illusion. Different persons try to do so in different degrees. The language of a person is affected by the progress that he makes. It progresses towards the spiritual realm in the proportion of his advance. Such a person can respond to question regarding the supreme desideratum in the proper spirit. We formulated a number of questions on the subject. We approached those persons who are spiritually inclined with those questions. We hoped for reasonable response from them.

Persons who are possessed of mixed aptitude are always subject to the

fourfold defect. Such is the condition of all those persons who set a store by worldly facility. The quest after Krishna is free from the fourfold defect. Persons with the mixed aptitude can know nothing of such quest. we also know this. But we nevertheless cherish the inclination to approach them We want to be enlightened in our quest of the truth by the positive as well as negative method. We had sought this contact with the spiritually inclined as we know that we shall be gainers by such contact. Such contact helps in our quest of Krishna which is based on the analytic and syntheti methods. It is our greatest desire to succeed in the quest.

We know that such procedure has also its difficulties. The mixed aptitude is really opposed to the quest of the truth. It is opposed to absolute emancipation, to the supreme function, the supreme need and the supreme desideratum. Its nature as well as its languages are equally opposed to the quest of the truth. They are bound to try to baffle our purpose. We know this. We also knew that all this notwithstanding, there is no objection to contact with an entity that is so hostile to our purpose. We intended to accept that portion from it which is our due.

There are non-spiritual Puranas, non-spiritual Pancharatras and non-spiritual philosophical systems and non-spiritual Dharmashastras. All these are full of varieties of injunctions in the midst of narratives of use-ful and harmful activities. But they also contain much instruction for the propagation of real good and suppression of evil. The great sages of old times also studied those works. They were not thereby prevented from attaining the object of their desire. We have felt assured by the knowledge of this fact.

Our purpose is to search for Krishna. We have to consider in this connection two subjects, viz (1) 'Krishna' and (2) 'His Search !'

The word 'Krishna' has an ordinary meaning which is intelligible to all of us. This meaning is supported by History and the conditioned intellect of man. This meaning leaves us ignorant of the truth. We shall not accept this meaning. On the contrary we shall know the real, indivisible Truth Himself. There is a meaning of the word which can enlighten us regarding the Truth. The ordinary-meaning of the word 'Krishna' is an entity which is different from Krishna. It is something that is enveloped by the deluding energy of Krishna. It is an object which is comprehensible to the other gross senses besides the ear. It is a product of our sensuous perception. We shall not defile the word Krishna by accepting this meaning.

All the different languages derived from Brahmi, Kharausti, Shanki and Puskarasadi, etc., which are their sources, possess a variety ofwords. Mankind assert their knowledge gained through the senses by means of these words. They are guided by the secondary meaning. They are more or less indifferent to the primary meaning of those words. Such desire to target any visible object of this world by means of such words we know to be opposed to the supreme desideratum. There are different words in the different languages to signify the real Truth. These words are the products of intellectual speculation. They point to the Truth. But all those terms are subject to knowledge gained through the senses. Therefore they are entities limited by three dimensions. None of those terms can attain to the level of the transcendental entity.

The word 'Krishna' points to the real Truth. The real Truth is not identical with the secondary meaning of Himself. The word 'Krishna' is not used to convey any allegorical sense. The word 'Krishna' uttered by the soul desirous of the supreme desideratum, cannot accommodate the meaning that is productive of ignorance. The meaning of words is narrowed by the eye, the nose, the tongue, the skin and the mind. This narrow meaning expresses objects other than Brahma (the great, undefined, nourishing Principle), Paramatma (the Supreme Soul), or Bhagaban (the Supreme Person possessed of all power). The word 'Krishna' points to no such narrow meaning. Such words as 'adhokhshaja' (transcendental), 'aprakrita' (non-mundane) and 'atindriya' (supersensuous) etc., are the products of negative speculation. By their means it is possible to draw a picture that exists only in the imagination of man. Such performances are different from the real Truth. They retain the power of producing ignorance, which makes them different from the Truth. The adulterated quality of physical space affects such words. They are hereby separated from the real Entity. They contribute to the elaboration of that Entity by the conceptions of the relative and the numerical. The Brihadaranyaka speaks of addition, subtraction, multiplication and division of the complete whole. But those processes do not destroy the unity of the Whole.

All diversity exists by the divisions of object and subject. Mental speculation is based on preference for absence of all distinction. Mental speculation fulfils itself by this distinctive achievement. There is no possibility of the elimination of the triple limiting envelope by its means. The Truth of the Divinity has His existence in the indivisible cognitive principle. Therefore

He does not obstruct the enlightening process of words. The modes of investigation represented by the schools that worship Rudra and Brahmma respectively, express a gross kind of difference from the mode of the Vaishnavas Such procedure is obstructive of indivisible knowledge. It is necessary to consider these speculations with thoughness and with a dispassionate mind. If we do not do so there will arise a variety of obstacles in regard to object of meditation, the meditator and the process of meditation. It is necessary to try to remove these obstacles. It is necessary to get rid of them parmanently. It is not reasonable to depend on eclipsed knowledge for the purpose of temporary relief. The Sun moves in its course in space in due order of time. If the Sun is worshipped the object of our worship is an obstacle to our indivisible knowledge. It is not possible to acquaint a person with the nature of the word 'Krishna' by means of language that is conditioned by the triple quality of the phenomenal world. The Name 'Krishna' is identical with the Possesser of the Name. The word 'Krisana' is identical with the Object expressed by the same. Yet the two are also inconceivably distinct from One Another. It is necessary to be able to realise the true nature of this inconceivable simultaneous difference and non-difference. Till we are in a position to realise it, our week speculation can never enable us to understand the distinctiveness of the inconceivable.

The word 'quest' requires to merge in the significance of progressive realisation. Till then the object of quest is allowed to drift away on the tide of unchecked imagination. It does not become available for the practice of the process of real quest. It is necessary to attain apprehension of the real object of quest. On the attainment of such apprehension the seeker of the Truth feels himself under His protection. When this is so the process of quest no longer goes astray from indivisible Knowledge Who is Vasudeva. Then also the process of quest looses its difference from the activity of realisation. The process of quest involves the clear apprehension of relationship with the object of search. It is this which in the subsequent stage becomes known as *Bhakti* of the stage of endeavour. It is *Bhakti* which supplies us with the clue to the love of Hari. Love of Hari is the complete, constant and exclusive activity of realisation. Love of Hari is realised as the one thing needful.

There are many obstacles in the way of the search of the Truth. Those obstacles serve to eclipse the real nature of the seeker of the Truth, of the search and of the object of search. It is the

enlightening potency of words which alone is able to destroy all those obstacles. Therefore it is only when the ephemeral manifestation of the deluding potency of words is resolved into their enlightening function that it does not allow the individul soul to become severed from the indivisible knowledge, the supremely true Entity. It also does not promote the perversion of the oneness of the cognitive principle. On the contrary it teas up by the root the blunder of the speculative theory of undifferentiated cognition. Sri Chaitanyadeba is this oneness of the subject and object of the indivisible knowledge. Nityananda is the manifestation of this oneness. He is the manifesting aspect of the indivisible knowledge Himself. These Two are like the Sun and the Moon. They reveal the cognitive potency of the spiritual eye of the individual soul. Bhakti bestows the quality of oneness and love of Krishna. These two potencies of bestowing oneness and producing the pleasure of the indivisible knowledge are located in Sri Chaitanya.

In this world we construct various structures by means of our cognitive and active sense-organs. Among these sense-organs the organ of speech is the parent of the hearing of sound. The organ of speech may not be wholly established in the line of the heard transcendental sound. In such a case there will appear conflict with the heard Divine Sound, which leads astray the other four senses. This is to be distinguished from words free from all limitation realisable by considerations of the true nature of sound manifestation. The word that is free from all limitation removes the obstructive filth that blocks the path of the auricular cavity. It dissipates the limited perceptual word. By such operation the path of transcendental hearing is not prejudicially affected. There is a ten-fold process of rectifying the defects of the physical body produced by semen in the mother's womb. This satisfies the speculative function of the mind. By such purificatory process our sensuous knowledge is enriched. It may produce indifference to indivisible transcendental knowledge. In such case it mistakes entities possessing relationship with Godhead for things of this phenomenal world. Under such misapprehension it may renounce such entities by the deluding power of the real entity leading them away from the truth and making them place more reliance upon the nonspiritual reflection of the realm of true cognition.

There is need for me to say all this at the outset of the discussions that are to follow. I have, however, no intention of disturbing the method of mundane speculation. On the contrary I have made this submission with the good

intention of enriching that method. I have ventured to make this statement knowing that the stream of the influence of your mercy is ever showered upon my slender serving propensity. I ask for your blessing that I may be unsolicitous of honours for myself, may offer due respect to all, may be humbler by far than even a blade of grass and more forbearing than even the tree; and being so, and remaining eternally and firmly established in the service of Sri Chaintanya, may I perform the *Kirtan* with the knowledge that the Name of Godhead is identical with Godhead Himself. I do not pray for any other blessing from any one.

The Festival of the Peak of Food

The festival of the Peak of Food was celebrated in the new Buildings of the Gaudiya Math on the 22nd of October. An immense variety of the choicest kinds of food in vast quantity was offered to the supreme Lord on the occasion. The remains of the Lord's meal were then distributed among all the people. The most well-to-do persons competed for a particle of the *Mahaprosad* (the great favour) on this most auspicious occasion.

The offering of the Peak of Food is essentially different both as regards its object and procedure from poor-feeding. Feeding of the poor has for its object the appeasement of hunger of those who are in want of food This is a meritorious form of activity and has its advantages if it be considered from the point of view of the material and moral well-being of society. It is not our purpose here to go into that subject. It will suffice to observe that the object as well as the method of "feeding the poor' refer exclusively to the temporary amelioration of the physical and mental state of the persons who are fed. The relief sought and offered is limited and questionable.

The offering of the Peak of Food to the Supreme Lord is not inspired by any considerations of mental or physical well-being. It is a performance on the plane of the soul who is free from all physical and mental wants and defects. Those who do not believe in the soul and spiritual activity will not, therefore, be able to understand or sympathise with the principles

of the devotional function. If they try to abbreviate it from the utilitarian point of view they will commit blunders for which they should thank only themselves.

The institution is the revival of a practice established by Sri Madhabendra Puri when he organised the worship of Gopala (Boy-Krishna) at the Mount of Gobardhan. Madhabendra Puripad was a Tridandi Sannyasin of the order of Sri Madhvacharya. He was directed by the Divine Child in a dream to establish His worship. The Holy Form was according to this direction recovered from a grove in the midst of the dense forest and the inhabitants of the surrounding villages were invited to undertake to arrange the regular daily service of the Lord.

Gopal had told Madhab that He was indeed very hungry and had been looking forward to the day when Madhab would make his appearance for relieving His hunger. Acting on this suggestion Madhab told the villagers to make the offering of a Peak of Food to Gopala on the occasion of the installation of the holy form in the Temple which was hastily made by putting a few blocks of stone The response to the Madhab's invitation was marvellous. All the people of the surrounding country came with their offerings. Every variety of food was quickly prepared on an immense scale and offered to the Lord. The supreme Lord was so hungry that he ate up all the food with the greatest satisfaction. But this was seen only by Madhab. Others could not see this because the touch of the Lord's hand, as He ate the food, restored the piles as soon as they were eaten up.

The remains of the meal were distributed among the people. The villagers thereupon undertook to continue the forms of worship thus initiated by Madhab. The inhabitants of each separate village taking upon themselves to provide the offering of food for each day in succession, the offering of the Peak of Food continued daily.

In the code of devotion there is no place for appeasement of the hunger of the worshipper. Bodily needs are completely ignored for the reason that the soul who alone can worship Gopala, is wholly free from all bodily cravings and infirmites. The acceptance of the remains of the Lord's meal by the devotee is not an act of eating for the appeasement of hunger but the reverential acceptance by the soul of the favour of the Lord. The soul has no want of his own. It is his nature to desire perpetually to please the Supreme Lord by means of all his faculties. The Lord is pleased to accept the homage of the soul. There is no question of want in the unwholesome mundane sense in such affair. It would

be sacriligious to seek to find the idea of bodily hunger in devotional activity.

In this spirit, the remains of the Lord's meal are honoured by his devotees. There is no question of rich and poor, hunger or thirst. The quality of the food as food does not interest the devotee. The Lords remain is his great favour. It is not food that can be eaten. It is no longer any earthly eatable. It is a spiritual entity. It is an object of worship. It is served with the tongue. It is not eaten for the appeasement of hunger or for the gratification of the palate. If it is served in this manner it rewards its votary by relieving him from the clutches of all sensuous appetites.

If the question is nevertheless asked why the remains of the Lord's meal should be regarded as a spiritual entity? The answer is that it is so laid down in the scriptures. It is not possible for conditioned souls like ourselves to worship the Lord on the plane of the soul. The Lord is merciful. He accepts our offerings which are things of this world when they are offered to Him. But His acceptance of them makes them acquire the spiriritual quality. He accepts the offering of food for the purpose of favouring His devotee. The devotee also in his turn accepts the favour of the Lord with submission and respect and distributes this favour among all the servants of the Lord.

This affords a chance for the conditioned soul to avoid the function of eating and drinking. The act of eating and drinking is the root-cause of all sensuousness. It is necessary to control this function if one is anxious for the regulation of his sensuous appetites. The clamorous demands of the senses make it impossible for the conditioned soul to attend to the needs of himself. The act of eating and drinking cannot, however, be got rid of altogether. So the Shastras counsel the practice of moderation. They tell us to avoid indulging the palate. It is only the simplest kinds of food that do not unduly excite the palate that are recommended for those who desire to acquire proper control over the senses.

But no arrangement can undo the consequences of eating and drinking which is a sensuous act and is bound to re-act on the senses by way of stimulation. This stimulation will be mild if one practises plain living. But certain reliance can really be placed on the method. It is found that no form of eating can wean us from the state of sensuousness in the long run. The person who lives on the simplest of food may in a moment of temptation launch on a career of the modest dissipation. Such re-action is by no means rare and is a part and parcel of the law of Nature. The sensuous appetite grows by indulgence as also

by the practice of enforced self denial. The senses may be artificially brought under one's seeming control for the time being. But no manipulation of food and drink can produce a lasting and natural disinclination to sensuousness. It is beyond the power of any object of this world to do any thing but augment the tendency to sensuousness. The abstemious method involves the sure risk of a violent reaction in no distant future. Such artificial treatment only serves to aggravate the malady. The method of regulated living is nevertheless of value as it serves to keep the appetite within bounds and postulates a desire for salutary control of the senses.

The method of eating plain and bland food is recommended by the scriptures for producing a habitual disposition in favour of total abstinence. But the goal of total abstinence cannot really be re.acted by the method itself. There is a process by which the object of regulated eating is properly realised. This process is no other than that of honouring the remains of the Lord's meal.

The food must not be taken for any earthly purpose. For example it must not be eaten for the purpose of nourishing the body or the mind. It must not be taken even for the purpose of maintaining life. It is not the act of eating in itself which is really the cause of bodily or mental health or preservation of life. Had it been so there would have been no loss of health or life. No manner of regulation of the process of eating can prolong either health or life to eternity. These processes operate successfully only so long as it is the desire of Krishna that they should. This underlying and real cause of all well-being is stubbornly overlooked by most people in practice, although all of us admit the operation of the Divine Will in theory.

The attitude that chooses to regard the act of eating as a necessity which is mechanically productive of good result by means of a little intelligent regulation, misses the real object of the activity. Such attitude tends to confirm us in the atheistic outlook which may at first be adopted through sheer thoughtlessness. The connection with Krishna must not be overlooked. Nay, the process of eating must be actually regulated in such a way that it may help us to be confirmed in the theistic attitude.

This can be attempted with or without the consciously received help of Krishna. But it is necessary to realise His constant and conscious connection. It is also possible to do so. As soon as this connection is properly realised the act of eating automatically ceases to be a sensuous operation involving

sensuous consequences. The recollection of our relationship with Krishna in every act however trivial is the only method of getting rid of its mundane consequences. This is not contrary to our present experience. If no result can be produced except by the will of the Divinity the eternity and self-sufficiency of the causal principle need not be admitted.

At this point the value and necessity of scriptural testimony becomes of positive help. Is it really the desire of Krishna that we should adopt a particular method and should attempt thereby to realise the ideal of our conditional existence. The scriptures claim to be the Word of godhead. It is, of course, open to us to accept or reject this claim of the scriptures.

It is the function of the devotees who are privileged to realise the truth of the scriptural claim to try to produce the same conviction in us. As soon as we pay our serious attention to the teaching of real *Sadhus* we find that it has power to solve all our doubts and difficulties by making the knowledge of the real Truth available to us. It is by the grace of the servants of the Supreme Lord that we learn to realise the connection with Krishna in every act of our ordinary worldly life. As soon as this connection is consciously realised we are relieved for good from the evil consequences of sensuous living.

The ceremony of the offering of the Peak of Food to the Supreme Lord emphasises the necessity of the universal adoption of the spiritual process to be enabled in our individual as well as communal intercourse to carry out in a conscious way the Will of Krishna. There cannot be a greater Divine Mercy than this. The remains of the Lord's meal are, therefore, appropriately named *Mahaprosad* or the great favour.

But this great favour itself is made available to us only by the even greater mercy of the servants of the Lord. The Lord does not accept any offering that is made by one who does not possess the perfectly pure heart which is the free from the least taint of self-seeking. In other words the Supreme Lord only accepts the offering made by His devotees.

The Acharya is the best of devotees. By the acceptance of the Acharya any offering is rendered fit for the Lord's acceptance. By accepting from the people their offering of the Peak of Food to the Supreme Lord the Acharya affords all persons a chance of learning to make the offering to the Lord with a pure heart by associating them in his service of the Lord. By the distribution of the remains of the Lord's meal among all persons the Acharya enables all associated worshippers to attain to the level of doing real good to all animate beings. This is the real

significance of the ceremony of the Supreme Lord originally instituted by offering of the Peak of Food to the the grace of Srila Madhabendra Puri.

Who Am I?

(Sripad Jagaduddharan Dasadhikari B.A.)

The Word 'I' refers to the Speaker before us or the first person in our cognisance. The 'I' is generally identified with bodily figure of the speaker. In our attempts for identification virtually we cannot and, as a matter of fact, do not ordinarily go beyond the bodily form and make, the stature, the colour together with any distinguishing mark or marks the body of the speaker might have got, his sex, locality nationality, mentality, parentage, learning and other acquisitions, profession and also any relationship in which the speaker stands to us.

Figure of the speaker

If we stretch the definition to its furthest scope generally conceivable to us we might also point to the idiosyncrasies of the speaker and the impression he has created in us, in so far as he might have come in actual contact with us. All these ideas that we form of the speaker are applied to the external mind and body of the speaker, the modalities or manners and circumstances in which he came under our purview for the time being we took cognisance. Making allowances as far as desired of the speaker for the changes he underwent in the past or may undergo in future or for innumerable other actions he can follow up and natures he can display in thousand other circumstances in all the times he is destined to live in his present bodily form, he can not ordinarily carry our ideas of him wholly beyond the bodily form and co-ordinated mind he has got and their relation to the phenomenal world he lives in.

Nature of the speaker

But this identification of the 'I', that the speaker represents is too narrow and too shifting and his quest for the real "I" is likely to be baffled if he is seriously inclined to cling to such hasty and erroneous presumption. All these we mean or presume

Proprietor and Properties

are but the present temporary adjuncts of the speaker, while his "I" is their proprietor. In common language we refer to properties by a possessive inflexion of the nominative, the proprietor. The properties are never supposed to be identical with the proprietor and the proprietor is certainly different from his properties. The properties should be absolutely under the proprietor's disposal and he should be able, at his free choice at any time, to relinquish some or all of those properties and assume or acquire others. The will of the proprietor in so doing should not be liable to be affected or regulated in any way by an independent or contrary wish of the properties. Thus from our considered idea of "I" all those or such other properties should be altogether eliminated.

The property is in this case mortal and temporary. It can exist in relationship with or in possession of the proprietor only for a specified period—say, a hundred years. But the proprietor is also supposed to survive the dispossession of his present properties. At the time of death the connection of the proprietor with these properties ceases. Then the body cannot move, the bodily organs of senses cannot work any more and they are soon decayed. But the proprietor perchance takes possession of other properties that he may find in his altered circumstances. This inevitable fact of the periodical dispossession of the proprietor is described in the Geeta in the following Shloka :—

Nature and value of the properties.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

Just as a man may leave off his old or tattered pieces of cloth and put on new and fresh ones, so the proprietor (देही) of bodily properties (शरीराणि) giving up his worn-out coverings takes up new bodies in their stead.

The fact of death is no more than analogous to a change of apparel. Thus an analysis directed exclusively to the bodily form and external properties and co ordinated mind cannot lead to the proper identification of the "I" who is realisable as their proprietor.

Now, the speaker appears before me in Calcutta and says to me with every assurance, "I am here" and I also see his form

before my very eyes whose testimony I, of course, believe, most naturally. But the next moment he falls asleep in my presence and on awakening tells me, "I had just been to London and was taking a walk on the bank of the Thames with several of my friends I made during my stay there." The next moment the speaker seems to be a little absent-minded and does not respond to my call and presently stirts up and says with a deep sigh, "I was just thinking of my son who is at Bombay engaged in some business; hence I was not aware of your calling me."

Who speakes ?

The "I" of the speaker is not evidently confined to the bodily coil, his gross material posssession but may appear to refer perhaps to the mind of the speaker which lies beyond the gross material and which cannot be directly perceived by our eyes or other senses. The physical body can only work in concert or in co-operation with mind without which the body is not able to take any initiative.

Is mind the proprietor ?

In this twentieth century we are accustomed to ordinarily accept the mind as the possessor of the body. But a question may at the same time, crop up as to what respectively the material body and mind really are.

(1) What is body? (2) What is mind?

We get a tiny bodily form at our birth. We grow up to certain dimensions. Then the growth stops. Finally we have to leave this mortal coil at the time of death. Before birth we were evidently not where we are at present and where we apparently cease to exist after death. Thus we possess the physical body and mind only in the intervening position and time but neither before, nor after this limited interval. We shall consider later on the nature of our position in this universe.

Do we survive the physical form?

In our present realisation of our existence we are no doubt aware of our physical body, and so also with regard to the existence of everything around us. It is also true that the physical forms and shapes in their present state do change, decay and transform. The knowledge of science backed by experiments demonstrate to our sensuous apprehension that this physical element is never destroyed. Every material object, however, changes its shape and is transformed into diverse forms. Just as the candle in our room after it has burnt out resolves itself into gaseous products and the full

Death is only transformation

existence of it is found to exist in the room in that form in the atmosphere when weighed. We similarly find the forms of insects, birds, animals and trees undergoing death and decay and resolving into the elements of physical Nature. The hills and oceans, though relatively seeming permanent are revealing to the scientists the process of their birth, growth and decay. We have often heard the geologists and antiquarians in upholding the theory of previous existence of a big continent in the bosom of the present Indian Ocean, now the deepest in its kind and also of the archæon occurence of a vast ocean in place of the Himalayas, the higest mountains now on earth. The astronomers are trying to trace the conglomeration and growth of the different planets of the universe. Birth is always found to be followed by a sure end or demise however far away it may be. Thus all physical objects whether in the solid, liquid or gaseous state and however long the duration of their particular forms of temporary existences may last, change their shape and tend to be resolved into their component elements of solid, liquid, heat, motion and space. These five forms of physical elements are the final ingredients of which all material forms are composed. So also are our own bodily forms.

Forms resolve into elements of nature.

Bodily properties are the products of nature

To the stubborn materialist the question may occur whether life itself inhabiting the bodily forms is a product of the physical elements or the resultant of any other processes. This is no doubt a question that has appeared to the imagination of all the physical and mental scientists and their hypothetical surmises have been shared by their admirers both in the East and the West. Some have gone so far as to presume life to be a sure effect of a mechanical process like sparks of fire and aberration of electrical energy or a phenomenon like the effervescence produced by the chemical combination of soda and acid or, in other words, to be a product of evolution by the natural combinations of matter. Thus they confidently hope for the manufacture of life in their Laboratory by investigating the cause of automatic action (of squeezing and expanding) of the cardiac muscles. Though their attempts have failed up till now yet they are still dogging the theory with undiminished confidence and partinacity, and they are so very dogmatic that

Is life a product of nature ?

reasonable arguments of the Theists produce little effect on them.

Likewise the Epicurians of the school of Charbak (चार्व्वाक) identify the living person with the physical body and take the body to be the end in itself. We find a considerable section of people holding the same view though not committing themselves in so many terms. But the firmness and amount of complacency with which most people persue a course of bodily enjoyment and bodily aggrandisement make their position quite clear. These dogmatists spare no pains to guard themselves against any ray of real knowledge peeping into their dark cells lest they are disillusioned to take a same view of life; and in their vain attempts to patch up the many loopholes in their frail garments, they most impudently make use of the resources of their material experiences to stifle the voice of reason and to stunt the activities of our real benefactors. But though the world at present may count a majority at their back in its materialistic disposition making the putrid body the summum bonum of life, we sincerely hope that reason and good sense are bound to prevail and the voice of true wisdom will receive a real hearing in the near future.

Obduracy of the Epicurians

(to be continued).

The Philosophy of life in a Nutshell.

[By Dr. H. W. B. Moreno]

The writer has exercised a degree of desireable caution that is not ordinarily found in most persons in formulating theories of the three-fold spiritual method so as to avoid actually spliting them up. They are really aspects of the one method viz. the service of Godhead. They are also not separable from one another. In their specialised dissociated forms they fail to yield the right result. The writer's conclusion is however that of Buddha and Sankara who conceive the highest state of the individual soul as one of merging with the Absolute resulting in the elimination of the distinction of observer, observation and observed. To this Vaishnava philosophy does not assent. As a matter of fact the scriptures go beyond the 'naught' of Buddha into the realm of the positive. Absolute describe in detail the Activities of the transcendental realm. These are the highest secrets and the really needful things. No philosophy that ignores the specific aspects of the absolute function can be said to be positively useful and is seldom harmless.

Philosophy to be true, must be universal. It must appeal to all men; each according to his own thoughts and aspirations. Every man differs from his neighbour and every one has his own ideal of the Divine. There are two outstanding features in all human aspirations, the first is to be free intellectually, spiritually and physically; the second is to attain to a full and perfect realisation of the Absolute or Truth in Itself. Beyond these two aspirations there is nothing; all others are auxilliary and subservient. By the attainment of the knowledge of the Absolute we are free; or if we are free morally, intellectually and physically we have attained to a realisation of the Absolute.

The Absolute is ever free. It is perfect and free in existence, perfect and free in wisdom, perfect and free in bliss; it is not tied to any conditions nor bound by any limitations. Ignorance is that which for a time hides from us the Absolute or Truth like clouds do the sun's rays. To clear ignorance and reveal this Truth there are four main pathways. They help in liberating us from the trammels of worldly surroundings and give us that which severs bondage, or attachment to life and its consequence, death.

They are: The Philosophy of Good Works. It purifies the mind by means of good deeds. Every act accomplished is in itself good or bad; if the cause is present the result must follow; no power can stay or stem the consequence. Good actions bring liberation, bad actions bondage. Good actions strengthen us in our moral powers and create non-attachment to worldly surroundings; bad actions produce the opposite effect. If good acts be done with the intention of enjoyment either here or hereafter, they have earned their reward and are negatived. All work should be done without any desire to enjoy the fruits, whether here or here-

after. Such actions without desire of any return go to destory the bondage of Self, which is the root of all Selfishness and attachment to worldly surroundings. There should be no desire in good works accomplished, either for name or fame or even to gain a Heaven, or a World Beyond. The watch-word of such a doer is not I but Thou ; he loves all sacrifice simply for the good of others, without any motive beyond. The bondage of wealth or lust or greed is great but such a doer of good works breaks through all this crystallisation around.

The next is the Philosophy of Devotion. Love or Devotion is the pleasantest and most natural way of man. The natural state of the whole Universe is attraction, just as the natural state of the human heart is love which cannot be without a subject and an object. Hence in the Philosophy, God is represented as a God of Love. Whether such a God exsists in the Absolute is a truth that has to be comprehended afterwards. None the less to those who have love in their hearts the Absolute takes the form of a God of Love. In the lower forms of worship God is embodied as a Ruler, a Judge, a Punisher or a Rewarder, that has to be feared ; or he is regarded as a Father that has to be obeyed. Such forms expand into the higher realsation of God as the Author and Finisher of Love ; for Perfect Love casteth out fear. So long as there is fear, there is no love. This is the highest abstraction of the knowledge of the Absolute.

The next is the Philosophy of Concentration. Concentration or Meditation on a symbolical figure, or name, or verse, or even a clause, is helpful to this end. "Om" is the secred name of God even as "Jehovah" is hallowed by a certain sect. It conveys the greatest and highest meaning of the Absolute. In the process of Meditation a Teacher is helpful to instruct the guide.

The last is the Philosophy of Wisdom. Once Reality is realised as the Absolute, the relativity of all things becomes apparent. This is true Wisdom. Reasoning from this Philosophy the meaning of the Universe and all that it contains, the falsity and unreality of all around are mere deductions.

Giving up, therefore, all arguments we realise the Truth and to realise the Truth fully is to become co-existent with it. The Truth alone is real, all else is unreal. We cease to enjoy, we cease to desire for what is naught and are made free, indeed. It is the highest, though most difficult Philosophy to pursue ; and many may have an intellectual grasp of it but few attain Realisation for Realisation is the comprehension and assimilation of the Truth till it permeates our very

being, as it permeates all Nature and transcends all things.

Once the Truth is realised the Riddle is solved and we find rest in wisdom and in bliss, for to realise is to be and if we be It we are already beyond all earthly confines, in supernal bliss and peace.

In all this Philosophy the conception of the Absolute is an expanding Realisation. God is worshipped by some as an idol, as a stone, or as block of wood, or as the Spirit of one ancestor; or by other as a Judge or King; or even as a Father or Mother; by still others God is realised as a Lover or Consort, others yet still regard the Divinity as One, for none else is; higher in conception is the thought that there is no abiding One nor fixed Reality but what is fashioning is fashioned as we are, what to realise means complete union. which eludes the grasp of comprehension being in dimensions that are beyond the relativity of time and space, where the observer and the observed are merged, a conception that baffles all reason, because it is higher than thought can conceive or mind grasp; for as things are, the limited cannot comprehend the unlimited, nor the fractional part contain the whole Container.

Ourselves.

Bijaya Utsab (Oct 1).

The Bijaya is the anniversary of the victory of Shree Ramchandra over the forces of the demon Ravana. It is a day of the greatest rejoicing for the Vaishnavas. It is doubly dear to the Gaudiyas by being the anniversary of the appearance of Shree Madhavacharya. The Madhva-Gaudiya Math was installed by His Divine Grace at the town of Dacca on the Bijaya day in 1920 in commemoration of this great event. The holy TIthi was observed on Oct. 1. by appropriate rejoicings at all the Maths of the community. A special edition of the Nadia Prakash came out in recognition of the unique importance of the occasion.

Acceptance of Tridanda Sannyas (Oct. 4).

Sripad Ram Gopal Chattopadhaya was an inhabitant of the District of Bankura. He formerly held an appointment at Jamshedpur. While he was so employed his attention was attracted to the publications of the Gaudyia Math and he began seriously to study those works especially the weekly journal Gaudiya. Three years ago he formaly renounced his connection with the world and applied himself to the whole-time service of His Divine Grace. He was then placed in charge of seeing the Gaudiya Edition of the Bhagabatam through the Press and other publication work. As a resident of the Gaudiya Math in this capacity he was known as 'Sri Ramgovinda Das Adhikary. He was subsequently awarded the title of 'Vedanta Bhudeva' by Sri Viswa Vaishnava Raj Sabha in recognition of his wholeheartd service of Srimad Bhagabatam. Vedanta Bhudev Prabha, occupied with the close scrutiny of the eleventh Skandha of Srimad Bhagabatam now in course of publication, made up his mind to accept

the condition of Tridanda Sannyas which is laid down in the eleventh Skandha of the Bhagabat as the method for obtaining the mercy of Krishna in the shape of the condition of the Paramahansa. Acting on this decision Vedanta Bhudeva accepted from His Divine Grace the triple staff on the 4th of October, the day preceding that of the entry into the New Buildings of the Gaudiya Math. He is now known in the community of the pure servants of Krishna by the designation of Srimad **Bhaktibhudeb Srauti Maharaj**. His conduct should serve as a living commentary on the mischief that has resulted from adoption of the life of worldliness by the study of the Bhagabatam from self-conceited worldlings. The Pastimes of the Tenth Skandham of the Bhagabatam are unintelligible to those who have not attained the condition of Paramahansa. The study and exposition of the Tenth Skandha by worldly people have produced the most disastrous consequences and it is high time to think seriously about the subject.

OPENING OF THE NEW BUILDINGS OF THE GAUDIYA MATH (Oct. 5).

The New Buildings.

The New Buildings of the Gaudiya Math are the pious gift of a successful business-man of Calcutta, an inhabitant of Barisal, who is popularly known by initials of his name as J. B. D Srijut Jagabandhu Dutta personally supervised every detail of constitution and gave all his time, attention and a large part of his fortune to the building and beautifying of the House of Godhead and his devotees. The Temple is 85 feet high and built in the genuine Indian style. The Natyamandir is a noble Hall fronting the Temple excelling in certain respects the best ones in Calcutta. The best and most costly materials have been used in the construction of every part of the Buildings which will remain an enduring memorial of the beneficent piety of their donor and builder.

The construction of the Buildings could not be completed by the date of their opening. That date had been changed more than once. At last it was decided to occupy the Buildings in their unfinished condition.

The Procession.

A historic procession of congregational chanters over two miles long conveyed, on a richly decorated Car of special design, the Holy Forms of Sri Sri Gaursundar and Radha-Govinda along the principal Streets of North Calcutta from the old Math to the New Buildings in the afternoon of the 5th of October (2—6 P.M.)

The Festival of Sri Sri Radha-Madan-Mohan

The Sri Bigrahas were installed in the New Temple amid the holy chant of congregational *Kirtan*, by His Divine Grace in view of an immense assemblage of the people from all parts of the country. Every detail of the Divine Service was watched with breathless attention by the assembled people as His Divine Grace at the head of the Sannyasi Maharajas and Brahmacharies of the Math performed those mysterious rites that have been handed down by the eternal chain of the spiritual teachers in accordance with the revealed records of the Scriptures. The Gaudiya Math stands for the perfectly pure service of the Lord which is possible only if the heart of the worshipper is free from all taint of worldliness by the Grace of the Lord Himself. It is on the plane of the Absolute that the Spiritual Service of the Lord is rendered and it is only the perfectly pure heart that is privileged to understand its true significance. The assembled people knew that the devotees of the Gaudiya Math stand for the absolutely pure form of genuine worship and were therefore, extremely anxious to observe every detail of the holy function. They must have felt a new inspiration by the sight. This is proved by the fact that the worship of the Lord at the Gaudiya Math continues to draw daily a vast number of devotees at all hours and far into the evening. All those who come to the Math in any mood only once confess that they feel it impossible thereafter to overcome its attraction even for a single day. This has been a matter for surprise even to those who continue to suppose that they themselves are above such weakness. The devotees of the Gaudiya Math stand for pure devotion to Godhead in every activity of their life. Such example is bound to react on the most stubbornly Sceptical natures. This is no exaggerated praise but falls very short of this real wonder. This is easily realisable by every body on his own account. The writer does not profess to be an exception to this universal rule.

The worship of Sri Sri Radha-Govinda if properly conducted, is declared by the Scriptures to be the only proper cure of the ailment of all worldly hankerings.

Such hankering is called Karma or lust of the flesh. Even the god of carnality (Cupid) who bears the name of Madana in the Sanskrit language, is constrained to admit the superior but perfectly pure amorous charm of Sri Krishna, the eternal Consort of Sri Radhika. The realisation of the nature of this real love is practicable by initiation into the principle of the pure worship of Sri Sri Radha-Madanmohana. It is no matter for surprise that the living worship of Sri Sri Radha-Madanmohana by pure devotees, who can truly realise and practise the same, should possess an overwhelming power to wean even the most graceless of scoundrels to a permanent and real liking for the function.

Distribution of Mahaprosad.

This was provided on the most extensive scale by the genuine philanthropy of J. B. D. on this most auspicious occasion. The crowd who assembled to witness the Divine service was so immense that it was impossible and was also found to be unnecessary to try to control its movements. They were possessed with an intense longing for honouring Mahaprosad This is quite a new thing for Calcutta where the most elaborate and fastidious arrangements fail to draw a sufficient number of guests to a public dinner at any season. In this case every one in that vast gathering stayed patiently in his place in the crowd for the Mahaprosad. Every one sat down where he stood when the great favour was served out. There was no note of complaint; although probably no one in that gathering would have cared to wait for the least particle of food at the gate of another person for the greater part of the night in a close crowd. The devotee does not believe in eating and drinking for the gratification of his palate or the appeasement of his hunger. He knows that the remains of the Lord's meal are no earthly objects for the attainment of any earthly purpose. He accepts a particle of the Mahaprosad as a mark of favour of the Divinity with due honour and thanks-giving. By eating and drinking food unoffered to God-head one only reaps death. By honouring the remains of the Lord's meal one is enabled to please Krishna Himself. This faith influenced the conduct of the assembled people, high and low alike.

Bhakti-Sastri Examination. (Oct. 7-8).

Thirty one selected candidates sat for the Bhakti-sastri Examination which is the Entrance Examination enabling the successful candidate to appear subsequently in the examination for the diploma in the practice and knowledge of pure devotion to God-head. The examination took place in the New Buildings of the Math.

Examination for the diploma of Sampraday. Baibhabacharya. (Oct. 21).

The Examination for the diploma of Acharya in the subject of the expansion of the community of pure devotees had been fixed for the 8th October. It had to be postponed till the 21st on which date it was held in the New Math.

First Address of His Divine Grace delivered in the Natyamandir of the New Buildings (Oct. 8.)

The Natyamandir or Hall of Sankirtan-dance was sanctified and consecrated to the cause of pure service by His Divine Grace on the 8th of October when he was pleased to address the assembled devotees in the Spacious Hall for the first time on the subject of the eternal and only function of all souls.

His Divine Grace spoke of the great mercy of Sri Gaursundar. All mankind deserve the supreme bliss of the peace of the soul by discoursing the exquisite charm of His Activities. He has given to mankind the supreme gift of the love of God-head. This is the greatest need for this quality of love for Godhead. Its absence is the cause of all evil. There are many obstacles in the way of the pure service of the Lord. Even the *devotas* who are given power over forces of Nature, are always ready to oppose the devotee of God-head.

Sri Madhabendra Puri has left us the keynote of the teaching of Sri Chaitanya. His last words to us were expressive of agony for not being able to see Krishna.

The son of Nanda is also *adhokshaja* that is to say He is located beyond the range of knowledge born of the senses. Is He, therefore, destined to remain always inaccessible to us in this world? If this must be so how are we to seek for the solace of our minds rent by the grief of this great agony?

Sri Gaursundar has supplied this need. He bids us chant the Sankirtan of Krishna. He has described the effect of the congregational chant of Krishna in the first of the octade of Shlokas penned by Himself. It is necessary to ponder constantly the meaning of that Shloka with the utmost care and reverence.

The perfect chant of Krishna serves an eightfold-purpose. It cleanses the mirror of the heart. It quenches the wild forest-fire that is reducing the world to cinders. It brings about real good and real knowledge and ever-increasing expansion of the ocean of bliss. It promotes the realisation of the fullest happiness at every step. It provides a cooling and complete immersion for all the faculties of the soul in the Absolute.

Sri Krishna Whose chant is enjoined by Sri Gaursundar is not the Sri Krishna of the historian, nor of the allegorist, not even of the metaphysicist. He is not an entity manufactured or imagined by any human brain. He is not Sri Krishna of the philanthrophist, of the sensualist of the painter of worldly beauty. He is not the assertion of dogmatists, the tool of passing whims, the god of a muddy understanding, the supplier of requisites for the gratification of anybody's sensuous appetites. Nor is the Sri Krishna of Samkirtan diluted with Maya.

'Sri' means 'One who is supremely beautiful.' Krishna is the Attracter of the Most Beautiful, Person possessing the highest capacity of feeling the attraction of superior beauty. He fascinates the Most Beautiful by His incomparable Beauty. Such is Sri Krishna of the Samkirtan.

Sri Krishna does not attract merely the mind which is but a faint reflection of the soul. He attracts the pure uneclipsed soul. He attracts all who are most beautiful and exercises an irresistible fascination over those males and females who are most beautiful.

When we cannot offer our unreserved worship we do not find Sri Krishna but one of His infinite Manifestations instead.

By the pervert chant of Sri Krishna we gain only the most trivial and questionable results. It is for this reason that those who possess good judgment desire the triumphant prevalence of the pure Sankritan of Sri Krishna.

THE FESTIVAL OF SRI SRI RADHA-GOVINDA OFFERING OF THE PEAK OF FOOD. (Oct. 22)

The Festival of to Sri Sri Radha-Govinda was celebrated on the 22nd October by the offering of the Peak of Food to the supreme lord in commemoration of the festival instituted by Sri Madhabendra Puri at Mount Gobardhan. This subject is discussed at some length in a separate article of this journal.

The Theistic Conference (Oct. 24—Nov. 1)

The Theistic Conference assembled on Oct. 24 after many unavoidable postponements and held its sessions every evening according to the printed programme till the 1st November.

The number of delegates from outside who could attend was not very large owing to the uncertainty of the meeting of the conference till almost the very last moment. In view of this circumstance it was deemed necessary to adopt a proposal for calling a further session of the conference at the earliest convenient date in the near future. But the business was nevertheless gone through in the order of the programme. The attendance which had to be confined to the selected persons in accordance with the object of conveners was fairly large.

A most important and definite gain that resulted from the holding of the Conference was that it enabled the conveners to give effect to the procedure that is considered by them as the only suitable one for such purpose. The procedure consisted in circulating beforehand quite a large number of questions covering many important aspects of the subject, among those interested in the movement of loving service of the Absolute Truth soliciting their written answers thereto. These answers were thereupon classified under the respective heads of the order of business before the conference. No extempore speeches were allowed at the conference itself. His Divine grace referred to the answers that had been received in their proper place in course of his speeches. These speeches constituted the regular business of the daily sessions. One speech was delivered each day in the evening, lasting ordinarily from 7P. M. to 9 P. M. They were delivered in Bengali. A translation of them will be published serially in the coming numbers of this journal. They covered the whole subject in a systematic manner.

Visitors at the Gaudiya Math during October 1930.

The visitors at the Math during the month of October were very numerous. The following names may be mentioned—

3rd Oct—Srijukta Jamini Kanta Sen M. A. B. L., author of 'Art O' Ahitagni'.

Mr. Vincenta Avilino, Consul General of Brazil.

5th Oct. Srijukta Subhas Chandra Bose, Mayor of Calcutta.

7th " Srijukta Kshitish Chandra Chakravarty, Advocate.

8th " Srijukta Jatindra Nath Bosu, Attorney-at-law.

9th " Srijukta Nalini Kanta Brahma M. A., P. R. S. Professor of Philosphy, Presidency College, Calcutta.

Srijukta Makhan Lal Bandopadhaya, Controller of Stores, Calcutta Corporation.

16th " Srijukta Anangamohan Lahiri, retired District and Sessions Judge.

17th " Srijukta Kiran Chandra Dutt.

" Sailendra Nath Dutt.

" Sailendra Nath Mitra.

17th " " Narendra Nath Ghose. etc.

21st " Srijukta Nirode Krishna Roy.

" Dakshinaranjan Ghose.

" Abanikanta Kabyatirtha. etc.

22nd " Dr. H. B. Moreno Ph. D.

24th " Srijukta Ananda Giri Sastri, Mantriu of the All-India Sadhu Mahasabha.

26th " Rajarshi Rao Saheb Srijukta Saradindu Narayan Roy. M. A. Prajna.

Srijukta Mrinal Kanti Ghose of the A. B. Patrika.

Srijukta Dinadayal Bandayapadhyaya M.A. Professor of Philosophy, Krishnagar College.

Lama Prajnananda (formerly Major Fletcher) a Buddhist Monk, an Englishman.

Sree Viswa Vaishnab Raj Sabha

President

HIS DIVINE GRACE

PARAMHANSA SRIMAD BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

SREE CHAITANYA MATH

SRIDHAM MAYAPUR

NADIA.

Sir,

The members of the Viswa Vaishnab Raj Sabha solicit the favour of your esteemed company at the following celebrations—

(*a*) Congregation of devotees from different parts of India

(*b*) Religious discourses and open discussions

(*c*) Highly instructive lectures by specialists on religious subjects

(*d*) Recitation from standard Shastras (Texts)

(*e*) Melodious Kirtan by famous singers

(f) Social, musical, theatrical and various other entertainments

(g) Distribution of Mahaprasad

to be held at Sridham Mayapur, Old Navadwip, the Birth place of Sri Chaitanya Mahaprabhu on the auspicious occasion of the :—

1. Advent Anniversary ceremony of Sri Sri Nityananda Prabhu on Sunday, the 1st February, 1931 and on three successive days.

2. Annual Circumambulation (Dham Parikrama) ceremony, in huge procession, of the nine different constituent parts (Dwips) of Sridham Nabadwip commencing from Sunday, the 22nd February to Monday, the 2nd March, 1931.

3. The 445th Advent Anniversary ceremony of Mahaprabhu Sri Sri Chaitanya Deva on Tuesday, the 3rd March, 1931 and on four successive days.

We beg specially to invite your kind attention to unique form of religious Exhibition to be arranged at Sridham Mayapur during the time in perfect demonstrative exposition and pictorial representation of the intrinsic priniciples and methods with practical applications of religion and various literature, antiquities, pictures and other rare and valuable collections in connection with religion.

Yours truly,

Atul Chandra Banerjee,

Nishi Kanta Sanyal,

Kunja Behari Vidyabhusan.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

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Srestharyya Sripad Jagabandhu Das Adhikari, Bhaktiranjan (J. B. D.)

Departure of J. B. D.

THE day before the close of the spiritual Exhibition that had been organised in the spacious compound of the Gaudiya-Math, which function formed the concluding activity of the long series of the festivities of the auspicious Inauguration of the New P[illegible]dings of the Math, Srestharyya Sripad Jagabandhu Das Adhikari Bhaktiranjan, the donor and architect of those superb Buildings, took his departure from the scene of his unique devotional labours with the supreme satisfaction that his soul had at last found and successfully performed his duty to Godhead and humanity. Bhaktiranjan prabhu's disappearance took place on the 19th of November.

Real significance of the disappearance of the pure devotee of Godhead

There are numerous scriptural texts to the effect that the appearance and disappearance of the devotees of Godhead in this world are part and parcel of their pure, blissful service of the Divinity. They require to be specifically distinguished from apparently similar events, viz., the birth and death of those conditioned souls that fall into

the clutches of the Deluding Energy by their wilful neglect of the service of Godhead. Those who regard this world as a place intended by Godhead for the activities of the pure soul are not satisfied by any scheme of life that has no reference to the living principles of eternal existence, absolute knowledge and un-interruptible perfect bliss that alone may properly appertain to the soul in his natural condition. A person with a real hankering for the spiritual life, does not think that the whole of his duty consists in trying to minister to the ephemeral and unwholesome pleasures of the perishable body and ignorant mind. He should be desirous of looking beyond these temporary utilities to find the function that will last. It is to such persons that the words of the scriptures testifying to the immortal nature of the soul, carry spontaneous conviction by a receptive impulse of the soul himself from within. But these momentary impulses donot come to stay. That is the reason why we are unable to incorporate them in every activity. It is not improper to try to prolong the worldly life with the aid of science. It is also necessary to live in order to serve. It is meaningless to try to live for the sake of trying to live. There is a function the Realisation of which is prevented by the dread of death which is responsible for all activities for the prolongation of life. Death will come at the moment appointed by God. It will come naturally and as the proper culmination of our activities, as a help for further activities, without the accompaniments of dread and stupefaction, if the true function of life is not neglected. This happy consummation is not promised by Medical men or biologists. It is not in their power to promise the life eternal because it is not their business to know why any person should live at all even for a single day. Bhaktiranjan prabhu earned the reward of being called to the Presence of Krishna by the proper performance of the function that was allotted to him by Godhead in this world. His disappearance is a startling corroboration of the scriptural tradition that a builder of the shrine of the Divinity obtains the reward of his service by being withdrawn from this vale of suffering on the completion of his task. Such disappearance is coveted by the purest souls. We intend in this short discourse to present our readers with a few personal reminiscences of the departed soul which may enable us to obtain some idea of the nature of Jagabandhu's realisation of the real function of life.

Cost of the New Buildings

Jagabandhu never regarded the cost of the Buildings as involving any sacrifice to himself. He said that all that was

his, was the wish to build the Temple of Godhead and the home of His devotees. The money that was required for the purpose, had been supplied by Sri Gurudeva. He said that this could not be understood by any one except himself. He was particularly anxious to disclaim all credit for spending any money of his own on the Buildings. This was the argument which he also mainly employed in convincing the heirs of his properties. He told them that he had not touched either his capital or the profits of his business to the extent of a single pice in building the Gaudiya Math. He also urged every one to wish to serve the Lord if he wanted to have a proper idea of his case. In no other way any one else could understand or believe what he said. But it is certain that he did not grudge in the least the enormous cost of the Buildings. On the contrary he was always full of new plans of expenditure. He was extremely fond of the most costly decorations. He felt very sad if ony one asked him to reduce his lavish expenditure on decoration. When he was told to give up some of his plans of decoration in view of the fact that they could not be completed within the time at his disposal, he appeared to be very much distressed taking it to be a great punishment inflicted on him by the lord for his past misdeeds. He was very particular to pay in cash both for material and labour, saying that if he tried to build on loan he would be in the power of his creditors and might be compelled to use inferior material. The original plan that he had conceived of the Buildings underwent rapid expansion as the work progressed. He always assured his best friend, Sripad Kunjabehari Vidyabhusan prabhu, that he was prepared to spend whatever was necessary for making the Temple as beautiful as possible. As the costs mounted up to an ever increasing figure the delight and enthusiasm of Bhaktiranjan prabhu proportionately increased. His gladness knew no bounds as the day of Inauguration of the Buldings drew nigh. He confessed to all his friends that he had no sleep at night for his anxiety to complete the Buildings in time for the Inauguration Ceremony. The only way to please him was by praising the Buildings. If any defect was pointed out he would not rest till the defect had been completely rectified. He demolished costly constructions many times over without the least hesitation to avoid every defect that was detected. It is not possible to make an actual estimate of the cost of the Buildings. Jagabandhu himself never set any limits to his expenditure. In these circumstances the cost is likely to

have been very high, probably higher than any guess of a businessman. Jagabandhu built the Temple of Godhead in the spirit and with the purpose of the true devotee. No one will probably ever know what the Buildings actually cost. He made an unconditional gift of the Buildings and land to Sri Gurudeva. This proves the perfection of his faith and must be wholly unintelligible to persons who are less devoted to the service of the servants of Krishna. It is the pure, selfless soul of J. B. D. that has been translated into the living Abode of Godhead and His devotees.

Personal labour in the construction of the Buildings

It is necessary to mention a few details regarding the personal exertions of J.B.D. in connection with the buildings of the Math. He was present on the premises from the day when the foudantions were laid. He was in the worst state of bodily health at that time and onwards. He, however, chose to accept personal hardship of the most intensive type. He did not care for wind, rain or the sun and attended personally to the laying of one brick upon another. The whole of his time from early morning to a very late hour into the night, was wholly consecrated to the service of the Buildings. His secular business prospered most wonderfully all the while that he was engaged in this manner. His attachment to the work of actual construction need not, therefore, be supposed to be allied to any form of barren asceticism or stoicism. He was able to make the most efficient arrangement for the conduct of his secular affairs by giving practically all his time to the service of the Math. This is also not intelligible to those who have no experience of the real nature of the genuine devotion to the servants of Krishna. The service of Godhead is the only complete and true way of fulfilling our duties to humanity. There are, indeed, hypocrites who teach to neglect worldly affairs as the necessity of spiritual life. J. B. D. knew better. He devoted all his attention, time and money to building the Abode of the servants of Krishna without having to neglect his ordinary worldly affairs in any way. No one ever heard him brag of his 'spirit of sacrifice.' He knew that the service of Krishna is always a fulfilment of everything and never a sacrifice of anything. But the worldly mind can never understand this. He also asked all his dependants and relations to devote *all* their time to the worship of Godhead under the guidance of the really pure devotees of the Gaudiya Math. This exhortation and his own living example had their effect on their hearts. This is the way in which J. B.D.

was making the real 'provision' for his numerous adopted household. He had no children of his own. He did not believe in the sufficiency or beneficence of any earthly provision. He almost made none for his widows. He entrusted to his heirs, by way of their 'provision', the task of the due completion of the Gaudiya Math Buildings. Those rich men who may be disposed to think that personal labour is unnecessary in the service of Godhead, cherish a fatal blunder from which they can be rescued only by following the example set by J. B. D. There is no indignity in doing manual service for the lord. Those who do such service are fully the equal of those who are fit to worship Sree Sree Radha-Govinda in their minds without the manifestation of this apparently external form of activity. As a matter of fact neither the mind nor the body can serve Krishna. Krishna may, however, enable both to be employed in his service. As soon as one obtains this mercy of Krishna his bodily and mental activities acquire the spiritual character and become super-mundane and altogether wholesome in their aptitudes. Those who may be disposed to regard J. B. D. as unfit for mental worship and accordingly to undervalue his personal manual labour in connection with the building of the Gaudiya Math, are themselves unfit to understand the principle of pure devotion to Krishna. The sweeper who worships Krishna is infinitely higher than the conceited pseudo-Brahman who scorns any form of the worship or any of the worshippers of the supreme Lord. This is not sentimentalism. The realisation of this great truth is the only cure both of sentimentalism and nibilism, which are the cousin-germans of rank atheism. For kins and savants no less than for the poor and ignorant, the conduct of this simple faithful servant of the Lord, should serve as a great eye-opener. The same remark is equally applicable to those malicious hypocrites who may choose to regard the Temple of Godhead and the Abode of His pure devotees as having any similarity to their own showy habitations dedicated to the sedulous cultivation of undiluted sensuousness. It is necessary to build for Godhead and His devotees the most sumptuous edifices. It is unnecessary to build even a hovel for the gratification of one's own sensuous appetites. J. B. D. toiled bare-headed under the burning sun to build the House of Godhead with the accumulations of a life of exemplary industry. His conduct should be the living refutation of the sophistry and casuistry of the whole race of self-seeking atheists of every denomination.

It is never possible to exhaust the infinite goodness of every single act

of the pure devotee of Godhead by describing the same in the poor language of this world. The only hope in penning these lines is that the high topic will mercifully impart a particle of its quality to this attempt of most inadequate praise of the activities of Godhead and His pure devotees.

The Spiritual Exhibition at the Gaudiya Math

THE spiritual Exhibition which was held during Feb.-March at Sreedham Mayapur the place of Nativity of Sri Gaursundar, has been described in the issues of this Journal for those months. The great success of that first attempt led its organisers the Viswa Vaishnava Rajsabha to hold a similar Exhibition in the City of Palaces in connection with the Festivities of the Opening of the New Gaudiya Math Buildings. The Exhibition was held in the grounds of the New Gaudiya Math from 5 to 20 Nov. The public response in appreciation has been far beyond all expectations. The visitors literally overflooded the area from morn till twelve o'clock at night, all through the eventful fortnight. The rush was so great that it was necessary for the visitors to be satisfied with the merest glimpse of the exhibits. There was, however, no untoward event of any kind, due to the excellent arrangement and the untiring personal supervision of the organisers.

All the stalls fitted up for the occasion were devoted to purely spiritual subjects. The economic and social sections that had formed a part of Sridham Mayapur Exhibition, were dis-continued. This afforded greater scope for putting before the public many of the pressing problems of religion and their true scriptural solutions.

The point of view illustrated by the Exhibition was that of Sri Chaitanya. Incidents from the career of the Lord, were exhibited by means of groups of dolls with appropriate scenic back-ground. Thus there was up to a certain extent a repetition of the show exhibited at Sridham Mayapur with improvements and additions. To these were added a considerable number of stalls which contained demonstrations to elucidate some of the fundamental principles of pure devotion.

The Exhibition was comprehensively designed to represent the different stages in the progressive manifestation of the Truth in this world against obstructions of every kind. The chain of ideas may be thus indicated. The career of Sri Krishna Chaitanya was explained by a scene depicting the Descent of Godhead to the mundane plane, in His different plenary forms and also in His own Form, the source of all Divine Manifestation, Sri Krishna Chaitanya is identified by the scriptures with Sri Krishna or Godhead Himself. The difference between the career of Sri Krishna and Sri Chaitanya is explained by the doctrine that Sri Krishna Chaitanya is Krishna Himself wearing externally the disposition of Sri Radhika, the eternal consort or counterwhole or Power of

is derived from the experience of mundane existence. The spiritual is neither the negation nor the abstraction of the mundane. The spiritual is the reality corresponding to its perverted reflection, viz., the mundane. Both are real but the one is nevertheless categorically different from the other. This difference is expressible, as far as physical analogy may go, by the phenomenon of reflection. But mere reversion of parts which is found in the case of the reflected image, is not a proper analogy as it does not embody the principle of perversion. This defect in the representation of the relationship between the spiritual and mundane by the analogy of reflection should be carefully borne in mind.

The device adopted for exhibiting the relationship of the mundane with the spiritual was as follows. The different grades of relationships were recorded in the order of excellence in an ascending order. At the bottom of the scale was put the tranquilised condition (santarasa). On the attainment of this state all mundane hankerings cease to disturb the mind. This is the negative aspect. The mere negative state however is also a mundane phenomenon and has no place in the realm of the Absolute. There the tranquil condition is a positive disposition. The tranquil devotee completely identifies his wish with that of Krishna and has no separate positive desire of his own. The negative tranquil state appeals to the acceptance of many persons for holding out the seeming prospect of affording relief from all worldly distractions and thereby producing one's own personal satisfaction. The positive tranquil state, however, has in view solely the satisfaction of Krishna.

The positive tranquil state occupies the lowest position in the scale of relationships in the spiritual realm. Immediately above the tranquil state was put the disposition of loyal and willing obedience as of a servant. This may be distant and reverential or of a confidential nature. Immediately above the condition of the servant was put that of the friend. Above the friend's state was shown the attitude of affection of His parents towards Godhead as Son. At the top of all was put the condition of the consorts of Krishna.

This order of relationships appeared in the reversed gradation in the reflected image in a mirror which was placed in such a position that only the reflected image in the mirror was visible to the spectators. In the reversed order the tranquil state appeared at the top while the relationship of husband and wife occupied the lowest position.

The highest spiritual function, viz., that of the consorts of Krishna, was exhibited by three stalls. One of them represented the nature of all worldly activities on the mundane plane, by the figure of a dance round the desires of the flesh culminating in carnal lust of male and female. The second stall represented the dance of the congregational chant instituted by Sri Chaitanya in the court yard of Sribash. The third stall presented the circle of amorous dance at Brindaban round the coupled Form of Sri Sri Radha Krishna.

The Appearance of Krishna on the mundane plane was the subject of demonstration of one of the stalls. The scenes of the Nativity were most beautifully set forth. Krishna's Birth is one of the eternal Pastimes of the Supreme Lord that is the first spiritual event to be experienced by the soul engaged in the endeavour for the attainment of spiritual service. This Divine Event was manifested to the view of all conditioned souls at the close of the Dwapara Age. The Birth of the Eternal is inconceivable to the limited mind of man. But this is no reason for disbelieving its existence. Neither is this a reason for wilfully supposing that the Birth of the Supreme Lord must necessarily be a mundane affair. It is necessary to be on our guard againts both these irrational attitudes to be able to understand the holy mystery of the Nativity.

Sri Krishna. The Appearance of the Divinity Himself and of His plenary Forms in this world make possible the redemption of bound souls.

The Activities of the Divinity even when He chooses to appear in this world, are always super-natural. Their nature is not capable of being understood by the material mind of the conditioned Soul. So it is necessary for the conditioned Soul to be endowed with the faculty of spiritual perception before he can avail of the opportunity of redemption through service of the Divinity, the opportunity being provided by the descent of Godhead into this world. The function of imparting the spiritual vision to the conditioned soul, is performed by the Divinity in the role of the Acharyya. The Iron Age has been blessed by the appearance of four great Theistic Acharyyas, viz., Vishnuswami, Nimbarka, Ramanuja and Madhwa. These Acharyyas are Divine personages. They must not be supposed to be subject to the laws of physical Nature. The Acharyyas are the authorised Saviours of all conditioned souls. They are capable of transmitting this power to their chosen disciples. The relationship of preceptor and disciple gives rise to the sampradayas or communities of pure devotees.

Sri Krishna Chaitanya is Krishna Himself appearing in the role of His own devotee. Sri Krishna Chaitanya entered the order of Sriman Madhwacharyya in accordance with the dictum of the scriptures that the Truth cannot be found except by unconditional submission to the Acharyya. The teaching of Sri Krishna Chaitanya was misunderstood by most of His contemporaries. A few stalls were designed to demonstrate the nature of ordinary forms of misunderstanding which also prevail now-a-days. All misunderstanding on the subject of religion is due to mistaking the spiritual for the mundane and vice versa.

The spiritual is eternally and categorically distinct from the mundane. The spiritual is, however, the Key to the puzzles of the mundane existence. They are as incompatible with one another as light and darkness. The spiritual is not the mere absence of the mundane. The opposite of this also is not true. The mundane is the perverted reflection of the spiritual. There is correspondence between the two, but, the correspondence is hidden by being reversed in an inconcievably unwholesome fashion. This makes it impossible for the faculty of reason that is to be found in this world to grasp the nature of the spiritual existence, even when it is most fully explained by the authorized teachers themselves in symbolical language rendered possible by actual correspondence between the conditions of mundane and spiritual existence. It is necessary to be lifted to the spiritual plane in order to be able to realise the true meaning of the symbols. This is the great obstacle in the way of all those who are given to hair splitting speculations regarding the Absolute. These very sages, however, admit readily enough the necessity of submission to the laws of physical Nature of which they have actual experience. They would similarly agree to submit unconditionally to the laws of the Absolute if only they could have the actual experience of spiritual existence. This, however, they can have only by the causeless mercy of the Acharyya. The fact that one is prepared to make his willing unconditional submission to the feet of the Acharyya is the only proof of his realisation of the Divine Nature of the latter. The submission that is made to the laws of physical Nature is due to necessity or for avoidance of unpleasantness.

One of the stalls was designed to set forth the relationship between the mundane and the spiritual. The arrangement was quite simple so that every one might understand it at the very first sight. The realm of the Absolute is not full of an infinity of distinctive features and wholly devoid of all features as the impersonalitsts would have us believe. The conception of neutralised cognitive or nonconscious existence

Sri Krishna was shown as born in the lying-in-cell of the prison of King Kansa. His Advent failed to be noticed by all except His parents. On His Appearance the strongly barred prison gates opened of their own accord to make way for His father Vasudeva who carried his Divine Baby across the flooded Jamuna to the chamber of His foster-mother Yasoda in the pastoral village of Braja. Vasudeva deposited Krishna on the couch of Yasoda who had just given birth to a daughter and taking up her new-born girl, made his way unobserved by any one to the cell of Devaki. After depositing the girl on the bed of Devaki Vasudeva put on the iron chains of captivity and peacefully waited for the dawn.

The morning of the Nativity witnessed the spectacle of rejoicings in the home of Nanda and Yasoda in Braja at the birth of Krishna, while in the cell of Kansa's prison was enacted the last futile attempt of the Atheist Kansa for ensuring his own safety by the murder, in her infancy, of the eighth issue of Vasudeva and Devaki, at whose hands, as a prophecy had declared, he was to meet his death.

The subject of the triple staff (tridanda) sannyas (renunciation) was explained by one of the stalls. The tridandi sannyasin is the chanter of the kirtan of Krishna. This chant is however a really living chant. It makes its appearance on his lips by the joint exertions of the Divinity and the serving souls. In the stall the tridandi sannyasin was represented in the form of the *mridanga*. The *mridanga* is a drum whose body is made of burnt clay. Struck by the hands of the player at both ends the *mridanga* with its body of clay is rendered capable of uttering the *Kirtan* of Krishna. Such is the function of the tridandi. Sri Gurudeva drums into him at one end the Word of Sri Krishna. The loyal listeners of the Word of God drum at the other end by their receiving response. The tridandi, thus operated at both ends, is enabled to give out the sweet chant of Krishna.

The function of the Brahmana, the head of the Varnasrama institution, was explained by another stall. As the subject is being treated in some detail in a series of papers in this journal under the heading 'Who is a Brahmana?' the reader is referred to those articles for information.

(6)

Presidential Address at the Spiritual Conference

(Delivered By His Divine Grace Paramhansa Paribrajakacharyya
Sri Srimat Bhakti Siddhanta Saraswati Goswami Maharaj)

The Source of knowledge :—The truth can never be served by the faculty that diverges from Him. The service of the truth is the function of the soul. It is incapable of being diverted from the Truth. It is cause-less and uninterruptible. The Truth is identical with the Teacher of the Truth. There can be no knowledge of the conclusions of the Vedas without undeviating service of the lotus-feet of Sri Guru-deva. No one can be the Teacher of the Truth except the dovotee of God. This is not the dogma of irrational orthodoxy. It is the real Truth. One cannot be the Guru although he be descended from the highest lineage, be initiated in all sacrifices, have studied the thousand and one branches of the Veda, if he be not a Vaishnava.

In ancient times there was a city called Kanchi in the South of the country. In that city there lived a very famous Professor whose name was Yadavaprakasha. There is a tradition that at that time there was no other Professor in the whole of that part of the country who was his equal in learning. Laksmandesika went to him for the purpose of study. He resided with his teacher. He was devoted to his studies with his whole heart. He was perfectly sincere in his conduct towards his teacher. These excellent qualities soon attracted the attention and captured the heart of his teacher. One day Yadavaprakasha following the interpretation of Sankaracharya was explaining the well-known text of the Chhandyogya that the two eyes of God-head are red like the back of a monkey. This caused intense pain to the heart of Ramanuja. Ramanuja was at the time engaged in tending the person of his teacher. He felt very much pained on hearing the blasphemy against the Holy Form of Godhead. The warm tears from his eyes fell in drops on the back of Yadavaprakasha. This sudden fit of weeping surprised Yadavaprakasha who asked Ramanuja about the cause of his grief. Ramanuja then said that there was no necessity of explaining the word 'kapyasam" in such filthy and blasphemous manner, especially as the word possessed an excellent meaning. Was it not a most highly offensive act to compare the Eyes of God Himself, Who is the most Revered Lord and Master of us all, with the worst part of the body of a monkey ?

Yadavaprakasha was very angry on hearing these words of Ramanuja. He reprimanded Ramanuja in most severe terms. 'How highly impertinent for a mere lad to find fault with the interpretation of Acharyya Sankara! Was it possible that there could be any other explanation of the text than that of the Acharyya?' Ramanuja replied in words that were expressive of modesty. 'Yes,' said Ramanuja, 'there is another meaning of the text which augments the happiness of the spiritually enlightened. Acharyya's explanation is intended for deluding those persons who are endowed with unspiritual aptitude. I am telling you the same. Deign to listen to my words.'

There-upon Ramanuja offered this famous explanation of the 'kapyasam' text. 'Kang' means water. That which drinks water is 'kapi'. 'Kapi' is thus no other than the stem of the lotus. That which is placed on the stem is 'kapyasam'. In other words the two Eyes of that Supreme person are tinged with red like the undimmed lustre of the unplucked lotus on its stem shining on the bosom of the blue waters.

Yadavaprakasha was filled with the greatest astonishment on hearing this explanation of the Scriptural text. He felt most keenly the disgrace of his defeat at the hands of his own disciple. Maddened with anger he plotted to do away with Ramanuja in secret.

No teacher of undifferentiated Cognition, or of utilitarian works, or of any worldly state of union with the Supreme Soul (yoga), or of the performance of activities resolved upon by one-self (brata), or of asceticism, or of magic, or of hypocrisy can really be designated as the 'superior' or Guru. They are all of them only triflers and being really very light, indeed, are capable of being easily manipulated. They are never the benefactors of the conditioned soul. They are on the contrary the enemies of themselves as well as of all others.

But the Maha-Bhagabata, the best of devotees, the Vaishnava Guru, alone is causelessly merciful to all souls, is alone grieved by their misery. It is for this reason that our former Guru Srila Raghunathdas Goswami prabhu has instructed us to place ourselves under the guidance of Sri Sanatan prabhu who alone is really grieved for all of us and can alone impart the knowledge of our relationship with God-head. The actual words of Srila Das Goswami prabhu require to be quoted in full. 'I place myself under the protection of my Master Sri Sanatan prabhu. Sri Sanatan Prabhu is the ocean of mercy. He is always grieved for the misery of others. He makes me drink, with the greatest care, of the liquid sweet of the service of God-head. The attachment for that service weans one completely

from any hankering for any other thing. I was quite ignorant of this and was wholly unwilling to serve Godhead. But he, nevertheless, took infinite pains with me and prevailed over my stubborn opposition to his good counsel. Such is Prabhu Sanatan'.

What is really the source from which we derive the knowledge of the Truth ? Is it pure or mixed cognition ? Is it also the only thing needful, or otherwise ? It is necessary first of all to decide whether the above propositions have proceeded from the theory of undifferentiated cognition, of undifferentiated non-cognition, or from activities of pure cognition which are full of eternal bliss. To become one with non-animation is the goal of the theory of undifferentiated non-cognition. To merge completely in the featureless existence of undifferentiated cognition is the goal of the theory of undifferentiated knowledge. The realisation of the blissful eternal service of God-head in the realm which is free from all ignorance establishes one in the unconditional safe function of pure cognition.

The emancipation that is spoken of in the Bhagabatam is not destruction of the triple envelope of the bound soul. It is nothing less than the actual establishment in one's own natural condition. 'Mukti' is establishment in one's own proper condition by discarding the contrary'. When one is established in one's own proper condition one gets beyond the reach of ignorance. Then the true function of the cognitive faculty, which is no other than the service of Godhead, manifests itself fully. The distinctive service that is natural for every individual soul is then uninterruptedly and fully manifested. 'There are different ways in which different persons choose to obey Me. I also serve them in correspondingly different ways. Men, O Partha, by every method follow the path that is Mine'. God-head Himself here says in effect that He worships His worshipper in exactly the same way in which the latter worships Him. In the mood of consort the devotee serves God-head with all his faculties, and accordingly Krishna gives up all His Limbs to him. Krishna regards Himself as under obligation to His devotee even after giving Himself completely to him.

In the shloka of the Geeta referred to above the word 'Mang' 'Me' should be specially observed. The word refers directly to Krishna. It is Krishna Who is the speaker. He says, 'He who worships Me does so in one of five different ways, each one of which is characterised by the quality of utmost submission. But the mood of the consort displays the highest measure of submission. If the submission be not

to Myself it would be rendered to My shadow or to My external deluding power (maya), it is then no submission to Me'. It will not do if curd is called milk. Curd is no doubt derived from milk as its source. But the spoilt milk is never curd. It is possible for a person to be able to see the perverted, imaginary form of Vishnu. If such a person submits to his perverted vision it will be no submission to the real Vishnu. Vishnu is not perverted. It is possible for a person to see, to experience a vision of Him which may be the product of his own wrong way of looking at Him. If this happens to be the case it is to be understood that the person fails to have any real sight of Vishnu. The Geeta has this Shloka, 'Those who worship with reverence other *devatas*, O son of Kunti, also worship Me, indeed, but by the method that is improper'.

To see any object other than Krishna, is the improper process of seeing. This improper method of seeing is identical with all our evils and disruptive differences. It is possible to get rid of the condition of this improper seeing. Thereafter it is really possible to see Krishna. Krishna is the ocean of infinite undying sweetness. There are twelve *rasas* (leavening qualities) in Krishna. Five of these *rasas* are primary. There are seven secondary *rasas* which help to increase the sweetness of the primary *rasas*. All these *rasas* are completely harmonised in Krishna alone.

Sri Sukadeva Goswami said to Maharaja Parikshit, 'Listen O King I am going to give you an account of some of the *rasas* of Sri Krishna. Sri Krishna is in Himself the shining sphere of infinite *rasas*. When Sri Krishna made His appearance in the company of Baladeva in the amphitheatre for the exhibition of feats of strength set up by king Kansa each one of the spectators saw Krishna according to his own individual disposition. Wrestlers, fond of the martial quality, saw that Krishna was terrible like the thunder. Females, fond of the quality of love, saw that Sri Krishna was the God of love Himself. The masses of the people saw that Krishna was the only king of all men. The cow-herds, with friendly and paternal love, saw Him as their kinsman. All the frightened wicked kings saw Krishna as the Punisher of evil-doers. Every father and mother beheld Him as a most beautiful Child. The king of the Bhojas, Kansa, saw Him as Death Himself. Persons, who are saddled with a materialised understanding, viewed Krishna as the vast cosmos. The great yogis with a tranquil disposition beheld that Krishna was the Ultimate Entity. All the males of the Brishni race saw

Him as the Supreme Object of their worship.'

Every one will obtain the service of Krishna; even those will obtain it who are wandering in pursuit of other and diverse speculations. There will be in the long run an end of the wanderings of those who have gone astray. Because Krishna is the only Attracter and we are all of us attractable by Him. But there may appear temporarily a barrier between the Attracter and the attractable. As soon as the barrier is removed we shall experience directly the relationship of the attraction of our Attracter.

There may be companionship with the non-animate. This is called bad company. This bad companionship is practised by means of the physical body and the ignorant mind. It is necessary to give up this bad company. If we do so our real self, whose nature it is to be attracted by Krishna, experiences the direct attraction of Krishna. Krishna attracts the pure cognition. Exclusive devotion is a characteristic of pure cognition. One has no access to the spiritual realm till this quality of exclusive devotion makes its appearance.

The external world is also a source of one kind of knowledge. This knowledge is nothing but the entities of the external world in a refined form. The attraction excercised by these entities is accordingly also exerted towards the material cases. There is quite a variety of such knowledge, none of which is knowledge of Krishna. The knowledge of the undifferentiated Brahman, or that of the Supreme Soul, or that of the phenomenal world, which are gathered by the cognitive principle independently of the knowledge of Krishna, are all of them only different layers of the same class of knowledge. The Brahman which is a concoction of of the mind of the professors of the creed of the so called undifferentiated Brahman, can afford no glimpse of the real Brahman. The sight of the Supreme soul or undifferentiated union with Ishwara fancied by the pseudo-yogis is even a greater blasphemy than the dogma of undifferentiated union with the concocted Brahman. The professors of undifferentiated union with their concocted Brahman do not admit the existence of the individual soul. The professors of undifferentiated union with Ishwara admit the existence of the individual soul. They want to enable the individual soul to usurp the seat of God-head. This surely is an instance of a far more rebellious attitude towards God-head than even that of the votaries of the concocted Brahman. It is for this reason that Mahaprabhu has said that union with Ishwara is even more condemnable than merging with the concocted Brahman.

In order to discuss these subjects it is first of all necessary for us to have the true source of knowledge. Are these discussions derived from adulterated cognition ? Or is pure cognition their source ? Are they derived from any source made by man ? Or is their source made by Godhead ? If the source happen to be made by man there must exist the defects of mistaken judgement, inadvertance, etc.

What is the entity known as 'I' ? Am I the body that I have obtained from my parents ? Or am I the mind-intelligence-ego by means of which I am busy in making and breaking my resolves ? This topic contains a great many issues. We have had the opportunity of listening to these discussions from a very early beginning in our life. We have been discussing these subjects all through these fifty years. We had got much time for a good deal of discussion all through the twenty-four hours of the day. We have discussed these topics throughout the whole of the twenty-four hours of every day. We have discussed them while we slept as well as when we lay awake. This body also will fall away in course of discussing them for its further allotted period.

It is very difficult to get into the inner apartment of the discussion regarding 'I'. There stand ready at the two consecutive entrances two gate-keepers who are preventing all access to the vicinity of the 'I'. Why can't we get the sweet scent of the Body of Krishna ? Why does not the fifth scale note of Krishna's flute enter my ears ? Why do the tumult of the streets, the noises of the busy world pour incessantly into my ears ? At present the soul is asleep. His agent the mind, as manager of its sleeping master's concerns, is cheating me as intermidiary. I am addicted to go by the function of the mind. The mind whose business it is to cheat the soul, by its evil counsel is keeping me occupied on the path of selfish enjoyment. The soul is the master of the mind and the body. Speech functions as the foreman of a jury. The speech of pure cognition is of one kind, that of non-cognition is of a different kind. The mind is non-soul. This is borne out by the Geeta. 'The earth, water, fire, air, sky, mind, intelligence and ego are My eightfold material Nature. Besides these there is another entity of a quite different kind who is non-material. This last is no other than My manifestation as the individual soul. By means of the individual soul the material universe is maintained'.

The individual soul (jeeva) is then super-material. But he is, nevertheless, possessed of the marginal function. He has relationship with the process of birth-life-death. But the individual

soul has also his place in the super-material sphere. The activities of the individual soul in this latter condition are called also transcendental. All that is perishable are included under Apara Vidya (empiric knowledge). All that is imperishable comes under Para-Vidya (transcendental knowledge). Transcendental knowledge stands on 'sumati' or the good disposition. The term 'sumati' occurs in the Veda. 'O Vishnu, we shall serve 'sumati' by simply uttering Thy living Name even with very little knowledge of His real meaning' (Rig. 1.156.3). May all of us gain this good disposition. May we gain that good disposition which prompts us to serve 'sumati'.

Time

(By H. W. B. MORENO.)

Set upon the finger
Of woman, man and child
Gleams a golden circlet
Pure and undefiled.

'Tis the precious, passing hour,
Sixty diamond minutes crowned ;
Yet how oft the circlet falls,
Heedless, on the stony ground,
Passed, unnoticed, by the way—
Lost, but never found.

Resting on the high brow
Of woman, man and child,
Glistens bright the jewel,
Hand hath not defiled.

There three lustrous gems outshine :
Pearl of youth, with peerless sheen ;
Manhood's sparkling sapphire ray,
Diamond of old age, serene ;
Yet how soon these priceless gems,
Listless fall unto the ground,
Mingling with the sordid dust—
Lost, but never found.

Who Am I?

(*Continued from P. 184 Nov. 1930.*)

We must call these attempts of those scientists of misdirected intellects and the stubbornness of these undeveloped brains—as the outcome of a grossly atheistic turn of mind in challenging the Omnipotency and supreme authority of Godhead and denying the existence of the very source and cause of all existence. Godhead is called "Vishnu" because He pervades the whole universe making all existence possible and upholding the universe with its manifested phenomena. Only the saints have the eyes to see it. So it is mentioned in the Vedas that only the saints do perceive the all-pervading, highest essence of Vishnu being the only Reality unlimited by space and time. It is not an hallucination but the sternest actuality more true and real than the limited senses can ever expect to perceive or comprehend.

Value of challenge.

The positive and negative sparks of electrones alleged to be contained in the atom are always being created and united in the work of universal integration by Him; but He entirely pervades each and every spark of electrone giving it its destined life and existence and guiding it to pursue the work ordained by Him. There are self-realised saints who may be cited as eye-witnesses to attest to the truth of the statement that the mahabhagabat or the saint on attaining the highest stage never sees the material forms or the elements of physical Nature and the cosmic motions of this universe—by means of which curtains Vishnu hides Himself to fulfil His great game. He (the saint) sees, wherever he casts his eyes; only the Form of Sri Sri Radha-Gobinda, the Divine Couple Who are the dearest and perpetual objects of worship of the real saint.

Each atom is sarcharged by Vishnu.

Even the average man of the world having a spark of sense of the Reality in him, may easily infer the existence of Godhead as source of Power and Beauty from the organising principle working in the world. All cosmic changes perceived in creation, though seemingly sporadic, are realisable as regulated by a grand

Hand of God is perceived in the World.

purpose in a definite order and never the result of the working of blind chance like the casting of dice. The underlying reason governing the changes points to a Personality behind the idea or plan that is always realising itself with a purposeful future working in the seemingly inscrutable present across the restrictions of temporal and spacial limits; and the purposeful Agency behind the chain of manifestations must be the Great Final and Intelligent Cause Whom we call Godhead or Sri Bhagaban.

Gross form contains a subtle form within.

Challenging materialists fail to discern that the life is not a mere form of gross matter. Gross matter contains within it another subtle principle which again is supernaturally surcharged with a supermaterial energy and a wonderful consciousness with unlimited potentialities which are not the products of physical Nature but the physical Nature itself is regulated and held by them within their sway to help them to fulfil themselves according to the perfect conscious will of the personal, Supreme Godhead.

What is the subtle form?

The next question is 'what is the subtle form inside gross matter?' The subtle is the inner mental principle pervading the gross external form which we fail to perceive by the gross senses. Yet, however, it is the mind that gives life and power to the senses to perceive. The bodily sense-organs are mere dead machinery which are inspired to life and activity by the pervading energy of the mind.

Mind the conductor.

The mind is the conductor of the bodily structure and sets the senses and body to motion and work. Whatever the body does, it always does under the direction of the mind. Every part or limb of the body and even every cell appears to be completely and helplessly under the sway of the mind even although the limbs or bodily cells are not really subservient to the corresponding sensations of the mind to which they are conjoined. But the sense-perceptions of the mind are so inseparably correlated to the sense-organs of the body that their different scopes of actions and the existence of an ultra source of energy controlling both can hardly be suspected. The mind acts so nicely and subtly in association with the activities of the brain centre that the mind itself has been seriously supposed to be identical with the brain-cells.

Mind and brain cells.

It has been the greatest wonder to the physiologists how all their

attempts have till now failed in discovering the subtle and deluding form of the mind which in such apparently perfect unification and identification with the brain-centres, moves and regulates the whole of the nervous system, the sense organs, the circulatory system and every part of the body both peripheral and internal. The body is a perfect organised whole which is prompted to every kind of actions of all of its parts and constituents corresponding to the sense-perceptions in the sense-organs instantaneously carried to all the channels and avenues under the strict control of the mind from its throne which is supposed to be somewhere in the brain-centres. It is very gratifying to the admirers of the mental function and even a little surprising to all to find the perfect methods of organisation and the unflinching physical loyalty of each and every individual part of the organism to their apparently unavoidable organic dictator and lord, I mean the mind. The communicated mental impulse of the sense-organs seems in its turn to set the gross parts of the body to work by means of an infinite number of channels, in perfect co-ordination to the mental function. Just as the cardiac movement is the immediate material cause of bodily activity and cerebral motion is the cause of the activity of the nervous system, so the mind or mental function is the material cause of the activity of the sense organs.

Mind the Dictator

But the mind itself with all its subtle sense-energies, is but the tenant-in-chief or the sole executive authority under the sway of the over-lord, the Self, who is the proprietor of the the mind and the body. The mind has nothing to do except to guide the senses in response to the stimuli of the material world. The mind reacts on the world and enjoys it through the different sense-organs and gathers the materials of its activities, the experimental knowledge by this means.

Mind and phenomena.

Enjoyment associated with sense activity and knowledge derived from such experience are the only assets the mind brings to its proprietor as fee or commission from its sub-tenants or agents. The working, enjoyment and experience of the senses and of the mind are simultaneous and inter-dependent, so much so that there

seems to be no separation or opposition between them (sense and mind) as regards either function or interest. Thus we fail to discern the separate identities of the senses and the mind. On a methodical study of the processes of the mind along with those of the brain-centres, the seat of the mind, we find in organised order the sense organs, nerves and muscles in which the mental energy including sensation or states and processes expresses and embodies itself and through which the mind itself, in its turn, is likewise affected by the processes of the external world. It is also by means of the reversed processes that the mind can react on the external world and produce desired changes in its environment. To us all the phenomena that manifest themselves as the external world of matter mean nothing more nor less than the mental counterparts of the operations of the sense organs under the control of the mind on the data supplied by their contact with the external world.

Sensuous enjoyment and empiric knowledge are the assets of mind.

Thus the sensations are of the stuff of both the process of the mental function and the product of the same apprehended or occasioned in the mind in its relation with the external world. They are therefore the mental side of the phenomena in as much as the external world manifests to us its existence and attributes in and through these sensations and which also enable the mind to become aware of itself and the senses.

Sensations are effects of phenomena.

The senses being the instruments of knowledge and perception of the mind or rather the different phases of the mind, the proper identity of the mind can only be found in the combination of the senses and the senses being the correlatives of the phenomena, the mind is identifiable with the condition and phase of phenomena which come in contact with ourselves in the world of matter. Thus mind and material phenomena are correlative and co-existent entities being the supplementary conditions of our experience of them as enjoyer and enjoyed. Both of them assert their identity as supplementary aspects of the same thing joined together in the process of mental cognition.

Mind is the combination of senses.

The mind primarily consists of the five senses which are the exponents of its different faculties. The senses of hearing, of

vision, of smell, of taste and of touch on the other hand stand in the perfect relationship of reciprocity with the corresponding elements of physical nature which are classified as the sky (or space,) the wind (or motion), the heat, the water (or liquidity) and the earth (or solidity). These elements of Nature engross and represent the above qualities and are consequently the reciprocal parts of the senses. Thus the qualities or the potencies of our five senses are reciprocally identifiable with the five elements each with each because in and through these elements alone they have their existence. So the sensory potencies or sense-perceptions, and the organs themselves, are not only dependent on but also identifiable with the corresponding elements of Nature from which they may be said to have been derived or originated.

Five senses are reciprocal parts of the elements of nature.

Hence the mind, though existing and working in a very subtle way is itself in regard to its function identifiable with the material principle in as much as in its external or active aspect it is the aggregate, or, rather the epitome, of the senses. Thus the mind is an epitome of the world or aggregate of the ideas of perceptions or experiences corresponding to the phenomena of the world and of the conditions of phenomena through which they have chanced to be apprehended. Such sensations and perceptions being derived from the material phenomena, the nature and condition of mind should justly be called material in its relation to the external world. These sense-experiences of the mind have generally been called **संस्कार वा अध्यास** (unavoidable categories of the mind) which, though subconscious at present, represent the material substance of the mind, and which the mind can not naturally avoid or get rid of. Even though the western philosophers have, one and all, distinguished mind from matter and have professed to depict mind to be spiritual or super-material, we find mind, as analysed and proved above, essentially material from the point of view of the phenomenal experience.

Mind is material.

(to be continued)

The Theistic Conference

(Address on behalf of the conveners)

Gentlemen, I have great pleasure to accord you a hearty welcome on behalf of Sri-Viswa-Vaishnava-Raj-Sabha, and to lay before you in brief the object of this theistic conference.

I believe, it will not be exceptionable on my part if I beg to remind, at the very outset, the learned delegates and audience that this proposed conference of ours has been clearly characterised as 'absolutely' theistic. So we have got to particularly remember, on all occasions and at every stage throughout the session of this conference the wide gulf that ever keeps apart the 'Theistic (or transcendental) Goal' from non-theistic (empirical) goals, evils and phenomena. 'Transcendental' or theistic always reigns far beyond and above all mundane essentials, non-essentials and phenomena, as suzerain lord on the throne of what is eternal, unlimited, absolute, and supreme. Mundane essentials etc. owe their origin and dissolution in this world to the challenging and ascending paths of empirical knowledge while the transcendental always reveals itself to the world in the purely descending path of sincere submission. As this conference convened by us has been characterised as theistic it has to submit completely to the latter path of submission. And this special feature can never be departed from with any spirit of challenge open or covert. But that should never shut out any attempt to submit to the Transcendental in the path of submission with a sincere spirit of questioning and service.

We have informations from different people from different parts of India that it has not been possible for them to prepare their papers in response to our questionnaire within so short a period. For this shortness of time expected answers and papers from religious representatives outside India have not yet reached us. Under the circumstances it has been settled in an emergency meeting of the Viswa-Vaishnava-Raj-Sabha that there is a good case for holding another session of this conference which we hope to be better representative We have already circulated this decision in the columns of public newspapers both English and vernacular.

But since theistic discussion is a paramount duty and necessity of the sincere seekers of Truth, we propose

at present to listen to the discourse which we may term preliminary. To approach the Truth in the way of listening to Him is the proper procedure of the truly theistic for the purpose of theistic discourse.

With regard to the procedure that has been decided to be followed in the session of this theistic conference, we here beg to remind the learned audience of our letters and notices published in both English and vernacular newspapers, and to inform that the President will take into consideration in the course of his discussion only those answers of the questionnaire issued by the Viswa-Vaishnava-Raj-Sabha which will be judged by him as worthy of such consideration : and which have been received before the 17th Oct. 1930 in the proper form of thesis with sufficient reasoning and authoritative support. It will not be possible to accept verbal answers on the spot at the moment from those who have failed to satisfy these conditions. They too, who have sent their answers in proper form satisfying all the conditions, will be required to follow the path of submission in obedience to the usual procedure of such theistic conference. If they will have further inquiries to put, they will then kindly note them down so that they may be discussed later on separately in periodicals or else-where with the permission of the President. The answers sent in by those who have defied all canons of reasoning, authorities, and even rules of decorum, or have disclosed their nervousness in hiding their identities, will be considered as unworthy of being considered in the theistic conference and hence rejected as a matter of course by the theists. Yet such of them also may be discussed in periodicals if and when it may be thought necessary for the benefit of the public, in order to show their contrast with the Truth.

The address over, the conference then proceeded to elect its president. Sreejut Narendranath Ghosh a pious Truth loving Zeminder of calcutta, then stood up to propose the Chairman in the following words :—'His Holiness Sree Sree Bhakti Siddhanta Saraswati Goswami Maharaj is the only fittest person to be the president of this theistic conference. I have not the least doubt that every one will be highly benefited to listen to the spiritual discourses from His lips. So let the presidential Chair of this conference be adorned by 'Om' Vishnupad Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupad. I hope, there can be no difference of opinion in this matter.' He was seconded by Srijut Rajendra nath Banerjee on behalf of the conference. Accordingly 'Om' Vishnupad Sri Srimad

Bhakti Siddhanta Saraswati Goswami Maharaj took the chair and delivered His address with some preliminary remarks and elucidation. A summary of the address of His Divine Grace appears on a separate page.

The Gaudiya Math

(Continued from P. 168. Nov. 1930.)

Godhead is at first realised as a single male Person attended by other persons, also males but with a different garb, as His worshippers. The Divine Person thus seen is Vasudeva. Unless Vasudeva actually manifests Himself to the spiritual eye of the pure essence of the receptive soul it is not possible to have any real knowledge of the Divine Personality by merely reading the scriptural descriptions of Him or in any other way. The scriptural descriptions of the Divine Personality become themselves intelligible only by the grace of Vasudeva, which supplies the key to their symbolical language.

It is necessary to state a little more clearly what is meant by the word 'symbolical' as applied to such descriptions. Let us take for instance the statement that Vasudeva is a 'male' Person. The word Vasudeva lends itself to be explained in a variety of ways and different etymological meanings are mentioned with approval by the commentators. The words 'male' and 'person' are also carefully explained by them to prevent their being understood in their ordinary worldly senses. So that whenever the really serious student tries to gather up all the suggestions of the different commentators for the purpose of having the right judgment, he finds the paltry resources of his faculties wholly insufficient for the purpose. Now take the case of another person to whom Basudeva has actually manifested Himself. This fortunate soul is in a position to understand the interpretations as corroborative of the subject of his experience by reference to his actual experience. Nay he is in a far better position even than that of the scientific investigator of physical phenomena. Because the very sight of Vasudeva has already removed all ignorance. So that the person favoured by Vasudeva has not to work up to a synthetic position by the analysis of sensuous experience that is itself unintelligible. Hydrogen and Oxygen combine to form water. But the

process is not necessarily 'understood' by even actually witnessing the experiment. The 'discovery' of this 'relationship' on the other hand only serves to reveal unsuspected difficulties that stand between the act of perception and the subjective nature of the phenomenon perceived. But once Vasudeva really appears to our view the interval that separates us from the subjective Reality is spontaneously eliminated and we are not merely in a position to understand the interpretation but also to testify to its truth and to supply all its unsaid implications.

The name of any material object is not identical with the object itself but is of the nature of a symbol by means of which it is indicated in the futile empiric effort to obtain the real knowledge of the object. The symbolic nature of current language is also the reason why it is bound to fail to convey the real knowledge to the uninitiated. The symbolic is the equivalent of perverted, distorted and reflected expression. If a thing could be really known as it is, it should still be impossible to express or understand the fact by means of the current language. The practicability of obtaining perfect knowledge would also require categorical improvement in the methods of acquisition, retention, communication and reception of Truth. Does the scriptural method of communication, reception and retention of Truth satisfy these conditions ?

The Scriptures contend that all words yield their true meaning to the receptive faculty of the pure soul. The problem of a suitable medium is thus automatically removed. The interval between language and the thing expressed by language, is eliminated on the spiritual plane. This is what is meant by the scriptures when they declare that every letter of the alphabet means the Absolute Truth, Krishna.

With the worship of Vasudeva we enter the realm of the Absolute. Vasudeva spontaneously manifests Himself in the pure essence of the Soul. He is the first manifestation of predominating transcendence in the pure consciousness of the predominated individual soul. Purity of the receptive essence and manifestation of Vasudeva in the same, go hand in hand. For a pure soul there is no such thing as doubt or obscuration of the Dominating transcendent. Vasudeva is the first manifestation of the Object of our worship to the sincere serving disposition. There can be no worship properly speaking except on the plane of the pure soul who is free from all ignorance and all hankering for selfish enjoyment. No sight of the Object of worship can be had on the mental, hypothetical or sensuous plane. On the mental plane the concocted object of worship is really

subordinate to the worshipper. The Object of worship does not manifest Himself on the mental plane in His proper Nature as the sole Receiver of all service.

The worshipper of Vasudeva is rewarded with an infinite and progressive revelation of the nature of the Object of worship. The worshipper of Vasudeva at the start finds himself located outside Vasudeva. But Vasudeva is found on closer acquaintance to contain also His correlative of the serving principle. The Male or Receiver of the extraneous service of males, is found to have a reciprocal subservient Personality constantly waiting upon His Person. Then there is found to be the golden link of love that binds this single female form to the side of her Lord in an indissoluble loving union. The female form continues to improve in respect of distinctiveness and magnitude till the male figure is realised as served by an infinity of the loveliest and chastest of consorts by the method of absorbing competing connubial love. Finally all conventional formalities are eliminated and the opposites of the chastest quality of self-less married love and the spontaneous amour of the purest maiden for the Lover Who is under no conventional obligation to any married spouse, are perfectly reconciled. The worshipper is now admitted into this charming circle as a male or female attendant.

There is no satisfaction for the individual soul till the platform of loving service in its highest form is reached. One who has no appreciation of the highest form of service will drift steadily to the other extreme of indiscriminate animation. These are the only alternatives before all persons. The chance of obtaining this choice also belongs only to human life. The *Devatas* who possess far greater capacities and powers and opportunities than human beings, are provided with ample selfish enjoyment of a most exquisite quality, and are consequently far less disposed than man to turn away from such pleasures. The so-called civilised nations of to-day run a similar risk of forgetting altogether or perilously minimising the higher issue.

The Gaudiya Math following the teaching and practice of Sri Chaitanyadeva stands for the highest form of service and is not prepared to make any concession on this point, for the reason that the full Truth alone is also at once both perfectly safe and easiest to serve. The Math, therefore, worships Sri Sri Radha-Madanmohan, Sri Sri Radha-Gobinda, Sri Sri Radha-Gopinath Whose worships symbolise respectively the highest Reference, the highest Process and the highest

Need of all individual souls. The Gaudiya Math admits the worships of Vasudeva, of Lakshmi Narayana, of Rama-Seeta, of Rukmini-Dwarakesha as being also pure forms of the service of Godhead on the spiritual plane at its incipient stages. The Gaudiya Math holds all forms of worship that fall short of the level of the worship of Vasudeva, as lying wholly off the spiritual plane, although it admits them to be natural forms undergoing evolution into different stages of spiritual ignorance. The Gaudiya Math holds that the difference between the spiritual and mundane planes is not one of degree but of category and that the one is not the mere sublimation of the other. The Gaudiya Math, therefore, is wholly opposed to the view that the practice of the so-called 'naturalistic' creeds is in any way necessary or helpful for the spiritual end. The different stage do not affect in any way either favourably or unfavourably, the possibility of spiritual enlightenment. The Gaudiya Math, therefore, keeps its portals open to receive all comers on its own terms and holds out the prospect of spiritual enlightenment to all on those terms. The Gaudiya Math is a truly scientific, catholic, practical seminary for ensuring the highest spiritual benefit of all persons without distinction of caste, creed, colour, sex or age.

There is one other point which may also be considered in this connection. The Gaudiya Math consists of worshippers and their only Object of worship. The Object of worship is worshipped by means of offerings or materials. The Temple and its appurtenances belong to the category of offerings. In pure service there can be no mundane reference. How then, it may be asked, can the Temple and the *Archa* (Image) Himself have any place in such function? The answer should be self-evident at this stage of our discourse. The Temple is in the same category as the language and the mind of the worshipper. If the latter may serve as 'symbols' for the purpose of worship why may not the former, and in exactly the same way? The Temple of Godhead is not a material entity any more than His Name or His Form. But the real nature of the Temple, Name and Form of Godhead is transcendental. They are also identical with one another. They are made manifest to us on the plane of physical phenomena by the grace of the *Sadhus*. The Gaudiya Math and Temple are such manifestations.

This makes the Gaudiya Math Building categorically different from mundane buildings devoted to a mundane purpose. By simply dedicating a building mechanically to the service of Godhead its nature is not spiritua-

lised even symbolically. Mental concoction has no place at all in the affair. A person will not be the bonafide Guru if I simply choose to think him to be so. Although it is true that the pure soul realises the fact that every thing, as it really is, is located on the spiritual plane. But this is not the same thing as the supposition that there is no difference between the material and the spiritual or that the material or phenomenal is transformable into the spiritual by merely thinking that they are identical. The Gaudiya Math is not a material object which has been transformed into a spiritual entity by being dedicated to the service of Godhead. The Gaudiya Math possesses eternal spiritual existence which manifests itself on the plane of phenomena by the grace of the servants of the supreme Lord. If I serve Godhead my corporeal frame itself is not transformed into the spiritual body; because the two are categorically and really different. If I serve Godhead my mundane body is charged with the spiritual essence which is the stuff of my eternal self. It is thus no case of transformation or transubstantiation. It is more like the process of injection or suffusion. My house may also be so suffused with the spiritual essence by being really dedicated to the service of Godhead. But the Gaudiya Math is the actual spiritual entity itself, the source which has power to inject the spiritual quality into the mundane. The Gaudiya Math is not built of brick and mortar like our houses notwithstanding the testimony of ourselves to the contrary. Neither are its inmates mere clay surcharged with spiritual essence. The one is not identical with the other. The Gaudiya Math is not the symbol but the reality. The Gaudiay Math is the spiritual substance itself appearing as symbol by descending within the ken of our material vision. This is perfectly consistent with the highest empiric logic and the highest empiric experience, and so there need be no cause for consistent opposition to the Truth on the part even of mental speculationists.

Shree Shree Chaitanya Bhagabat

CHAPTER I

Continued from P. 158, October, 1930.

316. Biswambhar restrained Himself, feeling ashamed
He went out with His followers for a view of the Ganges.

317. Making His obeisance to the Ganges he received her water on his head.
He then sat on the bank of the Ganges with his companions.

318. As the son of Nanda surrounded by the cowherds,
Indulged in many a pastime on the bank of the Yamuna.

319. The Son of Sachi in like manner in the company of the devotees
Sported in Krishna-communion on the bank of the Ganges.

320. For a while bidding them all betake themselves to their homes.
Biswambhar bent his steps towards his own residence.

321. The Lord of all the worlds after accepting his meal
Turned his auspicious glance toward the sleep that unites God with His world

322. Night wore off; the whole body of his pupils
Turned up and sat to study.

323. The Lord quickly returned from his bath in the Ganges.
And assuming his seat began to expound the texts.

324. Nothing else save 'Krishna' manifests itself to the Lord.
He explained devotion to Krishna to explain every word.

325. The students enquired, 'What is 'verb' ?'
The Lord said, 'The same that bears the name of the Power of Krishna.'

326. 'Listen, brothers, to my explanation of aphorism of the verb.
I would like to meet the person who has power to refute my meaning.

327. 'All the kings that you may see possessed of goodly bodies'
Decked in gold and beautified by fragrant sandal.

328. 'In whose very words there is life and death as they say.'
Listen what state overtakes them for want of the active principle (dhatu).

329. 'No one knows whither departs the beauty of all their limbs'
Some bodies are burnt while some are got rid by burial.

330. In all limbs the power of Krishna abides as the vital principle.'
It is to him that all affection is rendered and all devotion.

331. 'By reason of his blundering judgment the teacher does not understand this.'
Brothers all, consider attentively whether this is true or not.

332. 'The person to whom at this moment we make respectful obeisance,
As soon as his vitality expires we bathe if we but touch his body.

333. 'To the mouth of the father in whose lap the son is nourished
The very son applies the cremating fire on the departure of vitality.

334. 'That which is termed 'verb' is the power of Krishna, the Beloved of all.
Is there the person who can deny this ?

335. 'Towards Krishna, whose power is so sacred and worthy of all worship.
All ye my brothers, render unflinching devotion.

336. 'Say Krishna, serve Krishna, hear the Name Krishna.
Contemplate the feet of Krishna night and day !

337. 'By offering at whose feet water with blades of the durba grass,
A person is put beyond the power of death for all time !

338. 'Who delivered Agha, Baka and Putana !
Worship constantly the feet of the same Son of Nanda.

339. 'By mere recollection that the divine name was not really that of his Son,
Ajamil hied to the realm of Vaikuntha.
Worship the feet of Krishna who is so merciful

340. 'By serving whose feet Siva goes about naked !
The service of whose feet is coveted by Lakshmi !

341. 'The glory of the excellence of whose feet is sung by Ananta !
I beseech ye with the blade of grass held between my teeth to serve even the feet of Krishna.

342. 'As long as there is life and strength in the body
May ye render devotion to the lotus Feet of Krishna.

343. 'Krishna is Mother, Krishna is father, Krishna is life and treasure
I beseech ye clasping your feet to direct your minds to Krishna.

344. The Lord in the mood of service spoke of His Own Glory.
Two quarters of the day passed and yet He did not cease.

345. The charmed pupils listened with wrapt attention.
No one could persuade his mouth to utter a single word in reply.

346 They were verily the servants of Krishna know this as certain.
Can those whom Krishna Himself teaches be any other ?

347 'After a while Biswambhar manifested His external consciousness.
He felt ashamed in His heart by looking at their faces.

348 'The Lord asked, 'How did I explain the meaning of the verbal aphorism
The students said, 'It appears to be even as the Truth, very self.

349 'The meaning of every word as Thou explained,
There is no one who is so utterly arrogant as not to admit.

350 'Whatever explanation thou offerst is perfectly true.
But the end for which westudy is different.

351 'The Lord said, 'Tell me everything.
It may be that the nervous malady has upset My mind.

352 'What import of the aphorism did I expound ?
The pupils said, 'In all of them the Name 'Hari'.

353 'Thou explained that Krishna alone is the meaning of the aphorism, commentary and gloss.
Who is fit to understand Thy exposition ?

354 'By listening to any utterance of devotion
Thou art so changed
That on beholding it one can never again
regard Thee as a mortal man.

355 The Lord said 'In what form do ye
behold Me !
The students replied, 'As the Perfection of
all excellence.

356 'The tremor' the tears or the horripilation
that deck Thee
We have never seen anything like of them
anywhere else.

357 'Yesterday while Thou wert explaining
the texts in the town
A certain worthy Brahman was reading
aloud a certain verse.

358 'You swooned away on hearing the Sloka
of the Bhagabat.
To our utter amazement there was no life
in any part of Thy Body.

359 'Thou didst cry so on regaining Thy
consciousness
That the holy Ganges herself seemed to
join Thee company.

360 Till at last the trembling that manifested
itself in Thee
Was such as to baffle the strength of a
hundred persons to hold Thee properly.

361 From the feet up to the crown of Thy
head the whole frame was heaved up
with blissful horripilation
And the golden Form was enveloped in
sweat, froth and dust

Ourselves.

Press Notices

The 'Liberty' as well as 'Advance' published detailed appreciative notices of the Procession of congregational chant through the streets of calcutta, the offering of the Peak of food and other events in connection with the opening ceremonies of the New Buildings of Gaudiya Math. A few of the sectarian papers published garbled accounts regarding alleged defects of management. These were promptly contradicted by distinguished eye-witnesses who testified to the most careful and courteous attention to all the spectators evinced by the organisers.

Departure of Sripad Bhaktiranjan Prabhu (J. B. D.)

The pious donor of the New Buildings of the Gaudiya Math took his departure from the scene of his wonderful devotional activities on the 19th. of November. He had been in precarious health for months. His sacred remains were followed by an immense reverential crowd of admirers to the cremation ghat. His widows declared their intention of building a suitable memorial to the departed on the grounds adjoining the New Buildings of the Gaudiya Math. The way in which J. B. D. worked for building the Gaudiya Math and the spirit by which he was increasingly inspired, has been briefly noticed in the first article. It is not possible to understand the purpose of J. B. D. without some real knowledge of the activities of the Gaudiya Math. May the wish of J. B. D. be fulfilled by the spread of the knowledge of the saving Truth represented by the preaching and practice of the Gaudiya Math. The unadulterated service of Godhead is the only need of all souls and the real cure of all ills. The Gaudiya Math stands consistently for this true ideal by word and deed against all un-Godly narrowness. It is no new doctrine, but only the proper presentation and practice of the eternal, function of all pure souls.

Sraddha ceremony of Bhaktiranjan Prabhu

This was performed at the Gaudiya Math by the relatives of the departed, on behalf of the devotees of the Math, on the 29th. of November. The ceremony was performed in accordance with the method enjoined by the Vaishnava canon. There was kirtan of Krishna in the Natyamandir of the Math in the afternoon. This was followed by the reading of Sri Chaitanya Charitamrita, a brief discourse on the life of Bhaktiranjan prabhu in the presence of the assembled Vaishnavas. A large number of Brahmanas and good souls were present, listened to Harikatha and honoured the mahaprosad.

The Spiritual Exhibition

It was held in the gounds of the New Buildings from the 5th. to the 20th. of November. It is described in a separate article. The Exhibition proved a phenomenal success. Practically the whole of Calcutta paid a visit to the grounds. There was no gate-fee. The Exhibition remained open to all comers from seven in the morning to twelve at night, although it was formally timed to close at ten. The arrangement was so perfect that no accident of any kind occurred. An attempt was however, made almost daily by a number of rowdies to disturb the people at the time of closing the Exhibition at night. They were put down by the goodwill of the neighbours who kept sharp look-out and volunteered their personal help in preventing rowdyism. The good name of Baghbazar was thus amply vindicated.

Visitors at the Gaudiya Math during the month of November

9 Nov. Dewan Bahadur Srikrishna Mahapatra

10 Nov. Mr. J. C. Mukherji Bar-at-law Chief Executive Officer, Calcutta Corporation.

13 ,, Sj. Pramathanath Mukhopadhyaya
Sj. Gopal lall Sanyal Editor Bangabani

14 ,, Sj. Tusharkanti Ghose. Editor A. B. Patrika
Sj. Motilall Sen Editor Ananda Bazar Patrika

15 ,, Sj. Surendranath Vidyaratna M. A., late Professor of Sanskrit College.

16 ,, Sir Dr. D. P. Sarbadhikari
,, Lt. Col. D. P. Goil I. M. S., Principal Medical College Calcutta.

17 ,, Prof. Pandit Debananda Jha
,, ,, Krishnachandra Jha

Departure

Sripad Krishnakantidas Babaji gained his depature from this world at 4. 15 P. M. on Nov. 4. He had been the recipient of the mercy of Thakur Bhaktivinod. He had been residing at Shree Godrumdham as servitor of Shree Shree Svananda sukhada kunja. Babaji had been performing the service of the kunja in a most satisfactory manner ever since the disappearance of Thakur Bhaktivinode. The devotees of Sree Chaitanya Math of Sridham Mayapur performed the utsab of of his disappearance at Svananda-sukhada-kunja on Nov, 14 with distribution of mahaprasad among those present, preceded by saukirtanam. Many Vaishnavas, Brahmanas and other good souls, resident at Sridham assembled to listen to Harikatha and sankirtanam from the lips of pure devotees and duly honoured the mahaprosad on this auspicious occasion. All present were most highly satisfied.

TELEGRAM : "GAUDIYA" Regd. No. C. 1601. TELEPHONE : B. B. 4115.

Publications of the Gaudiya Math

BOOKS IN ENGLISH.

1. **Life and Precepts of Sri Chaitanya Mahaprabhu** By Thakur Bhaktivinode 3rd Ed. 0-4-0
2. **Namabhajan** —By Bonmaharaj 0-4-0
3. **Vaishnavism : Real & Apparent** 0-4-0
4. **What Gaudiya Math is doing ?** 0-1-0
5. **The Bhagabat : its Philosophy, Ethics and theology**—by Thakur Bhaktivinode 0-4-0
6. **The Erotic Principle and Un-alloyed Devotion**—By Prof. N. K. Sanyal M.A. 0-4-0

SANSKRIT WORKS IN BENGALI CHARACTER.

7. **Sri Harinamamrita Vyakaran** 2-0-0
8. **Padma Puran** 6-0-0
9. **Gaur Krishnodaya** 0-12-0

WITH TRANSLATION & COMMENTARY

10. **Bhagabad Geeta**—Commentary by Baladev Vidyabhusan & translation 3rd Edition Rs 2-0-0
11. **Bhagabad Geeta**—Commentary by Visvanath Chakravartty & translation 3rd Ed. Rs. 2-0-0
12. **Bhajan Rahasya**—Thakur Bhaktivinode 0-8-0
13. **Bhakti Sandarbha**—By Jiva Goswami with translation & explanatory notes in parts. Published two parts only each part Re. 1-0-0
14. **Gaudiya Kanthahar**—Compiled by Ateendriya Bhaktigmakar. A hand-book of Shastric reference indispensable for every Gaudiya Vaishnav with Bengali translation. 2-0-0
15. **Sadhana-Path, Siksha-astaka & Upadeshamrita etc** with gloss & commentaries 0-6-0
16. **Tattva Sutra**—By Thakur Bhaktivinode with Sanskrit and Bengali explanation. 0-8-0
17. **Sree Chaitanya Chandramrita** 1-0-0
18. **Sadachara Smriti**—By Sri Madhvacharya with Bengali translation 0-1-0
19. **Sreemad Bhagabat**—with prose-order, Bengali-translation, explanatory notes and commentaries etc. up to 9 Skandas Rs. 21-8-0
- 19(a) **Do. Canto X.** advance subscription Rs. 8-0-0
20. **Yukti Mallika : Guna Saurabha**—By Vadiraj Swami with translation 2-0-0
21. **Mani Manjari** 0-4-0
22. **Vedanta Tatwasar** 0-8-0
23. **Siddhanta Darpan** 0-2-0
24. **Tatwa Muktabali** 0-4-0

BENGALI WORKS.

25. **Navadwip Pramana Khanda** 0-3-0
26. **Nabadwip Dham Granthamala** 0-12-0
27. **Navadwip-shataka**—Translation. 0-1-0
28. **Navadwip Dhama Mahatmya** 0-3-0
29. **Navadwip Parikrama & Bhakti Ratnakar**—By Narahari Chakrabarty 0-3-0
30. **Navadwip-Bhavataranga** 0-4-0
31. **Gauda Mandal Parikrama Darpan**—0-4-0
32. **Sharanagati**—8th Ed. 0-1-0
33. **Kalyan-Kalpataru**—6th Ed. 0-1-6
34. **Geetavali**—3rd Ed. 0-1-0
35. **Shree-Harinama-chintamani**—By Thakur Bhaktivinode 5th Ed. 0-12-0
36. **Vaishnaba Manjusha Samahriti**—By Srimad Saraswati Thakur for 4 parts Rs. 3-0-0
37. **Prema-Vibarta** by Jagadananda 4th Ed. 0-10-0
38. **Jaiva-Dharma** 4th Ed. Rs 2-0-0
39. **Sadhak Kanthamala**—Compilation 0-6-0
40. **Chaitanya Bhagabata**—By Thakur Brindaban Das—Author's life, chapter-summary and exhaustive Gaudiya commentary & Index. In advance 5-0-0
41. **Mahaprabhu's Shiksha** 0-12-0
42. **Chaitanya Charitamrita**—By Kaviraj Goswami—With exhaustive notes, commentaries by Thakurs Bhaktivinode & B.S. Saraswati and analyses, Index etc. 4th Ed.—Reduced Price Rs 5-0-0
43. **Sadhan Kan**—Manahshiksha By Raghunath Das Goswami with translation 0-1-0
44. **Prembhaktichandrika**—by T. Narottom 0-1-0
45. **Chaitanya Mangal** 1-8-0
46. **Prameya Ratnavali** 0-6-0
47. **Arthapanchaka**—By Lokacharyya of the Ramanujiya school. 0-1-0
48. **Sankalpa Kalpadruma** 0-4-0
49. **Archan Kan** 0-0-6
50. **Chaitanya-Shikshamrita** 4th Ed. 2-0-0
51. **Chittre Nabadwip** 1-8-0
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53. **Gaudiya Gaurab** 0-3-0
54. **Gaudiya Sahitya** 0-3-0
55. **Shankhyabani** 0-2-0

Books in Uriya Type.

56. **Harinam Chintamani** 0-8-0
57. **Sadhan Path** 0-4-0
58. **Kalyan Kalpataru** 0-2-0
59. **Geetabali** 0-1-6
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Sanskrit works in Devanagari Type.

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65. **Sri Siddhanta Saraswati Digvijaya** 0-8-0
66. **Sri Tatwa Sutram** 0-4-0

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

VOL. XXVIII | JANUARY 1931, Chaitanya-Era 444 | NO 8.

The Foot-Prints of the Supreme Lord

In the Temple of Jagannath at Puri there exist the Foot-Prints of Lord Sri Chaitanya on the stone floor of the room at the entrance of the Temple. The Foot-Prints of the Supreme Lord receive the hearts' worship of countless devotees every day. It is quite possible to pass this by as of no importance to any one in particular. It is also not impossible to find flaws. But are we sure that we really understand the psychology of devotion as it really is ?

The fashionable philosophy of Immanence will say that Godhead is Present in every thing. But will it also admit that He is specially Present in any thing ? Will it admit further that He has got a particular Form 'of His Own' ? It will most possibly suppose that the worship of the Foot Prints of the Supreme Lord is only a kind of devout anthropomorphism.

It is not, therefore, possible for the fashionable professors of the current forms of the so-called doctrines of Immanence and Transcendence to admit the Divinity of an apparently well-known historical personage like Lord Sri Chaitanya. But neither are those professors in a very tenabl position if they try seriously to justify their attitude of objection.

It is, of course, quite easy for any person to argue the case in favour of the personality of the Supreme Lord. We need not repeat all those arguments at this place.

We shall take it for granted, as an axiomatic Truth in the absolute sense, that the Supreme Lord certainly possesses the Perfection of Personality. Our next postulate is that the Divine Personality Proper 'corresponds' to that of a human being. Our argument is not that the Lord is bound to be human in order to be capable of being related to man in any intimate and complete manner. Our proposition is that the Divine Personality corresponds both specifically and absolutely to the human.

We also contend that this is no mere irrational dogma. It is capable of being established by the ordinary class of logical arguments to the complete satisfaction of the Logicians, if such satisfaction is really capable of touching the issue at all.

What after all is really the nature of what we are pleased to call, in and out of season, as the human personality? Is not such a phrase as human personality itself a gross contradiction in terms to a consistent Logician? Is it not also really begging the question at issue? What in this sense would be such an entity as the dog's personality? Does it mean anything connected with the external form of that useful animal? Does it refer to any peculiar mental states of the species? We should say that we do not really know. Because the personality is not an external adjunct. What does the dog claim for himself as his personality? It is, of course, possible for the master of a dog to describe the disposition of his favourite in a manner which may appear to him to be more or less complete. Will such description be regarded as the personality of the dog? We should unhesitatingly say 'No'.

The personality is, if at all, a self-conscious principle. Has a dog got any such principle? He appears to have none. We have at present no means of knowing if he has. If the dog could communicate himself to me in any reciprocal way which would leave no doubt in my mind as regards the whole chain of his cogitations then also I could not be sure that I really know him as he really is. I must like to be further satisfied that he is not deceiving me or himself. I would ask, 'Does the dog also really know and express himself?' After all these conditions have been fully satisfied I would still remain prepared for changing my conviction if necessary in the light of further experience. Thus I would remain practically where I was at the very beginning of my enquiry.

Personality may, therefore, be defined as a perfectly self-conscious entity in reciprocal relations with other like entities as expressible in terms of any one of the latter. What, if any

such thing there be at all, is then the thing which we are pleased to call human personality ?

We have agreed to call him the soul. Is the soul that inhabits the human form in any permanent and recognisable way different from the corresponding entity, if any, inhabiting the form of the dog ? We are not in a position to answer the question, because we are not really acquainted with either of them.

The Scriptures say that there are differences in the souls that correspond to those of the external forms. It is for this reason that it has been possible to describe the happenings of the spiritual world in the language of this. As in this world man occupies a position of superiority to the so-called lower animals and there is no condition that can be conceived as more enviable than his, on the whole, so also in the corresponding realm of the spirit the human is the most enviable of all condition. God-head is the Highest Reciprocal Human Person of the spiritual realm.

The Lord is never human in the anthropomorphic sense. The Humanity of the Supreme Lord is capable of fully preserving His super-human status. The full man includes the conceptions of male and famale. Both principles are combined in the Supreme Person as their real and ultimate Source. But the Personality of the Lord also embraces every other entity. This is not in human nature. Man is only one distinct species. Even human soul, as in the spiritual realm, does not possess the Greatness and unlimitedness of the Divine soul. For one thing the two are always distinguishable as Source and His derivatives. The source is one and common to all the different species of individual souls. The individual soul is of the nature of power and not of the Nature of the Possessor and Source of power. The individual soul can, indeed, be absorbed in his Source by the Will of Divinty ; but he can never be Divinity. He can have his own distinctive existence as a strictly subsidiary entity by the Will of the Divinity.

It is possible for the individual soul to know Divinity in any form and measure according to the Will of Divinity. The individual soul cannot know Divinity otherwise than by His causeless grace. But this does not reduce him to any condition less than the fully spiritual. The Divine Nature and Divine Omniscience are communicable to the individual soul by the Will of Divinity, but he still remains in his own right what he really is.

Those who were so empowered by Sri Chaitanya, were made fully aware of all these implications of their relationship with the Supreme Lord.

They did not profess to be either anthropomorphists or Divinities in embryo. But they were aware of the Divinity of Sri Chaitanya by His own right.

Those who affect to disbelieve the doctrine of Appearance of the Divinity to the limited view of mortals in His Own Proper Form of the Divine-Human, must be judged to be given to perversely dogmatising on the most serious of all the concerns of life and one to which they know they have at present no access what-so-ever. It is perfectly open to the Lord to behave in any way. It is not possible for our present muddy understandings to think, without dogmatic assumptions, on any subject. We may be disposed, in our hollow vanity, to question the competence even of the Supreme Lord to go against our dogmatisms. But such an attitude will not help anybody to arrive at the Truth.

The Lord possesses everything, and, therefore, also possesses Hands and Feet of His Own. His Foot-Prints also reserve the power of appearing to the view of the people of this world and without forfeiting their Divine and superspiritual Nature. The worship of the Divine Foot-Prints of Sri Gaursundar by the highest of devotees, therefore, need cause no disbelief in any person by merely appearing to be anthropomorphic.

Sridham Mayapur

THE HOLY BIRTHPLACE OF THE SUPREME LORD SRI-KRISHNA CHAITANYA

(Continued from P. 200, Vol. XXVII. December, 1929).

Prof. N. K. Sannyal M. A.

For the purpose of the identification of the geographical site of the different villages that according to Bhaktiratnakar constituted the tract of the country which bore the name of Nadia, the antiquarian can have no better help than the local traditions. The present names of the villages must in any case deserve his chief attention. Next in order of importance should naturally be any actual topographical descriptions of the sites from the pen of any reliable writer. We know what help the student of the antiquities of India receives at almost every step from the topographical descriptions of Hiuen Tsang.

The description of the topographist must also be adopted as the starting point of the antiquarian enquiry. Bhaktiratnakar fortunately supplies us with such a starting point providing a connection with the times of Sri Chaitanya. It is not necessary at this place to discuss the date of composition of that work. It will suffice for our purpose to accept the current view that that account is at least two hundred years old. But it is the only available comprehensive source.

According to Bhaktiratnakar the town of Nabadwip is so called on account of the fact that it happens to consist of nine distinct groups of settlements formed by the intersections of the different branches of the Bhagirathy. These nine settlements are named (1) Antardwip (inner island), (2) Simantadwip, (3) Godrumdwip, (4) Madhyadwip, (5) Koladwip, (6) Ritudwip, (7) Jahrudwip, (8) Modadrumdwip, (9) Rudradwip. Of these nine 'islands', according to the same authority, the first four, in the order of enumeration, are situated on the east bank of the Bhagirathy. The remaining five are on the western bank of the main channel of the same river. The house of God, viz. the residence of Sri Jagannath Misra, was situated in Mayapur in Antardwip.

This general account is supported wherever such evidence is available, by the topographical notices in all the old writers, including the contemporary biographers of Sri Chaitanya.

The difficulty presented by the shiftings of the courses of the various branches of the Bhagirathy thus offers no insurmountable obstacle in the way of the enquirer. Many of the old names still exist in this locality. For example the town of Nabadwip bears the old name. It is now applied to the town which is situated on the west bank of the Bhagirathy. Thakur Bhaktivinode discovered the village of Mayapur on the east side of the present main course of the Bhagirathy, which is located almost opposite the present town of Nabadwip. The name is not Miapur. The Muhammedans of the place themselves also pronounce it as Meyapur not Miapur. So there is no difficulty about the identity of the name itself as Mayapur.

The name is locally pronounced by the illiterate masses as Meyapur or Mayapur. This is a dialectic peculiarity. The word 'tākā' is pronounced as 'teka'. 'Māya' is similarly pronounced as 'Meya'. It is not a case of the short 'i' being rendered by 'e', which was also a favourite practice of the transliterators of Vernacular words into English. Sectarian dishonesty must not be allowed to blunt the edge of Scientific caution in dealing with the proper nomenclature of the place. The

subject became recently one for official investigation in connection with the naming of Sree Mayapur Post office All the resources of fanaticism, corruption and interested, unprincipled intrigue, backed by the literary efforts of mercenary writers, were shamelessly employed in misrepresenting the real fact. But the Postal Department and the district magistrate were nevertheless enabled to find out the untenable nature of the contentions of those who represented that Miapur, and not Mayapur, was the proper name of the village. I have since heard that the superintendent of the Archæological Department was also approached to declare against the identification. But naturally enough nothing came of the effort. I would, nevertheless, join that numerous band of antiquarians who have often expessed their desire in favour of the excavation of the sites of Ballal's Mound and Suvarna Bihar being taken up in earnest.

To the person with any antiquarian sense the difficulty is all but solved by the traditions that linger still in the village itself. We know from the villagers that the present Muhammedan inhabitants who are in occupation of part of Mayapur, are the descendants of recent immigrants. The village was in a depopulated condition before the coming of the Muhammedans. That it was at one time a place of residence of Vaishnavas, is also known to these Muhammedans. They also know that it is the Birth-place of Sri Chaitanya. They have inherited some names of the different parts of the village such as Vairagidanga (Vairagi's mound), Khol bhangar danga (mound where the khol was broken), Barajpota (Brajapattan), Sivadoba (Siva's pool), etc. These names refer to famous incidents in the Career of Lord Chaitanya and the Vaishnava tradition. There are also current in the village highly significant superstitions The Tulasi plant grew perennially all over one of these un-occupied homestead lands. Those who had attempted to occupy the land for purpose of habitation or even of cultivation, found that all crops are inevitably destroyed by the irrepressible Tulasi plants and some terrible harm befalls the occupant. Every one is also cautioned against following any portion of that particular mound in any way. Many had suffered terribly for trying to do so. That mound is sacred ground, because Nimai was born there. The Muhammedan inhabitants make offerings to the shrine that was subsequently erected on the spot. They firmly believe that the place possesses supernatural qualities. It would be worth while to collect all the current stories which are fast becoming mythology as the villagers are becoming irreverent and partisan by outside influence.

That these traditions were naturally taken to be genuine is proved by the fact that when the site was identified forty three years ago by Thakur Bhaktivinode as the village Mayapur where Sri Chaitanya was born, no person belonging to the locality disbelieved him. As a matter of fact there was no opposition from any quarter at that time and for a long period afterwards. These facts are known very well to many of the old inhabitants both at town Nabadwip and Krishnagar.

If these traditions that are current in the locality had not existed there must naturally have been causes for the gravest doubts as regards the identity of an old site that had stood on the bank of a river which has constantly shifted its course within the memory of living men.

The genuineness of these traditions is fully borne out by the detailed descriptions that are found in the Bhaktiratnakar. Thakur Bhaktivinode has identified the present town of Nabadwip with Koladwip of Bhaktiratnakar. The town of Nabadwip has preserved traces of its old name of Kulia in the compound-names Kalia-daha, Keblar khal, Koler ganj, Gadkhalir Kol, Tegharir Kol; these names belonging to localities within the boundaries of the present town.

There is another landmark. The house of Chand Kazi still stands. The house continues to be the place of dwelling of the descendants of Chand Kazi. Maulana Shirazuddin played a prominent part in the early Career of Sri Chaitanya. He happened to be the fouzdar in charge of Nabadwip at that time. Alauddin Husain Shah was then Sultan of Bengal. Chand Kazi tried to prevent the congregational chant, the method of worship which was wholly novel, that had been instituted a short time before by Sri Chaitanya. Maulana Shirazuddin was induced by a section of the Hindu residents of Nabadwip to try to put a stop to the new mode of worship. Those Hindus had represented to the Kazi that the worship was opposed to the religion of the Hindus. The rapid spread of the worship, especially among the masses, was stated to be a menace also to the security of the Muslim faith. Much capital was also made of the noisy character of the worship which disturbed the sleep of all peaceful inhabitants.

The house of Chand Kazi is a place of pilgrimage for both Hindus and Muhammedans. Over against the tomb of the Kazi there still stands one of the botanical wonders of the Age in the shape of a Champuka tree which is reputed to be no less than four hundred years old. The house of Chand Kazi was situated on the same side of the Bhagirathy as the risidence of Jagannath Misra, the father of Sri Chaitanya.

This is definitely established by the description of the route of the first Nagar Sankirtan headed by Sri Chaitanya Himself, that was led by way of a public demonstration to the Kazi's house in defiance of his orders forbidding the congregational chant in Nabadwip.

The details of the route of this first Samkirtan along the streets of the city have been preserved in the Chaitanya Bhagabat, the earliest of the biographies of the Lord. The work was written by Thakur Brindabondas, nephew of Sribas Pandit, in whose court-yard the congregational chant was being performed by the Lord with closed doors at this time. Thakur Brindabandas writes that the Lord on this occasion took the procession of the citizens along the path, that existed in Nadia also at the time the book was being written, along the bank of the Ganges. The description is to this effect. 'The Lord went first of all to His Own bathing ghat. This of course could not be on the other side of the river. The Lord danced long at His own ghat. Thence He went to Madhai's ghat, Barakonaghat, and the citizens' ghat; passed through Ganganagar to Simulia. The village of Ganganagar appears on the Settlement maps down to the year 1917. It is now in the bed of the Bhagirathy. It is quite close to Mayapur. From Simulia the procession went to the Kazi's house via Sridhar's yard. The Bhagirathy was not crossed, and did not require to be crossed.

Nadia was then the collective name of the settlements on the east side of the Bhagirathy. We have the distinct statement in Chaitanya Bhagabat, which is quite close to the time of Sri Chaitanya, that 'there is only the Ganges between Nadia and Kulia'. The other place-names, that occur in the description of the route of the first Nagar Kirtan, are Gadigacha, Pardanga, Majida, besides the villages of the conch-dealers and weavers. We find in the Chaitanya Bhagabat that the Lord after His usual midday nap used to loiter about the different quarters of the town. Te quarters that He thus visited included the same villages of the conch-dealers and of the weavers. His return home from His daily afternoon visit to these places, is also mentioned. He had not to cross the Bhagirathy to reach home. The village of Gadigachha still remains, close to Mayapur and on the east side of the river.

Such corroborative evidence from the most authentic records may be easily multiplied. The reader is referred to a most interesting publication of a very recent date on this subject viz. Chitre Nabadwip by Rao Saheb Saradindunarayan Ray who has collected many of the passages.

. Bhaktiratnakar mentions that the village of Atopur, which, says the writer, is the same as Antardwip, had disappeared long ago. But Mayapur was then in tact. The book suggests definitely that Atopur adjoined Mayapur. It seems from these words that the river washed away a large portion of Antardwip, the inner island not very long after the Dis-appearance of the Lord. The voice of Sridhar could be heard, according to Chaitanya Bhagabat, from midway between the yard of Sribas Pandit and Sridhar's own house.

The existence of the more important quarters of the town at the time of Sri Chaitanya on the east side of the Bhagirathy, is testified to by the existing mound that goes by the name of Ballal Dhibi, supposed to be the site of the place of king Lakshman Sen, and also by the Ballal Dighi. It may be noticed in this connection that in Govinda Das's karcha Ballal Dighi is mentioned as adjacent to the yard of Sribas Pandit and the house of Ballal Raja as close to the Dighi. There is no tradition connecting any place on the other side of the present course of the Bhagirathy with the Sen kings of Bengal who had their capital at Nadia at the time of the Moslem conquest.

This leads us to the question of the position of the river at the time of Sri Chaitanya. We receive no direct help from the maps in this matter. Our oldest maps are not much older than a century. It is, however, a testimony to the continuous existence of the Mayapur portion of the group of villages, which is designated by the name of Antardwip or the inner island in Bhaktiratnakar, that the learned compiler of the Statistical Account of Bengal has not failed to mention the place. The interesting passage deserves to be quoted in full. "To Baira belongs the little town of Mayapur (near the Burdwan boundary) where I am told the tomb exists of one Maulana Sirajuddin who is said to have been the teacher of Husain Shah, king of Bengal (1494—1522)." (Statistical Account Vol. 1. P, 367). It may be noticed that Hunter spelled the name correctly as Mayapur.

In Bhaktiratnakar we are told that Subarna Bihar, which appears to be a very old Buddhistic site as yet unexplored, could be seen from the home of Sri Chaitanya. This accords with the site of Mayapur. It also proves that the eastern side of the river was more famous in old times than the western and, that also, from a very remote antiquity. The name as well as the site of Subarna Bihar, are still intact. The place is not very far from Mayapur and is on the east side of the Bhagirathy. Lastly it may

be mentioned that the learned author of the Viswa kosa informs us in his preface to Chitre Nabadwip that the name Mayapur is found in an old manuscript of an unpublished work which bears the name of Bhabishya Brahmakhanda. The manuscript was first noticed by H. H. Wilson in the Indian Antiquary of 1891. Wilson is of opinion that the work was written shortly after 1550 A. D. In that work Mayapur is stated to be a large village on the bank of the Bhagirathy. The writer of Bhabishya Brahma-khanda does not make any distinction between Mayapur and Nabadwip where, he says, Gauradeva will appear. The testimony also points to the existence of the name Mayapur from at least as early a date as the name Nabadwip itself, if not from an earlier period.

The information supplied by Major Renell's map is thus indicated in the body of a Judgment and Decree of the High court (of Calcutta), 12th August, 1896, quoted in Chitre Nabadwip :—According to Major Renell's map of 1780 there were three places in the river Ganges below Belpukur, where two streams met, one above the island of Nuddia, one below that island and the third below the island of Mohisura.....it would probably be the first confluence below Belpukur, which would be meant by the words 'Dogangnir Mura' in the huddabandis of 1199. In this proceedings Mr. Dampier on the authority of a decision of Mr. Moore, District Judge of Nadia dated 28th December, 1830 declared that the southern boundary of Jalkar Kasimpur was a point where two streams passing by both sides of old Nabadwip met.' It is easy to trace the first confluence of Jalangy and Bhagirathy at the point in Renell's map called therein Jalkar Dumduma which was situated to the north of old Nabadwip. The second confluence at the southern extremity of Jalkar Kashimpur is identifiable with the present confluenc at Hular ghat.

There is thus a wonderful consensus of evidence from all quarters which points conclusively to the accuracy and truth of the identification of the ancient site of Mayapur, in the antiquarian sense by Thakur Bhaktivinode.

I have looked into the papers that have been circulated by a Babaji in favour of Ramchandrapur being accepted as the site of old Nabadwip. His contention is based on the fact of a temple having been erected by Dewan Gangagovinda singh for the worship of Rama Seeta, the ruins of which are supposed to be recoverable by proper digging. But I fail to understand how this can supply any connection between the site and that of Mayapur, the Birth-place of Sri Chaitanya. In spite of the frivolous nature of the contention and

the openly sectarian purpose of the promulgator of the view, it is necessary in the interests of antiquarian truth, to taken otice of the fact that any cause is capable of being backed by a certain member of people by the persistent misrepretations of the most ignorant type of paid quacks. It is necessary to be above all forms of prejudice, sectarian or otherwise, if the antiquarian issue is to be handled in a really scientific manner.

It is not necessary, however, to confound the antiquarian issue with the spiritual, nor to belittle the later in any way. Those who are curious about the antiquarian issue need not be necessarily curious to know anything about the subject that invests the place with the halo at spiritual interest of the most captivating nature. The Life and Teaching of Sri Chaitanya belong to the category of spiritual events that have much more than a merely earthly interest. Such interest is not in any way comparable with antiquarian or narrow mundane interest. It is this larger issue that invests Sridham Mayapur with its eternal interest for every soul.

Thakur Bhaktivinode is our only guide in any endeavour to make the real acquaintance of Sridham Mayapur, the object of his most fervent longing devotion. He has left most detailed and luminous exposition of the spiritual subject. The circle of Nabadwip is the indivisible spiritual Entity. The circumambulation of spiritual Nabadwip has been instituted on the basis of the exposition of Thakur Bhaktivinode. The treatment of the antiquarian issue does not touch the fringe of the Absolute. May the pure devotees pardon my effort to treat the spiritual subject by the antiquarian method. May they pardon this performance in consideration of my imperfect desire to save the holy eternal Abode of Sri Gaursundar by the dedication of a mundane capacity that happens to saddle me and prevents me from directing my attention exclusively to the spiritual issue.

In Memorium

J. B. D. has built the Temple of God,
Right in the heart of Calcutta.
He has built with care the holier abode
Of His servants, the Gaudiya Math.

J. B. D. is gone from among the people
Whom he had loved with all his heart.
May he be praised with right good will ;
For so we may understand th' devotee's part.

For such was truly th' immaculate soul,
Who had served the Vaishnavas in every act.
Un-alloyed devotion to the Lord was the goal
That made him choose the humbler part.

Who can recognise the soul that loves
His Lord with a singleness of heart ?
He may know who really strives
Fully, in his turn, to serve the Lord.

It is our duty to praise J. B. D.
In words untainted at their source,
By devotion's Language that is the Lord
Who teaches our souls to praise His grace.

Let us praise the servant to please the Lord,
Whom J. B. D. had, indeed, served so truly.
The Lord has a special love for the good ;
This they know who serve Him fully.

The Lord is the Beloved of all our souls ;
J. B. D. has built the Home of our Lord.
Here all who love Him, need assemble,
To win the special favour of God.

The Gaudiya Math is J. B. D.'s memorial ;
Nay, the Math is his living soul.
Brick and mortar make not the Temple ;
They only delude the perverse soul.

J. B. D.'s soul is the Gaudiya Temple,
The Divine Pair there sit enshrined.
May the holy sight bless all the people !
May J. B. D. be thus ever praised !

This holy Truth is borne upon my soul
That the Lord e'er fulfills His servant's will ;
For the pure in heart have no other goal,
They minister to God's pleasure still.

J. B. D. wished that all the people
May truly serve the Supreme Lord.
The Lord has fulfilled His servant's will
By making him build the Gaudiyas' Math

J. B. D. knew this as he toiled
Night and day at the commissioned task.
He knew that the Lord had accepted,
When the call did come, his work.

'Twas this peace that made him leave
This world with an easy mind ;
He gained Sri Guru's blessing that gives
Assured access to the Presence Divine.

Let all rejoice that our deliverance
Is wrought by faith of each loyal soul ;
May J. B. D.'s Memorial ever impress
This saving truth on the hearts of all.

May we realise God does not scorn
To abide in brick Temple reared by faith ;
He ever dwells in His devotee's home ;
He loves so to live in the Gaudiya Math.

The Truth is never conceivable
To the paltry reason of worldly man.
The Lord Himself appears to all
In Forms repugnant to our brain.

But His actual sight does bless our reason,
And imparts th' power to understand,
How the Lord is served by every form,
Although He never is of the world.

Presidential Address

(Delivered at the spiritual conference, second day, October 25, 1930.)

Regarding Reference.

I bow humbly to the lotus feet of Shree Guru. Yesterday there was an opportunity of saying a few words by way of a preliminary discourse. But there was really no discussion regarding the subject on the agenda. We have, therefore, fallen back by one day by the test of our programme.

The object of the present discussion is that by its means we shall be enabled to know something really useful. We had desired to hear something from those persons who have a love for or are well-versed in this particular subject. We ourselves are that species of animals who have sold themselves body and soul to the lotus feet of Shree Gurudeva. This being so there may be persons who might ask why we are anxious to hear what other people have to say. I touched this point in my yesterday's discourse.

The theists study also the non-spiritual Scriptures. They do so for a negative purpose. They are also found to quote non-spiritual Scripture when it happens to be in their favour. They do so in order to establish more firmly what they say. In the same way we also may attain greater faith in the Real Truth obtained from Shree Gurudeva, by hearing many things from others.

We may not have heard many things that are familiar to the empiric scholars. This is our misfortune. It is possible to be more firmly convinced of the Truth of our words by listening to them. I do not nurse the ambition

of becoming a Pandit of empiricism by hearing anything from them. I do not engage in the vain endeavour of acquiring worldly knowledge. If it is necessary to know anything regarding the ways of the world it would not be amiss to place one's confidence in those learned persons for such a purpose.

We have heard from the lotus feet of Shree Guru the following text of the scriptures. 'O Muni (who art given to mental speculation), whatever act is performed, whether it be mundane or Scriptural, should be performed in the way that is conducive to the service of Shree Hari, if one is really anxious to attain the function of spiritual devotion.'

We happen to be servants of the devotees of Godhead. We are not servants of either elevationists or liberationists. We are the bearers of the shoes of Hari's own. Under the circumstance we do not join issue with the communities that desire any other thing beside the service of Godhead, viz., elevation or liberation. There is thus no question of victory or defeat for us.

But the supreme need is also our need. We accordingly circulated a few questions among the other communities, if they could give us any information regarding that supreme need by means of their ideas or language. But they have not been able to understand even the language of the questions. They have failed to understand properly the object of our questions, in most cases. In many places that which has been deemed necessary for their purpose, has been of no use to us. Some persons being unable to answer the questions have manifested their weakness in many ways. We have gained the quality of being deaf to such remarks. A number of persons endeavoured to attain eminence as men of action. Some men tried to gain other objects of desire than the service of Godhead. A number of persons industriously engaged in the quest of the undifferentiated Brahman. Others again tried to realise the goal of monism. But we know that the worship of *Dharma, artha, kama* or *moksha* is merely deceitfulness. In other words they have a close connection with my addiction to the non-self. They are not the utterances of the liberated soul. They are the delirious talk of the conditioned soul.

There had been a time when Shree Gaursundar in course of his pilgrimage to different parts of India, instructed the people in these words, 'Whomsoever you meet, instruct him about Krishna. Deliver this country by becoming Guru by my command'. At that time the question arose in our mind as to how we were to discourse regarding the supreme object of desire if we were not ourselves self-realised souls. Thereupon Shree Gaursundar gave us His assur-

ance, 'In this matter you will not be obstructed by the current of worldliness. At this very place you will obtain My company once again'. Use every endeavour for the Divinity. Do so from the position in which you happen to be placed. In whatever country, in whatever Age in whatever ego you may happen to be, use all your endeavour for the Divinity. If we have to carry out the command of Shree Chaitanya there is no other alternative but to discuss all those words that we have heard from the Lotus-feet of Shree Gurudeva. The only duty of the servant of Godhead is to try to do that by which one's skill in performing the service of Godhead is continuously developed. The only thing that is worth praying for is this that our mind may be more and more attracted towards Krishna. We do not want riches or followers or to be saved from the misery of birth and death. In this world different persons desire other than the service of Krishna. They desire *dharma, artha, kama* and *moksha*. They worship various gods for obtaining what they desire. But we when we are in the presence of Mahadeva, say, Glory to the ruler of the realm of Brindabana, whose forehead is adorned with the moon who is worshipped by Sanandan, Sanatana and Narada, chief of cowherds, may thou bestow on me unceasing, unconditional love to the twin lotus feet of the amorous Hero of Braja. When we approach Katyayani we say 'I bow to thee, Katyayani, who have power to delude, who have power of causing all occurrences, who have power over us. May the devi make the Son of the cow-herd Nanda, my Husband.

We do not pray either for the cure of disease or for liberation by the simultaneous destruction of both disease and patient. We approach them and say, 'May you bless us that our minds may be directed to Krishna'. The people of this world pray for being the possessors of things that are other than Krishna. But the lotus feet of our Shree Gurudeva instruct that Krishna is the only Possession. We are in the grip of non-spiritual prepossessions. They obstruct our quest of Krishna. It is necessary to discuss how we may be rescued from the clutches of such prepossessions. It is for this reason that our questions were framed. We did not wish to pick other's pockets. We did not intend to inconvenience others. We are above such meanness. Those who are addicted to the service of lust and anger may judge differently. But we have heard from our former Guru Shrila Madhabendra Puri regarding our proper duty. 'I have carried out, in every way, every form of wicked directions of lust and other passions. But they have had no pity on my poor self.

They continue to trouble me shamelessly and remorselessly. Lord of the Jadus, for this reason, just now, giving them up, knowing the truth I have come to You to throw myself on Your protection which saves from all fear. May You employ me fully in Your service'.

We are indeed beggars. But for that reason we are no beggars of desires that pander to the gratification of our senses. It had been our prayer that all communities of *sadhus* might consider the mercy of Chaitanya Chandra. They would be filled with the greatest admiration, if they do so. Our prayer has been formulated by one of our Acharyyas in the following words, 'Holding the blade of the straw between my teeth, falling prostrate at your feet, making hundreds of humblest supplications. I say this, 'O, you *sadhus*, casting away everything from afar, practise loving devotion to the Feet of Chaitanya Chandra'.

What Sri Chaitanyadeva has told us in a special manner, the straight path by following which man can be delivered from all sensuous desires, is nothing, else but to accept the protection of the service of Godhead. He said, 'For one who is free from all sensuous desires, who is anxious to serve Godhead, who is desirous of getting across the ocean of this world, the contemplation of, or association with, worldly people and carnal women are, alas, worse even than the swallowing of poison'.

It is better to commit suicide by swallowing poison rather than associate with people who desire other things than Krishna, or practise the enjoyment of such things. Having once begun to serve Hari if such a person becomes attached to things other than Krishna, he is thereby utterly ruined. Bharata became King of Bharatavarsha. He had formerly practised a great variety of endeavours for spiritual progress, had practised asceticism, had made actual progress on the path of the service of Hari. But he had to be born as the cub of a deer. He had conceived a very slight desire for an object other than Krishna. He had wished to perform what is ordinarily known in the world as an act of kindness. It was nothing more serious than a slight desire to serve a helpless animal. For this reason Bharata had to be born as the cub of a deer. Therefore the lotus feet of our Sri Gurudeva command us to have no other duty except the service of Krishna. 'May you have your mind fixed towards Krishna' is the only proper benediction.

Advaitacharyya on one occasion enacted the pastime of preaching the doctrine of undifferentiated union with the Brahman. Shri Gaursundar desired to put an end to his activities.

For this purpose He set out from Sree Mayapur in the company of Lord Nityananda. They proceeded towards Santipur by way of Lalitpur. At Lalitpur they met a sannyasin who kept the company of prostitutes. The two Lords, full of Divine Pastime, sought the hospitality of that profligate sannyasin. The sannyasin blessed Mahapravu Whom he considered to be an ordinary boy. 'May you have riches, descendants, a good wife and learning'. On hearing this benediction of the sannyasin Mahapravu said it was no blessing at all but a curse. The only real benediction is that one may obtain the favour of Krishna. The adulterous sannyasin, on hearing these words, said to Mahapravu, 'I have today direct experience of what I heard before. Now-a-days if anybody desires well of another and says so, that person returns the favour by belabouring his well-wisher with the cudgel. I find the behaviour of this Brahmana boy to be exactly like that. I most gladly blessed him that he may gain riches, followers and good fortune. I had no other object than his well being. This boy thinks that it is no benefit but an attempt to do him harm. He is ready to blame me for this'. Thereupon Lord Nityananda looked wise and displaying the gravity of a guardian of the boy said to that profligate sannyasin, 'It is not up to you to argue with this boy. I have understood how great you really are. Do not be offended with this boy, for my sake'.

The adulterous sannyasin was pleased with the words of Nityanandapravu. He offered to feed him. Nityananda sanctifies the fallen. Nityananda and Mahapravu having bathed in the Ganges ate the fruits given Them by the sannyasin at his house. Presently the profligate sannyasin threw out repeated hints to Nityanandaprabhu for accepting '*ananda*' meaning 'wine'. The wife of the sannyasin forbade him to annoy the guests in that manner while they were taking their meal. Mahapravu asked Nityanandapravu, 'What does the sannyasin mean by the word '*ananda*'? Nityanandapravu was acquainted with the behaviour of all kinds of persons. He informed Gaursundar that the adulterous sannyasin referred to wine by the word '*ananda*'. No sooner did Biswambhar catch his words than, muttering the Name of Vishnu, He at once gave up eating, performed the *achamana* and without delay ran to the Ganges with Nityanandapravu and plunged into the stream.

By means of this Act Mahapravu taught the duty of avoiding bad company. He taught more than this. In the words of Thakur Brindabandas, 'The Lord favours the adulterous and the drunkards. Yet He kills one who is

versed in the Vedanta if he maligns the *sadhus*. This person was a sannyasin. Yet he did not hesitate to drink wine. He also kept company with carnal women. Yet the Lord went to his house. If he is not actually benefited in this birth it will do him good when he is born again. The only persons whom the Lord does not love in His heart, are those who speak ill of others maliciously. All the atheistical sannyasins missed the good fortune of obtaining a sight of the Lord. This is proved by the case of 'all the sannyasins who lived at Kasi'.

Those who desire liberation and expect to merge in the undifferentiated Brahman are greater hypocrites than even those who desire worldly enjoyment. Accordingly Shri Mahaprabu has advised all persons, who really seek their own good, by all means to avoid their company.

Urbashi found that the period when she could gain her selfish purpose was over. She did not hesitate forth-with to desert Pururaba or Aila, King of Chandravansa. Thereupon Aila, feeling the cruelty of Urbashi, was cured of his hankering for worldly enjoyment. It was in this connection that Shri Bhagaban said to Uddhaba, 'Therefore one who is wise should attach himself to the companionship of the good, giving up completely all association with bad men. The very words spoken by the *sadhus* have certainly the power of destroying all evil tendencies of one's mind'.

The only duty of the *sadhus* is to cut away all the accumulated wicked propensities of every individual. This alone is the causeless natural desire of all the *sadhus*. Worldly people possess a double nature. They express one kind of sentiment but internally cherish a different purpose. Moreover they want to advertise this duplicity as a mark of liberalism or love of harmony. Those who are unwilling to show any duplicity, wish to be frank and straightforward, or in other words, to exercise unambiguously the function of the soul, such really sincere persons are called sectarian and orthodox by those who practise duplicity. We will cultivate the society only of those who are straightforward. We will not keep company with any person who is not so. We must by all means avoid bad company. We are advised to keep at a distance of a hundred cubits from animals of the horned species. We should observe the same caution in regard to all insincere persons.

(to be continued)

Who is a Brahmana?

(*Continued from P. 146. Oct. 1930.*)

In the light of the spiritual principle which the *varnasrama* system was meant to serve, by scientific interpretation of the Scriptures that have a bearing on this issue, from what has already been said it would appear that the Brahmana, who is at the head of the institution, is himself in need of constant control from persons who are placed above the institution. The paramahansa is not subject to the guidance of the Brahman. On the contrary it is the Brahmanas who must always look up to the paramahansa for enabling them to perform their duty towards other sections of the organised community in the sense required by the Scriptures.

In any scheme of revival of the spiritual *varnasrama* organisation the initiative and absolute control of the paramahansa is the one essential condition. But how will it be possible to find out the real paramahansa? It will not do to try to elect him by the democratic methed. The Scriptures declare that the paramahansa is delegated the requisite power of getting himself accepted as autocratic organiser of spiritual society when such is the will of Godhead.

At the time of Sri Chaitanya the attempt was made to establish the spiritual community. It was necessary to compile a code of regulations for the guidance of the members of such society. These regulations were collected mostly from the extant dharma-shastras. The system itself was necessarily of a highly elastic nature. The paramahansa was given complete freedom of interfering with every part of it. The word 'Vaishnava' was adopted as a general designation of all members. They were graded into four classes. The paramahansas formed the first class. Under them came the class of senior students, in training under the paramahansas. Below these came the junior Brahmacharins who had been admitted to the status of spiritual pupilage. The fourth class consisted of candidates who were waiting as probationers for admission as students. This was the spiritual community proper. It consisted entirely of celebates. We accordingly find no provision for marriage in this community.

The spiritual community was set up alongside the secular society which was hereditary. No attempt was made to

change the customary regulations of the hereditary society. But it was open for all members of the secular society, married or unmarried to become members of the spiritual community by eschewing the worldly life. A member of the secular society desirous of entering the spiritual community, was not, however, compelled to cut off all external connection with secular society. But he was to live the spiritual life even when he was allowed to retain his external connection with the secular society. But the secular society already possessed a code of regulations, which was also supposed to be part of the Scriptures. As a matter of fact, as has been already stated, the code that was compiled for the regulation of the 'Vaishnava' community, was itself derived from this class of literature which bears the generic name of Dharmashastra. There had been a time when the spiritual regulation had not yet become adulterated. But the line of demarcation between the spiritual and the worldly was lost sight of in course of time. And, later still, the worldly was also supposed to be a spiritual concern.

For instance let us take perhaps the most characteristic of all the secular regulations, namely the compulsory marriage of girls at a very tender age. This is now regarded as one of the fundamental parctices of orthodox Hindus. According to the spiritual code of regulations compiled by direction of Sri Chaitanya the paramahansa is perfectly free to marry if he likes. But one who is not a paramahansa need not marry at all. It is also not obligatory for a paramahansa to marry. The provision that is found in all the secular codes, viz., that the obligatory marriage is for the strictly spiritual purpose, should be perfectly meaningless according to the code of Sri Chaitanya. Therefore the spiritual professions of the secular codes need not be taken seriously, in even a single instance. Their whole spirit and outlook are necessarily purely secular. As such they may, or may not, possess any merit in terms of worldly value.

It is perfectly conceivable that there should be and if it be the will of Godhead, can be, a society of paramahansas. But such a society would not require any code of regulations. Such codes can apply, if they are spiritual, only to those who are in the stage of pupilage. But as we have seen that those who are under spiritual training must be celebates, therefore, there can be no regulation regarding marriage in any spiritual code. This is perfectly consistent and philosophical. It is also in accordance with the rules actually laid down even in the secular codes for the guidance of pupils during their period of training.

The idea of *samabartan* or relapse into the worldly state, after completion of pupilage, is unknown to the spiritual code. It no doubt provides a clue to the attempt to preserve the appearance of connection between the secular and spiritual codes. But the regulations regarding marriage must have been obtained from elsewhere. The 'Vaishnava' householders of the code of Sri Chaitañya are paramahansas. They might belong externally to any class of the secular society. There is no distinction between a 'vaishnava' householder appearing in a hereditary Brahmana family and another descended from a Sudra lineage. They are, neither of them, either Brahmana or Sudra. They may submit externally to the customs of any class without any real possibility of ever getting identified with any worldly class.

There is, therefore, no real point of contact anywhere between the spiritual community and the hereditary secular society. The former is essentially individualistic. A 'vaishnava' is never born, nor can he die. Therefore, neither birth nor death are really of any importance to him. The institution of marriage also ceases to be necessary for him for the same reason. This cannot be comprehensible to those who are not vaishnavas. Worldly people also value the principle of social freedom. But they value such freedom for ensuring increase of worldly enjoyment. This they are pleased to call by the highsounding names of progress, prosperity, well-being, happiness. They are naturally very anxious to secure these. It is for this reason that they devise such institutions as those of marriage, divorce, etc. But how can these institutions find a place in the code of the 'Vaishnavas'?

All that is feasible is to set up a purely spiritual community with its own code of regulations to be administered by those to whom the authority may be delegated by the head of the community who can be no other than the paramahansa.

The existence of the spiritual community is however, bound to react beneficially on the practices and ideas of the secular societies that may exist alongside the spiritual. There need be no opposition of interest between the two groups. Many of the regulations of the non-spiritual Dharmashastras are regarded as being of a salutary character by those who look at them from the worldly point of view. The spiritual code has nothing to do with such regulations. The 'Vaishnavas' have no ambition of regulating secular society from within. They know very well that the secular can by no means be improved into the spiritual. The two are categorically different from one another.

The *varnasrama* institution is, therefore, of the nature of a purely secular arrangement. But this arrangement itself may or may not be opposed to the spiritual outlook and guidance. If it is not opposed to the ideal of spiritual living it can only do so by frankly admitting its own inferiority and avoiding all rivalry. It should also allow any of its members to be freely enrolled in the spiritual community. It should, by all means in its power, encourage conversion to spiritual life. If the secular society is organised and administered in this spirit, it should be appropriately described by the designation of '*daiva*'. Any secular society which is deliberately opposed to spiritual living, is no less appropriately termed '*asura*'. The difference between the two is described in the Gita.

It is not possible for the secular society to be converted *en masse* into the spiritual. It is, however, possible to convert it into the *daiva varnasrama* society. It is also possible that *daiva varnasrama* classification itself is not based on heredity. The Gita says so. It will be necessary to study all the implications of the position. For this purpose also the autocratic guidance of the paramahansa is necessary, for avoiding conflict with the spiritual society. But as a *daiva varnasrama* society happens to be a carefully graded organisation it should not be possible to do without the leadership of Brahmanas within the society. The Brahmana, as leader of the *daiva varnasrama* society, is nearest in position to the society of the 'vaishnavas'. He should, therefore, be fully alive to the unconditional superiority of the 'vaishnavas' in all matters.

(to be continued)

Matters of moment

Religion and state

THE omnipotence of the state cannot be rationally admissible. The state must be held accountable for its behaviour. It should not for example be allowed to patronise a bad religion. It must be prevented from persecuting true religion. If possible, it should be enabled to serve true religion.

The spiritual interest is by no means incompatible with the real well-being of humanity. Unless a nation is sincerely prepared to make its politics serve the ends of true religion it is bound to reap only misfortune by such a policy There can be no conflict between the true goal of one individual and those of all other individuals, collectively or severally. This is the preaching of all true religion. It is worth while for political science to take cognisance of this all-important fact.

Bonafide mistakes are no doubt possible ; but they are also avoidable, if there is a real will to avoid them, especially in this matter. I am stating the only true ideal which is alone really practicable. The political philosopher must not allow himself to be carried away by the mischievous notion that it is unnecessary and impossible for the state to pay its complete homage to the Truth. He should make a real attempt to avoid the professedly suicidal course.

The true religion is infinitely more than co-extensive with all possible range of human activity. The Truth includes the state by assigning it its natural function. That function has admittedly never been fully discharged by any state up till now. At least this seems to be the verdict of history of most countries. But despite all this weight of authority in favour of the wrong side it will not be unreasonable to insist that the attempt of making the state a servant of the Truth deserves to be seriously made.

I am, therefore, in favour of a policy of enlightened discrimination in the dealings of the state with religion. It is unfortunately true that worldly people will naturally like to use the state for gaining their worldly objects. But this will be no excuse for the state to use its resources for misguiding the people. In this respect the state must be considered as an institution on its trial. It should deserve to exist only if it can prove to itself its genuine intention of serving the cause of the Truth.

The teacher of the true religion should, therefore, receive the best of attention from all responsible politically minded persons. This is not incompatible with the democratic or any other ideal of the stage. It is absolutely necessary to make the democratic stage a real success. How else than by the above method can all opinions of individual and minorities be really attended to ? The democratic state need not on principle adopt the avoidable policy of gagging unfairly any activity or expression of opinion of any of its members.

As a matter of fact the current of history has been all along leading the state towards this inevitable consummation. It is destroying, in a sufficiently wholesale fashion, all narrow fetiches and prejudices. It is high time to think of avoiding the hideous tyranny of undiluted animalism which is being recommended, in no uncertain terms from many quarters. The needs of the soul are in danger of being altogether ignored. But the counsel of animalism cannot fortunately satisfy its own demands. It is however, no less difficult to induce animalism to listen to the counsel of the spirit. Animalism above all prides itself on not being able to understand at all the existence of anything else than a mind under the thraldom of a material body. It does not understand, neither does it want to understand, how there can be a soul who is not also altogether dependant on the physical body. The delusive triumphs of the physical and mental sciences if they are interpreted in favour of animalism, stand in the way of the awakening of the soul.

Religion is not merely a concern of individuals. It is vital also for the community. The modern state is justified in refusing to subordinate itself to any dogma which is not intelligible to the community. By this attitude it is fitted to recognise and welcome the real Truth if and when He will be pleased to reveal Himself to the open-minded communities of the modern world.

Bharata and Rantideva

(By Sj. Kishori Mohan Paul, B. L.)

We are sure there are many amongst us who have heard about the anecdotes of the two kings, Bharata and Rantideva in the Srimad Bhagabatam. But it is doubtful, if from a comparative study of the characters of these two great personages the invaluable lessons and instructions to be derived therefrom, have attracted the careful attention of many of us. Our Acharyya (spiritual Teacher) Sri Jiva Goswami Pravu, one of the famous six Goswamins, has given us a most valuable lesson drawn from the lives of these two persons.

So much absorbed are we in the infatuations of 'Prakriti' (Maya) that we are apt to consider as supremely excellent only those things that are favourable for the satisfaction of our mental aptitudes or for the gratification of our senses. We lack the capacity to accept the lessons of the Acharyyas eternally established in the functions of the pure soul, in the light in which they are intended to be seen. This counts for nothing less than misfortune. Too fond of mundane talks, we fail to think over any matter seriously for being established in our natural state. No sooner a person puts forth any novel idea that tickles our minds or our senses, we run after him as an 'Avatar' (a manifestation of Divinity); and like a flock of sheep blindly following one of themselves, we accept his idea as gospel truth. If anybody attempts to thwart the perversities of our ever-changing speculations by means of the scriptural doctrines, we do not hesitate to describe him as an orthodox, monotonous and conservative person, quite unacceptable to our circle.

The great man among us says, 'What is the good of specially searching after the Absolute when He is manifested in so many forms before us and that serving the Jeevas is tantamount to serving Godhead?' We think, 'How magnanimous and high-souled a personage he is!' But we never pause to consider how much magnanimity or liberality is really displayed. Too much attached to the fleshy concerns and the doctrine of our worldly hearths and homes, we recognise magnanimity only in a person who seems to extend his charity to a wider circle. Like virtuous talks to a sinner, moral talks to the libertine, lessons of attachment for a married wife to one addicted to a harlot, talks about heaven to one in

hell, remarks of the above nature readily captivate most worldly people. But if anybody, by the mercy of a teacher who is unifluenced by mental speculations being well-established in the spiritual state, is enabled to take an impartial view of the same, he will find nothing but Godlessness in every word of those remarks. Duped and fascinated by the hypocritical favour of Maya (illusion), we are apt to consider all Godless talks as identical with magnanimity and we fail to understand that there can be no 'poverty' in Narayana (The Lord of the Goddess of all good fortune) and that Narayana can never be in 'poverty'. Like light and darkness, like God and 'Maya', 'poverty' and Narayana can never keep company. It is a great misfortune if we think that Godhead is subject to the power of Maya and Narayana can come under the clutches of poverty. It is a great pity that loose thinking in this matter pervades the whole world and the hellish doctrine that affects to regard matter and spirit as coming under one common category, has been annihilating the natural function of the spiritual consciousness of the peoples of the twentieth century. A Jeeva is an infinitesimally small portion of the spiritual Essence of the Full Absolute consciousness and is, therefore, His eternal servant. All his wants and inconveniences are the outcome of his wilful forgetfulness of his service of Godhead and their removal leading to the attainment of the highest good, are necessarily of the nature of the realisation of his eternal servitude of the Supreme Lord. Just as the attainment of wealth drives out poverty as a matter of course and makes one rich and happy, so the attainment of unalloyed devotion to Krishna brings unto him Krishna-Prema (Spiritual Love) which dispells all poverty and incidentally the threefold miseries of this world, though these latter are not the direct nor intended result.

In ancient times there lived a king of the name of Bharata. He was so firmly established in the natural function of the soul that he was called 'Rajarshi' (saintly king) by the people. The 'Varsha' (country) in which we live now was originally named 'Ajanabh', but after Maharaj Bharata became the king, it came to be called Bharat-Varsha after his name. After having reigned for a period that was proper Rajarshi Bharata renounced his householder's life and resorting to 'Pulahasrama' applied himself wholeheartedly to the worship of Godhead. His 'Asrama' was situated on the bank of the holy river Gandaki, the best of all resorts for pilgrimage where large numbers of Sree *Narayanashilas* are to be found. Living all alone in this

sacred place and worshipping Godhead with various flowers, buds, tulasi, water, fruits and other appropriate offerings Bharata attained to the state of the highest bliss. With a heart free from all hankerings after things of this world, he passed his days peacefully in the worship of Godhead. Gradually the 'Sattwik' symptoms of his sincere devotion of Godhead, in the shape of tears, shiverings, signs of ecstacy manifested themselves on his person. One day after bathing in the river Gandaki as he was seated on the bank of the sacred stream chanting the 'Pranava' (Vedic Mahamantra), a thirsty deer in her full pregnancy came to the river side for drink, and, as she was about to drink the water, she heard the terrific roars of a lion near by. A deer is always timid and easily frightened. The terrific roar of the lion resounding in the lonely forest agitated her in a most violent manner. She had not yet quenched her thirst. But apprehending imminent peril and looking about with fearful eyes, she took a sudden big leap to cross a sheet of water, that lay in front of her. It led to abortion of the cub from the womb and an end of the mother's life. The new-born cub fell into the stream. Bharata, although engaged in worship of Godhead, could see all this from his position on the river bank. Is there anyone who can be so hard hearted who would not be moved by such a piteous sight? King Bharata was not an exception to this rule. To save the cub of the deer, saintly Bharata stopped in the midst of his worship. He thought that according to the scriptures the Sadhus (saints), being naturally the friends of the helpless, ignore even their own interests, for showing mercy to the distressed. Thinking in this way he hastened towards the spot and rescued the cub from the current. Bharata then applied himself with assiduity to the occupation of rearing the motherless cub. Rajarshi Bharata had betaken himself to the forest, by renouncing his kingdom, wealth, wife, children and all the pleasures of homelife for the purpose of worshipping Godhead. But alas! now, in place of the service of Godhead, the image of Narayana (Godhead) engrossed in the state of utter helplessness which is but a contrivance of 'Prakriti' (Maya), came upon his vision. The deluding energy of Godhead, finding the golden opportunity, spread her fatal influence upon him. As the result of his erroneous supposition that Godhead can ever be anything but transcendental he was thrown off from the devotional paltform and attachment to desires other than those appertaining to the service of Godhead occupied his heart as a matter of course. Unable to realise the sweetnees of that transcendental service of

Godhead and falling under the clutches of His deluding energy, he strayed further and further away from the path. 'What's the good of searching after Godhead,' he thought, 'when He is present before us in so many different manifestations?' Thus the favourite cub came to be looked upon by him as the Form of Godhead and he lost all sense of his real relation with Godhead. Taking 'Maya' to be Godhead, he degraded himself and owing to his constant meditations about the deer persisting on his death-bed, he had to be re-born as a deer.

Rajarshi Bharata was a righteous person who had been fully engaged in the service of Godhead; but, due to the effect of bad actions of previous births, he could not help cherishing this solitary evil desire. He was not a perpetual and deliberate offender like the Mayavadins (Pantheists) who ascribe 'poverty' to Narayana, impute the grossness of Maya to Godhead, consider the eternal spiritual pastimes of Godhead to be transitory, and imagine pseudo-'salvation', or annihilation of the soul to be the highest attainment of life. But, for the reasons mentioned above, Bharata had a temporary confusion of judgment. He was not so stony-hearted as to indulge in the Godlessness of the Mayavadins and pseudo-salvationists. Hence in course of time when the better consciousness prevailed again and he could understand his error arising out of the effect of bad actions of previous births, he repented, saying, 'Oh, what a trouble! I have been thrown off from the path of true knowledge. What a fool am I to think that the mind which formerly actuated me to abandon all my worldly attachments in order whole-heartedly to concentrate on the service of Godhead and on many devotional activites in a lonely forest and after long and incessant devotional endeavours firmly to establish myself in His service, has in consequence of my association with the cub of the deer, ended in snatching me from the Feet of Godhead!'

From this character, sketch of Bharata, Acharyya Sri Jiva Goswamipad has drawn the following lessons for our enlightenment. Each and every Jiva being the eternal servant of Krishna, it is the incumbent duty of every body to associate himself in their service of Godhead. If, instead of doing this, one busies himself in ministering to the comforts of others or considers the gratification of his senses to be superior to the service of the Godhead and makes false pretence of thereby serving others or society and is enamoured of such acts of so-called beneficence, he is sure to come under the bondage of this world. Any advice recommending such so-called beneficent activities as they are in no

way in conformity with the service of the Absolute Truth, can not but lead to most evil consequences, enhance one's Godlessness and deflect one from the direction of the true objective, viz., the pure devotion of Godhead. However much such misguided persons may boast of their theistic (?) disposition or pride themselves upon being the benefactors of their country and of humanity, and however much they may be looked upon by their fellows as the most liberal of religious preachers, association with such persons is a bar to the attainment of unalloyed devotion to Godhead. The real benefactors of humanity are those who are firmly established in the service of Godhead than which there is no other mercy available to the Jeeva. The Supreme Lord Sri Chaitanya has instructed all persons to show this true mercy to all Jeevas and Srila Vasudeb Thakur also acted up to the same ideal when he said 'O Lord ! allow me to take upon myself, the sins of all Jeevas and suffer all the tortures of hell, so may Thou let them be relieved of their triple misery without the least delay'.

Let us now turn to the picture of another character on the other side of the canvass. In older times there lived a king of the name of Rantideva, reputed for his generosity and magnanimity. Unlike king Bharata he was not a recluse but led the life of a Vaishnava householder and all his wealth was utillised for the best of causes, viz., the service of Sri Hari. Fasting himself he satisfied others with the offerings of Vishnu ; and it often happened that, everything being exhausted after lavish distribution, he had to fast with his whole family. Sometimes he had to pass a whole month upon water only. He always tried his best to foster in all sentient beings, irrespective of their status, the eternal good of their souls by offering to them Sri Mahaprasad. His prayer to Godhead was not to attain to the state of the eightfold perfection of the Yogins, or the self-annihilation of the pseudo-salvationists, but it was to the effect that the afflictions of all souls due to their aversion to Godhead might be removed if for such a consummation he had to take upon his single shoulder all their sorrows and troubles.

Finding this spirit of benefaction in Rantideva, Vishnu-Maya (the deluding Energy of Godhead), in order to test the stretch of his patience, brought and offered to him objects of temptation covetable even by Brahma and other high gods. But Maharaj Rantideva who was far above all those temptations, honouring them from a distance, quite unattached and free from all other desires, fixed his heart and soul in Vasudeva, the sole Lord of the pure heart.

In comparing the character of Rajarshi Bharata with that of Maharaja Rantideva Srila Jiva Goswami Prabhu has observed that although Bharata renounced his wife, sons, wealth and all, yet for the offence of trying to remove the physical miseries of Jeevas he had to fall from the service of Godhead ; on the other hand Maharaja Rantideva, realising the true nature of Jeeva's eternal relation to Vasudeva, tried to secure for them the eternal good of their souls, and thereby the effective removal of their worldly miseries too, by offering them Mahaprasad in his capacity of a servant of Godhead and was thus enabled to overcome the influence of Maya. Even the most covetous position of Brahma, the much desired 'perfections' of the Yogins and the fictitious bliss of the pseudo salvationists could have no effect upon him. All his actions, being performed fully for the satisfaction of Vasudeva, had the effect of being transformed into various forms of devotion to Godhead. But the efforts of kindness of Rajarshi Bharata being limited within the scope of this mundane world turned out to be the thraldom of 'Maya' and felled him down from the service of Godhead.

The gist of the conclusions of the Acharyya has been summarised thus. That no one should invite Godlessness by listening to the counsels of those addicted to things other than the service of Godhead ; no one should ascribe 'poverty' to the Omnipotent Narayana ; no one should indulge in the erroneous belief of supposing that mixing of Maya with Godhead is possible ; that according to the scriptures these offending persons, though they may pass themselves off as 'Jibanmuktas' (persons who even in their present life are free from the bondage of this world) are liable to pass through the cycle of births and deaths. Hence everyone should engage himself in the service of Godhead, the fountain-head of everything, because watering the root of a tree, and not merely its leaves and branches, keeps the tree alive ; and the offering of food to the stomach, and not to any other organs of the body, alone may also keep the body alive. Therefore we should look at all sentient beings as the eternal servants of Godhead, serve His devotees whole-heartedly and try to enhance in all who are averse to Godhead their good fortune by the offering of Mahaprasad and chanting of Krishna-Kirtan by which alone they can, in course of time, be enabled to acquire real health and find an end of all their miseries. This is the only true way of showing mercy to all Jeevas as well as to oneself.

Ourselves

Preaching in Jessore

His Holiness Tridandiswami Srimad Bhaktiviveka Bharati Maharaj gave an exposition from the Bhagavatam on the 3rd of December in the village Ramanandapur, District Jessore, before a large gathering of Hindus and Mahammedans All were impressed by the true words from the lips of His Holiness. From Ramanandapur His Holiness proceeded to Gazirhat where by means of the exposition of the Bhagavat and the method of Samkirtan the religion of pure devotion was preached by His Holiness for four days.

Sri Madhva Gaudiya Math, Dacca

The annual anniversary celebration of the Madhva Gaudiya Math, Dacca Branch of Sri Chaitanya Math, commenced on the 17th of December 1930. Their Holinesses Tridandiswamins Srimad Bhaktiviveka Bharati Maharaj, Srimad Bhaktiswarup Parbat Maharaj, Srimad Bhaktiprakash Aranya Maharaj and Srimad Bhakti Srirup Puri Maharaj graced the occasion by their presence. The metropolis of East Bengal witnessed a most vigorous propaganda of the religion of pure devotion preached and practised by Sri Chaitanya Deva. All available space of the Math, which was most sumptuously decorated and brilliantly illuminated, was thronged by an eager crowd of sincere souls who joined in the daily devotional functions consisting of expositions of the Bhagavat, Samkirtan and mutual discussion. The streets of the City were paraded by great processions of Congregational Chanters. Lectures were delivered at different important public places. On the 22nd of December 1930 at the instance of the professors and students of Dacca Intermediate College Sripad Sundarananda Vidyavenode, editor of the Gaudiya, delivered an address on the catholicity of Vaishnavisim at a gathering of the professors and students of the Intermediate College and of the local gentry.

Shrine over the bodily remains of Bhaktiranjan Prabhu (J. B. D.)

His Divine Grace Srila Bhaktisiddhanta Saraswati Goswami Prabhupad placed the remains of the body of Srila Jagabandhu Bhaktiranjan Prabhu, entered into Vaikuntha, in the grounds adjoining the newly built temple of the Gaudiya Math by the method of the congregational chant. The community of the devotees, former relatives of Srila Bhaktiranjan Prabhu and people from different parts joined in this devotional function. We understand that a most beautiful temple will shortly be constructed over the resting place of the bodily remains of Bhaktiranjan Prabhu. The foundations of the temple of Sri Gaudiya Math were laid by His Divine Grace on the anniversary day of the advent of Srila Jiva Goswami. The foundations of the memorial temple have been laid on the anniversary *tithi* of the disappearance of Srila Jiva Goswami Prabhu.

His Divine Grace in Orissa and the Madras Presidency

His Divine Grace Srila Bhaktisiddhanta Saraswatiy Goswami Prabhupad with a party of confidential disciples set out on the 23rd of December 1930 from Sri Gaudiya Math, Calcutta on a tour of South India, with the object of inaugurating shrines of the Holy Footprints of Sri Chaitanyadeva at some of the principal *tirthas* of the South visited by the Supreme Lord and also for the purpose of visiting some of the *tirthas* in the Madras Presidency and Travancore that have been sanctified by the Holy Dust of the Divine Feet. His Divine Grace was accompanied by Sripad Bhaktisaranga Goswami Prabhu, Sripad Anantavasudev Vidyabhusan Sripad Atindriya Bhaktigunakar, Sripad Narayandas Bhaktisudhakar Bhaktishastri, Sripad Sakhicharan Bhaktivejoy, Sripad Gopalchandra Bhaktiratna, Acharyyatric Sripad Kunjavehari Vidyabhusana, Sripad Jadubardas Adhikary Bhaktishastri, Sripad Rashbehari Brahmachary and a number of other devotees.

His Divine Grace installed the Foot-Prints of the Supreme Lord within the temple of Sri Varahdeva at Jajpur on the 25th of December 30, in the temple of Sri Kurmadeva at Kurmachala on the 26th, in the temple of Jiyada Nrisinha at Sri Sinhachalu on the 28th at Kovvur on the bank of the Godavari on the 29th and in the temple of Pana Nrisingha at Mangalgiri on the 31st of December. All these *tirthas* had been sanctified by the Visit of Sri Chaitanyadeva and the Foot-Prints Shrines have been erected in commemoration of that auspicius event in the History of the South. The Spiritual significance of these devotional function is treated in a separate article. We intend to present the reader with detailed account of the tour in the next issue.

Visitors at the Gaudiya Math

The following distinguished Pandits paid the homage of their visit to the temple of the Gaudiya Math on the 31st of December 30:—Mahamohopadhya Pandit Srijukta Ashutosh Shastri, formerly Principal of the sanskrit College, Calcutta, Mahamohopadhyaya Pandit Srijut Anantakrishna Shastri, Mahamohopadhya Pandit Srijut Kamakhyanath Tarkabagish. Mahamohopadhya Pandit Shitikanta Vachaspati, Mahamohopadhayaya Pandit Srijut Durgacharan Sankhya Vedanta tirtha, Mahamohopadhya Pandit Srijut Parbaticharan Tarkatirtha, Pandit Srijut Sitaram Shastri, Mahamahopadhyaya Pandit Srijut Gurucharan Tarka Darshanatirtha, Pandit Chandicharan Smritibhusan, Pandit Srijut Surendranath Vidyaratna M. A., formerly Professor Sanskrit College, Pandit Srijut Jiva Nayatirth M. A., Professor Srijut Panchanan Kavyatirtha, Pandit Srijut Shyamcharan Siddhantabagish, Pandit Srijut Sitanath Siddhantabagish, Pandit Srijut Manmathanath Smrititirtha, Pandit Srijut Haranath Shastri, Pandit Srijut Shashigopal Bhattacharyya; Professor Srijut Harihar Shastri M. A.; Srijut Akhoykumar Shastri; Srijut Priyanath Tarkatirtha, Srijut Nrityagopal Panchatirtha. Professor Sanskrit College; Pandit Srijut Haripada Smritimimansatiriha, Professor Sanskrit College; Pandit Srijut Kunjabehari Tarkatirtha, Professor Sanskrit College; Pandit Srijut Kalipada Bhattacharya of Sanskrit Sahity Parishad; Professor Srijut Maheshchandra Vidyanidhi; Pandit Srijut Ashutosh Siddhantaratna; Pandit Akshoykumar Vidyabagish, Prof. of sanskrit College, Pandit Srijut Girishchandra Vidyaratna, Pandit Srijut Satishchandra Vidyabagish; Pandit Umacharan Smritibhusan; Pandit Srijut Narayanchandra Smritibhusan; Pandit Srijut Bidhubhusan Bhattacharya; Srijut Dakshinaranjan Smrititirtha, President of Calcutta Pandit Sabha, etc. etc.

Maths associated with Shree Viswa Vaishnava Raja Sabha :

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OR

SREE SAJJANATOSHANI



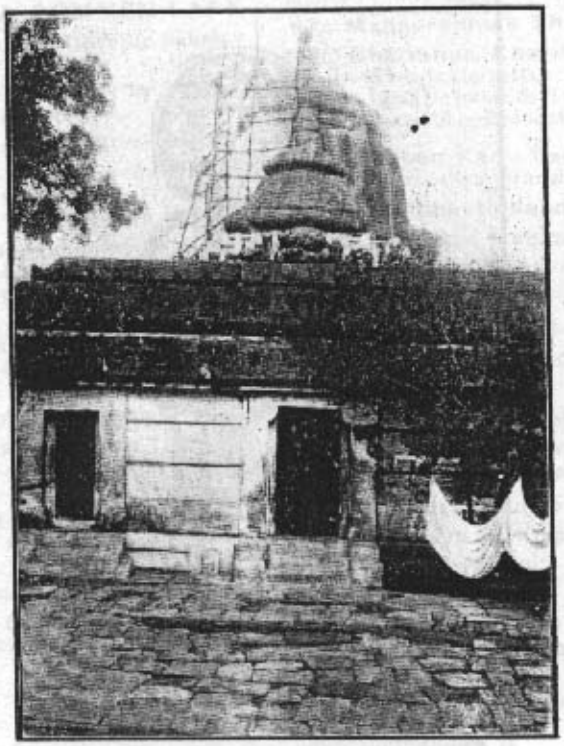
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Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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The Temple of Sree Alalnath Near Puri.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
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Travels of the Supreme Lord Shree Krishna Chaitanya in South India

LORD Chaitanya renounced the world and accepted *sannyas* in the bright fortnight of the month of Magh in 1510 A. D. at the age of twenty-four. The Supreme Lord arrived at Puri in the month of Falgoon. He witnessed the *Dola* festival at Puri. He delivered Sarbabhauma Bhattacharyya in the month of Chaitra. In the month of Baisakh He set out on His travels in South India.

The Lord proposed to take no one with Him on His journey. He was, however, persuaded by Nityanandapravu to have with Him a Brahmana of the name of Krishnadas. Sarbabhauma Bhattacharyya supplied the Lord with four sets of lower and upper clothing worn by a sannyasin (kaupin bahirbash). Sarbabhauma also requested the Lord to meet Ramananda Rai who was then stationed on the bank of the Godavari as Governor of that part of the country which was part of the independent Hindu kingdom of Orissa. Lord Chaitanya was accompanied by Nityanandapravu and a number of devotees up to Alalnath.

The Supreme Lord took leave of Nityanandapravu and the other devotees

at Alalnath. From there He was accompanied only by Krishnadas as He moved on His way to the South loudly repeating the Name of Krishna. In every village where He passed the night the Lord, by infusing the Divine Power into those persons who surrendered themselves at His Feet, commanded them to make the people of the whole country Vaishnavas. These persons thereupon taught the religion of *bhakti* to the people of other villages. In this manner the number of *bhaktas* increased rapidly.

When the Lord arrived at Kurmasthan by journeying in this manner, He there bestowed His mercy on a Brahmana who also bore the name of Kurma. At this place the Lord delivered the Brahmana Basudeva after curing him of leprosy. The Lord subsequently bore the Name of Basudevamritaprada for delivering Basudeva in this manner.

After visiting Jior-Nirsingha the Supreme Lord met Ramananda at Vidyanagar on the bank of the Godavari. The meeting took place very close to the river as Ramananda came to perform his bath there at the time. At the request of Ramananda the Lord put up at the house of a *vaidic* Vaishnava Brahmana at that place.

Rai Ramananda in humble attire presented himself before the Lord at His residence in the evening and made prostrated obeisances. Then followed the famous conversation between the two on the subject of Divine amour. Mahapravu put the questions and Ramananda Rai answered them. Several successive evenings were passed in mutual discourses regarding Krishna. As the result of these conversations Rai Ramananda obtained the favour of realising the true nature of the Supreme Lord and of his own self. After staying there for a few days longer the Lord resumed His journey to the south having previously commanded Ramananda to give up the service of the king and repair to Puri.

From Vidyanagar the Supreme Lord Chaitanya visited Gautomi-Ganga, Mallikarjun, atirtha Ahobala-Nrisingha, Siddhabata, Skanda-kshetra, Trimatha, Bridhyakasi, Baudhya-sthana, Tripati, Trimalla, Pana-Nrisingha, Siva kanchi, Vishnu-kanchi, Trikalahasti, Briddha kola, Siali Bhairabi, Kaveri tira, Kumbhakarna-kapala.

The Lord on arrival at Sriranga-kshetra made Sri Venkata Bhatta, with his whole family, devotees of Krishna. Proceeding thence to Risava Parbata the Lord there met Puri Goswami. Sri Puri Goswami after this meeting set out for Puri. The Supreme Lord went on towards Setubandha. On Shree Sailaparbata He had a conversation with Siva Durga who lived there as a Brahmana and Brahmani.

Passing by Kamakosthipuri the Lord arrived at south Mathura. At this place the Lord had a conversation with a Brahmana who was a devotee of Rama and who was wholly unattached to the world. Then the Lord having bathed in the Kritamala saw Parasuram on mount Mahendra. From there the Lord went to Setubandha. He bathed in the Dhanus-tirtha and visited Sree Rameswara. He procured here an old leaf of the Kurma Purana which contained the story of Maya Sita, carried it with Him and presented the same to the devotee of Rama, whose name was Ramadas, whom He had met before.

Then the Lord travelled in the Pandya country. He visited the Tamraparni, Naya-tripadi Cheoratola, Tilakanchi, Gajendra mokshana, Panagari, Chamtapura, Shree Vaikuntha, Malaya parbata, Dhanus-tirtha, Kanyakumari. The Lord met the Bhattatheris in the Mallara country. He delivered the deaf Brahmana Krishnadas, His own attendant, who had fallen into their hands. He then picked up the Brahma-sanhita (sixth chapter) on the bank of the Payaswini. From there the Lord proceeded by way of Payaswini, Sringabera-Puri math, Matsya-tirtha, to the village of Udupi where He visited Shree Gopala of Madhvacharyya.

Having defeated in controversy the tattva-vadis at this place the Lord journeyed by way of Falgu-tirtha, Trikupa, Panchasara, Surparaka, Kolahpur and arrived at Pandherapura. Here the Lord received the tidings of the attainment of *siddhi* by Sri Sankaracharyya from Sirangapuri.

The Lord procured the valuable work Krishnakarnamrita, composed by Sree Billamangal, from the community of Vaishnava Brahmanas resident on the bank of the Krishna-Vena. From there, travelling by Tapti, Mahishmati-pur, the bank of the Narbada, Rishyamukha parbata, the Lord arrived at Dandakaranya where He delivered the Sapta-tala. From there He visited Pampa sarovara, Panchabati, Nasik, Brahmagiri, the source of of the Godavari, Kushabarta and many other tirthas, returning finally to Vidyanagar. From Vidyanagar the Lord journeyed back to Puri by the same route by which He had come, visiting Alalnath on the way.

Lord Gauranga

A Divine Event burst once again upon the world.
The Iron Age fettered our soul
As we had forgot the goal ;
So the Lord Himself in pity came as Teacher of His Word.

Let this saving Message be not hastily disbelieved.
There is no other course
Possesses the force
To lift us to the plane that by the saints are trod.

The Divine Dispensation is the promise of the Word.
Therein alone doth lie
The sole guarantee
Of redemption for the indifferent, the bad and the good.

Let not the vanity of all our earthly endeavour
Hide the Truth Who is ;
Whom no soul need miss ;
Whom no graceless speculation may ever discover.

So let us leave off all doubting ignorance of the issue
May God Himself place
The Truth by His grace !
Only thus may we have the subject that has any value.

To bless the Age Lord Gauranga acted the part of the Seeker.
His Life is the Search,
And the progressive march,
On the plane where the goal is self-realised endeavour.

A spark of the Truth has power to dispel all mortal gloom.
Our soul's vessel is small
In comparison with the All ;
So may we learn to be humble and seek and cease to mourn.

(H)2.

Presidential Address

(*Continued from P. 243, January 1931.*)

THERE was a time when Thakur Narrottama was pleased to tell the plain truth to many worthy persons who came of the highest lineage. Thakurmahasaya, in the eye of worldly people, had manifested the pastime of appearing in a *Uttarradiya* kayastha family. For telling the truth he became the object of attack by bad people. Those who judge other people by the testimony of their senses, are, as a matter of course, maliciously disposed. These persons, devoid of sound judgment, began to find fault with Thakur Narrottama. Why he, being born in a kayastha family, was to set up as a religious teacher of persons born in Brahmana families and also make them his disciples ? When these accusations reached the ears of Thakurmahasaya he said that rather than provoke the opposition of any person he would completely desist from instructing anybody. Shri Ramkrishna Bhattacharyya and Shri Ganganarayan Chakravarti, who are disciples of Thakurmahasaya, thereupon said that if he gave up teaching the world will go to the dogs, there will be a greater increase of the number of atheistical *pashandas* in the world. Saying this one of them put on the garb of a betel seller and the other attired himself as a potter. Meanwhile the whole body of proud Pandits of the hostile community arrived at Kheturi with the intention of defeating Thakurmahasaya in open controversy. After their arrival at Kheturi they went to the bazar and proceeded to the potters' shop for purchasing earthen pots in which to cook their food. The potter began to talk with them in the Sanskrit language. From there those Pandits went to the betel-shop for purchasing betel. The betel-seller also talked with the Pandits in pure Sanskrit. At this those proud Pandits thought within themselves that it was a most wonderful country where even potters and betel-sellers could talk in the purest Sanskrit. Thakur Narottama was the greatest person of such a place. It was impossible to conceive how great a Pandit he could be. Therefore instead of losing their reputation by approaching him it was better to leave the place without delay. Thinking in this way those Pandits hurriedly left the village. Those who obtain the

protection of the Truth are always liable to be attacked in this manner.

What is ordinarily called unfair judgment or sound judgment, is neither of them, the same as Truth. Many persons suppose truth to be the same as common sense. That which cannot be harmonised with common sense is not admitted as Truth by such persons. But what is the nature of those persons' whose common sense is supposed to be identical with the Truth ? Is it the common sense of souls who are free from the defects of liability to error, inadvertence, defective senses, desire to deceive ? Or is it the common sense that is born of the experience of changeable minds subject to all those defects ? The common sense of the ordinary run of mankind, who are subject to all those defects, is at best only mental specualtion. It may sometimes exhibit a certain impression of relative or temporary truth. But it is not really Truth. The intellectual faculty of persons who are led by the blind active forces of physical Nature cannot understand the topic of unadulterated, self-revealing function of pure spiritual existence. A certain person is tasting the deliciousness of an excellent preparation of good pudding. Another person arrives there and proposes that a quantity of lime and mortar, which happens to be in his possession, might be mixed with the pudding to complete its deliciousness. If this advice is actually taken one is thereby prevented from getting the pleasure of eating good pudding. The taste of the pudding is bound to be spoiled by such policy. Bits of stone, lime, etc, scorch and choke the passage of the throat and cause the death of the person who swallows them. Bhakti or service of Godhead is supremely unconditional, self-sufficient, perfectly pure and absolutely devoid of all earthly quality. If any person advise the pure devotional impulse to be perfected by adulterating it with desires other than service of Godhead, fruitive activity, empiric knowledge attempt to become one with Iswara by means of *yoga*, etc., all of which are the products of this material world, then the advice of such a person is exactly similar to that of mixing lime and mortar with good pudding. Lime and mortar are quite foreign to good pudding. The two things never suit one another. Fruitive activity, empiric knowledge, *yoga*, are activities of the individual soul in the state of bondage They are the functions of the material body and mind. On the other hand Bhakti is the natural impulse of the pure soul. It is a spiritual function. It is the activity of the soul who is absolutely free from all worldly defects. It is for this reason that there cannot be any real mixture of the service of Godhead

(Bhakti) with fruitive work, empiric knowledge and similar worldly activities which are foreign to *bhakti* by their very nature, being the function of entities that are categorically different from the soul. But when fruitive work, empiric knowledge etc., recognise their subordination to *bhakti* and are practised in obedience to *bhakti* then such activity may be termed as *bhakti* although it may seem to be adulterated with fruitive work and empiric knowledge. Such adulterated *bhakti* may help a person to attain the path that leads to pure *bhakti* which is the transcendental function. When a person attains to the transcendental service of Godhead there is then no longer any adulteration. It is this which finds expression in an oft-quoted *shloka* 'Celestial sage, (Narada) that activity which is prescribed by the Shastras in reference to Hari is certainly called *bhakti*. By its means the transcendental *bhakti* is gained.'

Consideration like the above led us to circulate a number of questions among persons who possess intelligence and sound judgment. We did not send those questions to any and everybody or to the man in the street. We also did not send those questions for the purpose of mixing rubbish with good pudding. True, we asked for answer to a number of questions from certain persons. Our object in doing so was nothing worse than a desire that the un-adulterated Truth, the un-deceiving Truth, might make His appearance in the world. But by reason of excessive addiction to lust, anger and greed a number of persons have thought it proper to display a conduct that is so devoid of gentlemanly restraint but the conduct itself has exposed their real nature to the view of everybody.

We are not prepared to collaborate with those who are given to worldly activities. There are persons who are ambitious of climbing to the top of the Himalaya of progress by means of their mental speculation based on the experience of the external world. We are not prepared to cultivate association with empiricist of this type who professes to be able to walk his way to the Truth by the ascending process from experience to the unknown. 'We will not allow any hostile person among ourselves but will always keep him on the other side of our boundary'. This is the advice of our Gurudeva. We do not want the person who is given to good eating and sexuality. Such persons are not really genuine seekers of the Truth. How will our purpose be served with the help of persons who possess a double nature? There is no correspondence between what they say and do. We can hope to get the answers of our questions from those persons who have

realised the nature of the eternal soul, who form the community of the servants of Godhead, to whatever religion they may belong. The tidings that the lotus-feet of our Sri Guru have communicated to us will not be listened to by persons who have a double tongue. They will never lend their serving ear to the message. Lay men have not been able to understand our questions. Those whose lives have not become identical with that of the devotee as we find it in Srimad Bhagabatam, have not been able to understand our questions.

It is for this reason that the Bhagabata instructs us 'To turn over a new leaf. The person of good sense must entirely give up all association with bad company and cultivate close association with the *sadhus*. There is no doubt that the words of the *sadhu* certainly possess the power of destroying the evil propensities of one's mind. The *sadhus* in this way benefit everyone who associates with them.' There are many things which we do not disclose to the *sadhu*. The real *sadhu* makes us speak out what we keep concealed in our hearts. He then applies the knife. The very word '*sadhu*' has no other meaning but this. He stands in front of the block with the uplifted sacrificial knife in his hand. The sensuous desire of men are like the goats. The *sadhu* stands there to kill those desires by the merciful stroke of the keen edge of the sacrificial knife in the form of unpleasant language. If the *sadhu* turn into my flatterer then he does me harm, he becomes my enemy. If he gives us flattery then we accept the road that leads to enjoyment and do not want real well being.

It is not proper to hear the exposition of the Bhagabat by one who does not live the life enjoined by the Bhagabat. It is our duty to associate with a *sadhu* who is better than ourselves. 'Association with those who are better than oneself is association with *sadhus*'. But who really possesses the life of the Bhagabata (God's own)? "He is called 'free' in this life whose only endeavour is for the service of Hari in every activity by mind and speech and in all circumstances". "May the mind be directed to Krishna"—this is the only form of benediction that is uttered by the *sadhus*. The contrary form 'May the inclination towards Krishna be destroyed giving rise to the inclination to lord over things other than Krishna, is never the form of the benediction of the *sadhus*.

The word *bhakti* (service of Godhead) cannot be properly used except in connection with the word Krishna. Krishna alone is the only Object of *bhakti*. The Brahman is the object of knowledge. The *Paramatman* (Supreme

soul) is the object of the effort to approximate. But Krishna alone is the only Object of worship or service. We shall explain later on in course of our discourse how Krishna alone can be the only Object of worship.

The subject that has been fixed for our consideration on the first day of the conference—is to consider the following, by the analysis of the principles of cognition and non-cognition, namely (a) the source, (b) instruments, (c) conclusion, (d) corroboration, and (e) retention, of knowledge (epistemology).

The ordinary meaning of the word 'chit' is knowledge. Knowledge possesses the quality of mastership. From the words of Sri Chaitanyadeva we are enabled to know that the Son of the Chief of Braja in Braja is the real indivisible Knowledge. Krishnachandra is specifically the Possessor, Source and Concentrated Embodiment of the Cognitive Power. The source from which all knowledge is gained is of three kinds viz., (a) pure cognition, (b) cognition adulterated with non-cognition and (c) non-cognition. Those who hold that direct perception by the senses is the only source of knowledge maintain that knowledge or consciousness is a product of non-cognition or matter. These persons believe that non-cognition is the final principle. The propensity that comes into play as the result of such speculation is called *tarka* or hypothetical controversy. Those who want to make matter produce the principle of consciousness, find themselves, in the sequel, necessarily occupied with consideration as to how it is possible to gradually neutralise the cognitive principle, how to make it effervace altogether into the original state of non-cognition. These persons by their austerities try to reduce that temporary consciousness into the state of complete unconsciousness. If a person begins to perform worldly activities, if he continues to do so in a liberal measure, he is liable to become too much fatigued in course of such activity. It is at such stage of exhaustion that the desire for becoming unconscious matter, the desire of liberation in the form of annihilation of consciousness as described above, makes its psychological appearance. It is a good thing to practise open-handed liberality. It is a good thing to nurse the sick and to help the needy in different ways. Ideas like these make a tempting appeal to our judgment which seem to promise even a temporary relief to sufferers when man is terribly oppressed by the normal condition of existence in the realm of matter. We are then attracted towards processes that are dangled by the external world. It is in this manner that we become performers of

'useful' work, we practise 'virtue', we worship a relieving God, we become moral, or, sometimes, we do bad deeds, commit sinful acts, become irreligious or immoral. We are driven into all such predicaments by the hostile pressure of the external world.

There is no grossness in the subtle material principle. But the subtle owes its birth to gross matter. Subtleness manifests itself by abstracting its ingredients from the gross things of the external world. Gross matter is the parent of the subtle existence.

In this world the function of non-cognition has become more or less adulterated with that of cognition. The mind and intelligence are occupied in gathering knowledge from the realm of non-cognition. There is a world in which there is no such subject as non-cognition which is professed to be the final reality by the propounders of the theory of the finality of the atom or the material force. In that world everything is cognition. There are some who say that there must be the realisation of utter powerlessness in undiluted cognition. It is true that the possessor of empiric knowledge has bitter experience of material force in this world. It is only when one is anxious to fly from the bitterness of such experience that the opportunity of rendering cognition, of which we stand in need, devoid of all power, presents itself to us. The Gaudiya Vaishnavas have a language of their own. They call the material force 'Bahiranga Shakti,' the power that manifests itself in the extraneous members of the Divine Person. The Professors of undifferentiated knowledge want to designate the Entity who is devoid of this extraneous power as the Brahman. They form their idea of the Brahman by repudiating the material force. They have got the experience of that power from the phenomena of radio-activity and molecular movement in this world in which the cognitive principle is found adulterated with the material principle. But the Brahman also means the Great, the Whole. Those who are priveleged to have the sight of the Greatness, the Wholeness, know that the world Brahman means only Bhagaban, 'The Possessor of all Power'. In the words of Sri Chaitanya Deva the primary meaning of the word Brahman is 'Bhagaban'.

The Sankarsan Sutra uses the word Brahman to denote Vishnu. In the concluding portion of the Bhagabatam we find the following Shloka, 'The essence of all Vedanta is Brahman Who is identical with the Supreme Soul. He is the only substantive Reality. He is One and without a second. The one thing needful is exclusive and eternal devotion to Him'.

Every Sound has a two-fold potency, viz. (1) the enlightening

natural potency and (2) the natural potency productive of ignorance. That potency of the sound which, diverging from Krishna, Vishnu, Sri Chaitanya-deva, points to something else, is the potency that is productive of ignorance. By their enlightening natural potency all words express Krishna, point to Krishna. Those words that obey us as their master, help us in the function of enjoying the things of this world, being promotive of enjoyment, are thereby separated from the Divinity and, therefore, exhibit the natural potency that produces ignorance. The Sound 'Krishna' points to the substantive Reality. In this world made of material, limiting quality, the meaning that is offered of the Sound 'Krishna' what is understood by the common run of people by the Sound 'Krishna', none of these are the entity Who is the real Meaning of the Sound 'Krishna'. In other languages such sounds as 'God', 'Allah' etc., or, even in the Sanskrit language such sounds as 'Iswara' 'Paramatma', etc., express a certain conglomerate of distinctive power which is an adulterated entity separate from Krishna. Those sounds fail to accommodate the full commanding potency of the Sound 'Krishna.' The meaning of the Sound 'Krishna' is, —'Krishna is the Supreme Lord. He has a specific Form, the concentrated Embodiment of the spiritual principle of existence, Cognition and Bliss. He has no beginning. He is the beginning. He nourishes the whole world. He is the Cause of all causes.'

The above Meaning of the Sound 'Krishna' was brought from the south of India by Sri Gaursundar and made known to all the people. No other country except Bharatvarsha knows the Meaning of the Sound 'Krishna'. In Bharatavarsha also there are divergent currents of thought in which the sounds Iswara, Paramatma, Brahman, etc., have manifested Themselves. These currents of thought indicate the secondary potencies of the Sound 'Krishna' or even postulate powerlessness of the Divinity. They are also unable to convey the knowledge of the Fullness of Meaning of the Sound 'Krishna'. Anything that is seen, heard, smelt, tasted or touched by our senses giving rise to empiric knowledge, is an entity produced by physical Nature. The Sound 'Krishna' has not been used by reference to these products of physical Nature. The Entity Krishna is not comprehensible to knowledge dependent on material senses or absence of material senses. He is an Entity who transcends physical senses and physical Nature.

Shree Raghunath Das Goswami

(*Continued from P. 21 June 1930.*)

FROM this time onwards Raghunath continued to worship the Govardhan Shila and the garland of gunja. Having received this extraordinary Favour Raghunath forgot every thing else in his great joy. He attached himself with body, mind and speech to the service of the Feet of Shree Gauranga. 'Raghunath', says Kaviraj Goswami, possessed good qualities that knew no end. It is never possible for any one to describe them all. Raghunath acted up to the rules enjoined by the Shastras for the life of perfect renunciation with the most scrupulous fidelity. The course of Raghunath's life is comparable only to the line that is cut into the slab of hard stone in the quality of its enduring firmness'.

The life of Raghunath at Puri has been recorded by Krishnadas Kaviraj Goswami in a few telling words. Seven and a half *praharas* of his day were spent in *kirtan* and recollection. There was left scarce four dandas, during night and day, for meal and also, on certain days, for sleep. The story of his renunciation is a most wonderful narrative. During the whole of his life he never allowed his tongue to taste any enjoyable food. He never wore any other clothing than patched and tattered old kantha and rags. He carried out with the utmost care the command of the Lord. He ate what was barely sufficient for maintaining life. He reproved himself for eating too much. 'A person whose *chitta* is cleansed by true knowledge is enabled to know the nature of the soul and thereby gains everything. Then why do sinners, neglecting such course for what purpose or for what reason, care for nourishing their bodies ?

Acting on the above maxim of the Bhagabat Raghunath was extremely careful not to indulge the taste of good eating. 'The remains of the cooked rice offered to Shree Jagannathdeva, which was left unsold on the hands of their vendors become rotten in course of two or three days. They cast the rotten rice to the Tailangi cows at the Lion Gate of the Temple. Those cows would not touch the rice by reason of the rotten smell. Raghunath brought the rice home during night. He washed it in a great quantity of water. He could thus find a quantity of rice which still had a solid core. Raghunath ate that portion of it mixing with salt.' On a certain day Swarup found him eating the rice. He was moved to a smile and begged

to have a small quantity of the same which he tasted with relish. Swarup, as he ate the rice, made the remark 'that Raghunath ate such nectarine food daily all by himself without giving any of them a share. He was, indeed, unpardonably selfish'. The Lord heard of this from Govinda. One day the Lord appeared before Raghunath. He found him at his meal and said, 'All of you eat excellent food. Why don't you give it to me?' Saying this the Lord ate a mouthful. As He was going to take more Swarup caught Him by the Hand. Swarup snatched the rice from the Hands of the Lord remarking that it was not fit for Him. The Lord said, 'I eat daily a great variety of *Prasad*. I do not find such taste in any other *Prasad*.' The Lord performed Pastimes like these in His Dealings with Raghunath. He was at heart pleased at the spirit of renunciation of Raghunath.

Raghunath passed sixteen years in the confidential service of the Person on the Supreme Lord. After the disappearance of Swarup Raghunath came to Brindaban. He made up his mind not to survive Swarup. But he wished to meet Sri Rupa and Sanatana at Brindaban. It was his purpose thereafter to effect his departure by throwing himself from the mount Govardhana. When Das Goswami greeted the feet of Sri Rupa and Sanatana at Brindaban the brothers became aware of Das Goswami's resolve. They dissuaded him from his resolve to leave the world. They made him live with them as their third brother.

Sri Rupa and Sanatana listened constantly from the lips of Raghunath about all the Pastimes, His inner as well as outer Activities, of the Supreme Lord. Raghunath lived for a long period at Brindaban. He survived Sri Rupa Goswami for a short time. During his residence at Brindaban Das Goswami continued the same kind of life that he had been leading at Puri in the company of Sri Swarup Damodar.

Raghunath now gave up cooked rice and water on which he had been living. He gave up speaking about any other subject. He ate *matha* (sour milk) in measure of two to three *palas*. He performed daily a thousand prostrated obeisances, took the holy Name a lakh of times and made obeisances to two thousand Vaishnavas. He served Radha-Krishna night and day in his mind. He recited the Deeds of Mahaprabhu for the space of one *prahara* every day. Raghunath bathed in Radha-kunda, without omission, three times during the day, in the morning, at noon and at evening. He offered his embrace to all Vaishnavas living in Braja He passed seven and a half *praharas* in the performance of devotional activities. He slept for four *dandas* but that also was omitted on

certain days. Anyone who is fortunate enough to have on opportunity of listening to an account of Raghunath's method of serving the Supreme Lord is bound to experience a feeling of the most exquisite astonishment.

Three famous works are attributed to Shree Raghunath Das Goswami. They are (1) Stavamala, (2) Sri Danacharita and (3) Muktacharita. They are mentioned in a very old shloka of an anonymous writer. They are also found in Bhakti-Ratnakar by Sri Ghanashyam Das. In Gaura—Ganoddesha Dwipika Sri Kavikarnapur has identified Shree Das Goswami Prabhu with Sri Rasamanjari of Brajalila, with the remark 'that he is also held by certain devotees to be identical with Sremati Ratimanjari or Bhanumati.' Sri Krishnadas Kaviraj, author of Sri Chaitanya Charitamfita, was the recipient of the mercy of Shree Das Goswami from whose lips he heard about the Activities of Sri Chaitanya which he has recorded in his biography of Mahaprabhu.

The spirit of renunciation which is so prominent throughout the life of Das Goswami has a positive aspect which is likely to be missed by those who are votaries of a life of austerity as a result of so-called realisation of the miseries of the life of enjoyment. Externally there is no doubt a great similarity between the life of Das Goswami and that of the practisers of renunciation of the type inculcated by Sri Sankaracharyya in the Mohamudgara. Asceticism of this latter type is satisfied by the act of renunciation. If it is asked why it renounces the normal activities of the world in favour of an abnormal mode of life it can only meet the charge by the assertion that detachment from the world is the only efficient way of securing the fuller and more vigorous exercise of one's physical and mental powers and aptitudes. If asceticism do not take up some such position it becomes a form of cynicism. In either case it should be impossible for such an ascetic to understand the value or nature of the positive activity of Shree Das Goswami prabhu.

The ideal of the service of Shree Raghunath Das Goswami is that of the self-less hand-maids of Sri Radhika whose service of Sri Krishna is the only sufficient service of the Supreme Lord. Shree Das Goswami accordingly does not covet the direct service of the Lord. He wants to be serviceable to Sri Radhika. This is the real nature and the positive significance of the spirit of Shree Raghunath Das Goswami's renunciation of activities that are not acceptable to Sri Radhika,

Doctrines of Sri Chaitanya

V

(Prof. Nishikanta Sanyal. M. A.)

THE doctrines of Sri Chaitanya are identical with those of the revealed Scriptures. They are transcendental. They have come down to us through the eternal chain of the teachers of the Word. The Word is the Veda. It is not possible for us to approach the Word unless we are enlightened by the mercy of the teacher of the Word. The only way by which we may have access to the Word is by submissive listening to the exposition of the Word from the lips of his eternal teacher.

There are books from the pens of great devotees that contain the true exposition of the doctrines of Sri Chaitanya. Sri Chaitanya practised the doctrines that He taught. It should, therefore, be possible to understand His teaching by a careful study of His biography. Sri Chaitanya Charitamrita presents us in detail the Life of Sri Chaitanya as sannyasin that is to say as Teacher of the people. Everyone should read that book. But the book itself is really unintelligible to the convinced empiricist. It is open to everyone to admire the book without really understanding anything of its contents. It is in the same way also practicable to model one's life on those teachings without really understanding them. Such conduct will not, however, take us one step forward in the direction of the Truth. In the light of what has already been said on the necessity of receiving the Truth in the form of the transcendental sound from the lips of the bonafide teacher we should not also be discouraged by our failure to approach the absolute by the empiric method of studying the biography of the Lord. We require to be introduced to the proper method of study by the mercy of the teacher. He holds the key that will admit us to the plane to which the Life of the Lord belongs.

It is necessary to know the nature of our real self. It is also necessary to preserve ourselves from the delusion, which has such a strong hold on us at present, that we are non-soul. We are now under the power of the physical body and the ignorant mind. We have forgot the nature of our real self. It is necessary for us to regain the knowledge of our own selves. We can do so by accepting the teaching of Sri Chaitanya. But in our present condition it is not really possible for us to accept His teaching. We cannot accept His teaching as long as we are ignorant of our

own selves. It is for this reason that it is necessary to accept the teaching of the Lord by the method of submissive listening to the words spoken by the bonafide teacher in pursuance of the Vedic method.

It is possible for our soul to understand the word of the teacher of the Truth. Our souls in the pure state possess consciousness which is fully open for receiving the Truth. Our souls are free from all hankering for ignorance. The soul is fully self-conscious. At present he is not so. He supposes that he is something else, that he is full of ignorance. This ignorance is of various kinds. They are either *sattvic rajasik, or tamasik.* The deluded soul regards himself as capable of knowing everything and thereby getting rid of all ignorance ; or he may think that his proper function is to do all kinds of work ; or he may prefer to remain passively inactive and ignorant. As a matter of fact the soul is the possessor neither of empiric knowledge, activity nor of inactivity. These ambitions are possible only in the deluded condition. All these different mistaken ideas regarding the nature of oneself give rise to differences of opinion in religion. It is in this way that the different religious sects have been formed.

Sects are the result of the attempts that are made by persons who are under the power of the physical body and ignorant mind, to understand and teach the Scriptures by their own efforts. These persons follow such method under the impression that thereby they will become happy. It is the apparently pleasant prospect promised by the method that appeals to them. But what is pleasant for the time being may not also be always for our benefit. Empiric controversy does not help in solving this difficulty. If I choose to think that ignorance is knowledge and that such knowledge makes me happy and if I also desire to be happy in this way, how can I be persuaded to give up my ignorance ? The teacher of the Truth, who alone can realise my plight, is always anxious to remove my delusion. But it will not be possible for me to understand what he says, if I do not give up my habitual preference for untruth on the ground that it is likely to make me happy. The teacher of the Truth desires to serve my soul who is perfectly self-conscious. He does not want to serve my ignorance. But as I like to think that I am ignorant by my nature I suppose him to be my enemy. The teacher of the Truth does not want me to give up anything but only to serve the Truth. Everything is to be gained, and nothing can be lost, by the service of the Truth. But the mind in its ignorance does not

understand the real nature of the spiritual function. It persists in confounding the function of the soul with a certain form of mental activity. But the function of the soul has nothing to do with the ignorant mind or the physical body, or with this phenomenal world. It is the function of the mind that now-a-days ordinarily passes, even with the most educated persons all over the world, for that of the soul or, at any rate, as being akin to that of the soul.

This is the root-cause of all trouble. The mind is not the soul. The mind cannot understand the nature or the function of the soul. It is apt to attribute its own nature and function to the soul. The mind can serve only what is non-conscious. This is so because it cannot understand nor approach the entity that is termed unclouded consciousness. The mind has no cause to be dissatisfied by such service, as such service is in accordance with its own nature.

The mind is thus enabled to dominate and dictate to the soul. This is, however, an abnormal state of things. The soul is higher than the mind. The mind is also always dimly aware of this. It, therefore, uses the method of persuasion in its dealing with the soul. Aversion to Truth leads the soul to agree with the mind and serve the latter. This service of mind is of two-fold nature. It is either an attempt to gratify the senses by the method of enjoyment or an endeavour to recoup the power of enjoyment by the method of abstinence. The latter method is also called the path of renunciation. It is the path of the pseudo-salvationists and liberationists. The method of enjoyment is the path of the elevationists.

We can at once see how it is impossible for liberationists and elevationists to understand the function of the soul which is the subject-matter of the spiritual Scriptures. The difference between the mind and the soul is substantive and is not capable of being brought home to the mind by the method of controversy that is intelligible to the mind. Such controversy is apt to confound the mundane with the spiritual. Or it may take the form of an attempt to reconcile the two. As a matter of fact the mundane is wholly incompatible with the spiritual. Perfect ignorance is not in any sense compatible with perfect knowledge. It is this illogical trick of the mind that ordinarily passes for the quality of liberalism or toleration, with empiric thinkers. But this is really an uncompromising attitude of refusal to recognise the categorical nature of the difference between the Truth and non-truth and untruth. This is the chief obstacle in the way of empiric thinkers to accept the Scriptural method of search

They are apt to regard it as illiberal and dogmatic. This reservation prevents them from lending their whole attention to the representations of the other side in a really impartial manner.

Sri Chaitanya teaches the function of the soul. It is natural for the soul to serve Godhead exclusively and uninterruptedly. The service of Godhead is neither enjoyable, nor abstemious of enjoyment which alternatives alone are possible for the mind. The natural eternal function of the soul has been revealed in the Vedas. Its nature can be realised by the soul who happens to be under the power of the physical body and ignorant mind by his own choice effected by *Maya* by following the method that is laid down in the Vedas. That method is the *srauta-pantha* or the path of submissive listening to the transcendental sound appearing on the lips of the bonafide teacher of the Truth. There is no other method by which the fettered soul may be re-established in his natural condition of the willing service of Godhead.

The Brahma-Sutra contains the systematic exposition of the revealed Scriptures. The Srimad-Bhagabatam is the genuine exposition of the Brahma-Sutra. It is not possible to understand the Brahma-Sutra without the help of the Srimad-Bhagabatam. Those who try to explain the Brahma-Sutra in any other way deviate from the method of exposition laid down in the Scriptures. Those who are enabled to understand the real meaning of Srimad-Bhagabatam by the mercy of the bonafide teacher of the Truth find the Bhagabatam to be the crest-jewel of all the Shastras. To such a person there is no longer any irrelevancy or inconsistency or obscurity in any part of the whole body of the revealed Scriptures.

Sri Chaitanya taught the meaning of the Srimad-Bhagabatam by practising the pure service of Godhead as revealed in the Bhagabatam. This is the highest gift of Mahaprabhu. His Life has been made available to all persons by the biographers of the Supreme Lord. But the biographies themselves are also unintelligible unless one hears their exposition from the lips of the pure devotees of Godhead. The Bhagabatam or its exposition can be understood by no other method. Sri Chaitanya does not replace but only fulfils the Shastras.

A talk with a Moulvi

(By Sripad Nimananda Sevatmetha, Bhaktisastri, B. Ag. B. T.)

Moulvi.—Many a time I heard you talking on religious subjects. You talk from our Holy Quran. I wonder you are still not a muhammadan.

I.—I am glad, you appreciate me in the light of the Quran. But I do not understand why you should insist on my becoming a muhammadan. What is it to become a muhammadan ?

M.—You have to accept Hazrat Muhammad as His Rasul.

I.—This I do.

M.—But mere recognition of Him as the Prophet will not do. You will have to accept the form of worship that He has been so kind to prescribe for us.

I.—Is there any harm if I recognise Him as a prophet, but follow another, say Christ, or still another say Sri Chaitanya ?

M.—There's no harm. All religions have divine revelation as the basis. But Islam is the final and perfect revelation of God made through Hazrat Muhammad. It is for this reason that He is called the 'Seal of the prophets.' Hence the spiritual uplift that Islam promises cannot be found in any other of the existing religions of the world.

I.—Pardon me. Do you claim His superiority on the basis of Chronology ?

M.—No. Not alone on that. If merit be considered, we shall find God's wisdom made perfect in Him.

I.—Will you please show why Islam is superior to all other religions of the world ?

M.—Please do not mind if I happen to speak anything against your faith.

I.—Certainly not. I am an honest seeker of Truth. I am always ready to renounce my faith if I find a better one to attend to.

M.—In the beginning I must tell you what 'Islam' means. It means 'making of peace,' that is peace with God and peace with man. Peace with God means submission to His will and peace with man means doing good to one's fellow men. A true follower of Islam must not fail to do good even to the meanest of all creatures. The Holy Quran says :—"There is no beast on earth nor bird which flies with its two wings, but they are a people like you, and to their Lord

shall they return" (chap vi—38). The Holy Prophet is reported to have said :- "Surely there are rewards for doing good to quadrupeds and giving them water to drink. There are rewards for benefiting every animal having a moist liver."

Evidently Islam is the "Religion of Peace," miscalled muhammadanism. It is the religion of all. Adam, Noah, Abraham, Moses, Daood and Jesus all preached it. In fact the religion of every true prophet was, in its pristine purity, Islam.

God in Islam is the "Lord of the worlds." It denies all plurality of persons in Godhead and any participation of any being in the affairs of the world.

There's an ayat in sura Ekhlas which runs thus—"Lum e lid o lum en Lad." This means God neither gives birth to nor is given birth to. In the Bible Christ proclaims himself as the Son of God. In the Bhagabat Krishna is born as the son of Nanda.

In another ayat of the same sura it is stated—"Kol hoo o allahoo ahad." This means that God is self-sufficient. He depends on none but every one depends on Him. There is God and none but God.

But Krishna of the Bhagabat depends on Brahma for the creation, on Vishnu for its maintenance and on Siva for its destruction. There is thus an ever-existent class of Devs sharing with God in the Divine qualities. So there are many Gods instead of one.

Again Hindoos believe in the incarnation of God. But according to Quran such incarnation of God is impossible. Every religion aims at communion with God. But this communion is not attained by bringing Him down in the shape of man.

I—Thank you. Now before I enter into the discussion of the merit of all that you have said, I want to ask you one thing. Please tell me in whose light you interpret the Quranic texts.

M.—Why, every one who knows Arabic can read the Quran and interpret It.

I.—Do you not then mistake empiricism for God's knowledge ?

M.—How ?

I.—There is, I believe, an ayat in the Quran like this—"Jelika fadalullahe entihe mai asahoo," which means this knowledge is the gift of God ; He gives it him whom He chooses.

I remember to have read in sura fateha an ayat which runs thus—Chhira lal lajina an anata aleihim. This means "Lead us, O God in the path of those whom Thou hast favoured."

M.—Yes, there are.

I.—Hence so long as we are not chosen by Him as ones to know Him, we have no right to speak of Him.

There is always the danger when the blind lead the blind. We must always trust heaven's light for our guidance. Our knowledge that is based on our experience can never claim to be perfect. Hence such a knowledge, if employed in our spiritual investigation, will only give us the perverted view of the Divinity.

M.—Yes, but how can we say that this man or that man has not been favoured by Him ?

I.—We cannot equally say that this man or that man is favoured by Him, because he holds a great academical qualification. Hazrat Muhammad had none of it, yet He was chosen.

M.—He is a prophet, a God-sent one. The case is quite different with such ones.

I.—At least you must look for a Kamel Pir to lead you.

M.—You see I have lost all faith in so-called Pirs and Fakirs. They are all rogues.

I.—There may be real Pirs also.

M.—If there be any such, we are not sure to find them.

I.—Yes, but that is no reason why you should go without a guide. Hazrat Muhammad is reported to have said, "Manla sekha lahu fala thuhu saitanun," which means those who have no guide, are guided by the Satan. Guide you must have. You cannot explain Divine things in your own way. One must first reach that plane of spiritual consciousness where they become manifest and then go to preach them. Our mind, however trained or educated it may be, cannot be employed in handling Divine things or the latter will lose their Divine character.

M.—Where and how to get such a Kamel Pir who is 'momen' (faithful) and not 'monafek' (hypocrite) and who by his 'taojja' (initiation) can make the heart of the 'murid' (disciple) rebound with the Name of Allah and unfold unto him His hidden secrets ?

I.—It is not possible for us to know who is 'momen' and who is 'monafek'. But if we are sincere, God is sure to guide us. Through His grace we are to find out one such guide. I hear in the Quran there is a teaching like this—"mai ead dillahu fala mudillalahu o mai eudlillahu fala hadialahu", which means, none can lead him astray whom Allah guides aright, and none can guide him aright whom Allah guides astray.

M.—Do you mean to say that we have hitherto been not sincere ?

I.—That is for you to judge. The sincere never seek God for their own pleasure. They want to serve Him but expect no service from Him in return. In the Quran we find "And among men is he who sells himself to seek the pleasure of Allah ; and Allah is affectionate to the servants

(Ch. II 207). Lust after flesh makes men self-seeking. In the Bible the qualification of one that receives love of God has been stated thus—'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

M.—Do you mean to say, a sincere seeker of truth must not have any worldly attachment ?

I.—Yes, he should not have any.

M.—Then why has God created this world ? Is it not for our enjoyment.

I.—It may be for our punishment as well. God is the sole enjoyer and we, as His servants, minister to His enjoyment. The servant is not the master. We are turned out as a thief as soon as we entertain a desire to enjoy. God does not want to live in heaven with a thief: We fall. Paradise is lost to us. If we want to regain it, we must do so through service. Service is the fundamental function of the Soul.

Love of worldy things is a sin. 'The lust of the flesh', that always allures us to commit it, is not of the Father. Christ says, "Whosoever abideth in Him sinneth not ; whosoever sinneth hath not seen Him, neither known Him." Evidently then one who does not know Him cannot interpret Him. He cannot either certify to the correction of one such interpretation. You cannot definitely say whether the interpretation of Quran of such and such man is correct.

M.—You see the Bible has been several times recast. So we do not get the actual teachings of Christ.

I.—May be. But truth is there. If anything laid down in the Bible is corroborated by what is laid down in the Quran, I think, you cannot have any objection to accept it as truth.

At least the truth in the above sayings of Christ is self-evident. All religions teach it. Hazrat Mahammad, I believe, does not teach anything different. His whole life is a life of renunciation. Repeatedly He said, "Al phakru phakiri," which means poverty is my pride. At the time of His death He called His wife Ayesha to His bed and said, "Ayesha I cannot depart peacefully. And why ? I think, you retain some money in the house." She said 'Yes, my lord ! I have four gold mohars.' "Give them", said He, "to the poor. Ah ! what shall I answer to Allah ?"

M.—Then, I think, we should give up the job altogether as hopeless. The cent percent of the so-called religious people of the world are really not religious.

I.—It is so. And hence we find even those who talk of wisdom as a gift from God in the form of revelation fighting among themselves to-day for difference of their opinions.

But why should we give up this as a hopeless task ? It is true we have attachment for the things of the world. But should we try to strengthen it or lessen it ? The sincere are those who do not identify themselves with their bodies and are not much concerned with the things that interest these bodies. God is ever vigilant ; and the sincere endeavours of an honest devotee will not surely go unheeded by Him. He is sure to supply you a guide.

M.—Yes, but how can I say that the interpretation of such and such man is not correct ? Especially when all endorse it.

I.—Certainly we cannot say 'no' as well. It is however not safe to accord sanction to any merely on the numerical strength of his followers. Let us for the time being confine ourselves to the academical study of the problems and see, if we can approve them with reason.

There had gone many teachers before Muhammad. I hear their number is more than a lac. Now, do you think they preached the same gospel ?

M.—Evidently they taught different gospels, when we see that the Quran is not the Bible. But the fundamental principles of their teachings were the same.

I.—Again you cannot say that all preached in the same place every time.

M.—There's no history.

I.—At least this does not stand to reason. The world is, indeed, very large, and is inhabited by many peoples. God cannot choose only one people and leave attending to the rest.

M.—No, He cannot. He is the Lord of all.

I.—Evidently then gospel preached to a people in one place may be different from what is preached to another in some other place ; as no two peoples are alike in their spiritual evolution. The revelation is made to suit the spiritual evolution of a people. We cannot receive what we do not want. Nay, even to a practical people God may reveal Himself in different colours at its different stages of evolution. You cannot preach Quran to those who appreciate the Bible, nor to those who have the inclination to appreciate the Bhagabat. Each is a revelation considered best in reference to the people to whom it is revealed. The difference in their philosophies is discernible only as long as they are studied without such reference. This study is exclusively reserved only for those who are in communion with God. They and only they know that food given to an infant differs from what is given to an adult. But they are both conducive to the respective growth of their recipients. All are being educated for the same purpose, *i. e.* to love God and serve Him. All quarrels cease there.

(to be continued)

Ourselves

he tour of His Divine Grace in South India

His Divine Grace started from Sri Gaudiya Math, alcutta, on December 23, and arrived at Madras n the 2nd of January, after installing the Holy 'oot-Prints of Sri Gaursundar in newly built shrines t Jajpur, Sri Kurmam, Sinhachalam, Kovvur and Mangalgiri. After a stay of two days at Madras His Divine Grace started for Trivendrum visiting on he way the temples of Shree Varadaraj at Vishnu-anchi, of Shree Ranganathjee at Srirangam, of Sri anardan Vishun at Varkala. His Divine Grace eached Trivandrum on January 7. He next visited ri Anantapadmanava and then proceeded to Tiruvattar where he saw Sri Adi-Keshava. Sri Gaursundar discovered the manuscript of the Brahmasanhita at this place. His Divine Grace visited Sri Kanyakumari on the 9th. This is the southernmost point of India, otherwise known as Cape Comorin. His Divine Grace returned to Trivandrum the same day and presided at a public lecture delivered in the local Jubilee Hall by His Holiness Srimad Bhaktihridaya Bon Maharaj of the Gaudiya Mission. His Divine Grace returned to Calcutta on the 14th January by way of Madras where he presided at a second lecture of Swamiji Bon on the Life and Teachings of Sriman Mahaprabhu delivered at the local Madhva Association His Divine Grace had been pleased to visit the residence of Srijut Ramchandra Rao at the town of Rajmahendri, at his earnest prayer. This gentleman had made a free gift of some valuable lands at Kovvur for the erection of the shrine of the Foot-Prints of the Supreme Lord, in commemoration of his meeting with Rai Ramananda at that place in 1510 A. D. His Divine Grace was hospitably received on behalf of the Travancore State and provided with a suitable residence, during his short stay at Trivandrum, at the Padmavillash Palace.

Further propaganda at Madras

Their Holinesses Srimad Bhakti hriday Bon Maharaj, Srimad Bhaktiranjan Bhaktisar Maharaj, Srimad Bhaktirakshak Sridhar Maharaj and the party have been continuing the propaganda for the spread of the knowledge and practice of un-alloyed devotion in the Madras Presidency from the town of Madras as their headquarters. The visit of His Divine Grace to the town of Madras has given a great impetus to the movement. It has led to the establishment of a branch Math in Madras town in north Gopalpuram as the permanent centre of propaganda in the Madras Presidency. In the town itself all through the month of January, a regular series of public lectures have been delivered by Swamiji Bon and other preachers of the mission in the different quarters. These lectures have been always attended by large numbers of persons of all conditions, including a high percentage of the most cultured sections. The last lecture was delivered during the month by Srimad Bon Maharaj at Mylapur which was presided over by Sir Sivaswami Iyer C. I. E., K. C. I. E., formerly Advocate General.

Propaganda in Assam

The second session of the Assam Vaishnava Sammilan was held at Dhubri on the 6th of January. About 1500 persons attended from different parts. Sripad Nimananda Sevatirtha Bhaktishastri B. Ag. B. T. who is carrying on the movement of pure devotion in Assam under the guidance of His Divine Grace, presided. His scholarly and exhaustive address obtained the most cordial approval of the distinguished gathering.

Propaganda in Mymensingh District, East Bengal.

The anniversary celebrations of Sree Jagannath Gaudiya Math, in Mymensingh town were observed from January 21st to 25th. The programme included reading from the Bhagabatam, Kirtan and informal conversations at the Math every day. There was congregational chant in procession along the public streets every day, from January 23rd to 28th. A series of public lectures was delivered at the local Durga mandap from Jan. 23rd to 25th by His Holiness Srimad Bhaktiviveka Bharati Maharaj. Lectures were delivered in the Paradise Hostel of the Anandamohan College by Sripad Sundarananda Vidyavinode B. A. Editor of the Gaudiya, on Jan. 23 24 and 25 The devotees of the Jagannath Gaudiya Math, under the leadership of Sripad Jadubar Dasadhikary M. A. B. L. Bhaktishastri, Senior Professor of Sanskrit, A. M. College, spared no pains to make the occasion a most unqualified success. The Mymensingh public have nobly responded to the call on behalf of Sri Chaitanya Mahaprabhu.

Visitors at the Gaudiya Math, Calcutta

15th January—Srijukta Surendra Nath Bhattacharya M. A., Vidyaratna formerly Professor Sanskrit College, Calcutta.

Srijukta Narendra Nath Ghose Zemindar, etc.,

17th Jan.—Srijukta Kishori Mohan Gupta M. A. Vyakarantirtha

20th Jan.—Srijukta Radhelal Goswami of Sridham Brindabau.

ALL GLORY TO SREE GAUR AND NITYANANDA

SREE CHAITANYA BHAGABAT

BY

SRILA BRINDABANDAS THAKUR

PART I

Translated into English by :—

Prof. N. K. SANNYAL M. A.
OF
RAVENSHAW COLLEGE, CUTTACK.

EDITED BY

HIS DIVINE GRACE

Paramahansa Sree Sreemad BHAKTI SIDDHANTA SARASWATI GOSWAMI Maharaj

FOREWORD

The earliest Bengali book touching the life of our Supreme Lord and coming out of the masterly pen of Thakur Brindabandas, the last disciple of Lord Nityananda, is Sree Chaitanya Bhagabat. The literary activity of Bengal was targetting this book as the pioneer production of the makers of the Bengali language. Although modern researches have found out that there existed several songs and other metrical scribblings in Bengali before this book was written, such as the lyrical poems of Vidyapati and Chandidas, panchali of Gunarajkhan and Lochandas etc. Yet some are of opinion that this book can safely be called the earliest product in Bengali metrical literature of real importance. The diction is an exemplary production of the able writer and this fact can not but be admitted even by the too fastidious critics who deal with literary merits in linguistic attainments.

The book was followed by another famous Bengali metrical work, Sree Chaitanya Charitamrita, by the renowned master writer Kaviraj Krishnadasji who has identified Thakur Brindabandas with Maharsi Vyasadeva himself who has left the most authentic accounts of the different 'Avataras' of Vishnu in his series of Pauranic productions. We can hardly give a better introduction than the said one from our revered Kaviraj Goswami.

The style of the book is so simple that it is accessible to all having only primary education in Bengali language. Throughout the book the style is pithy, flowing and spontaneous. The work can easily be accepted as the very compendium of aphorisms of the true tenets preached by the Supreme Lord Sree Krishna Chaitanya and His associated comrades. The descriptions are all authentic and most pleasing to all true and staunch devotees.

While going through the book malicious critics may find scope for their observations (criticisms) which simply bespeak their utter ignorance in higher Transcendental subjects. They might have, however, been excused in this act to some extent had the book been meant for the literary men only who are apparently apathetic to Godly associations and evince their earnestness towards unethical and atheistic activities. Such improper attitude can be softened and wrong judgment modified if those critics ever happen to come in contact with ardent devotees and receive their unstinted grace which can easily remove the common ideas prevailing among people indifferent to higher aspects of religion. However, this part is left to the consideration and choice of individual readers in order to get at the actual touch of the spirit of this spiritual writer. The author is not merely a poet but also an out and out theist, and not only that, he as a kind saint prepared to do the highest good to his reader goes to the length of inculcating on him the necessity and indispensability of severing all connections with men who are captured by ambition and busy in mundane activities, in order to turn him into a true devotee of the Supreme Lord.

The book is a bulky one consisting of three divisions, each division again of several chapters. This is the first volume in which the author has dealt with prefatory considerations and the early life of the Supreme Lord. Every line will help the reader to chalk out the real track for making advance in his eternal transcendental life by following the true spirit of the Sree Chaitanya Lila.

In order to retain the true spirit of the book, the able translator has left no stone unturned to present to the readers the genuine understanding and the innermost exposition of the heart of a devotee. The reader will no doubt find that Prof. N. K. Sannyal has done much to put the bonafide interpretation before his English knowing friends. So all people interested in the Gaudiya Vaishnava literature will, I am sure, thank him for his arduous and steady exertions. This book may help the English knowing public to get into the true essence of Vaishnavism, as well as a genuine painting of an original hand.

It will not be out of place to give here a short account of the author so far as it is known. Thakur Brindabandas was the Son of the niece of Shreebas-Pandit who is regarded as the inalienable component in the propagatory activity of Shree Krishna Chaitanya in Nadia.

The line of the author's paternal ancestors is not delineated by the later writers as his forefathers did not belong to the Vaishnava community. His mother was then merely a girl of four when the Supreme Lord Sree Chaitanya blessed her by kindly giving her the refuse betel as she was then an infant child in the house of Sreebas at Sree mayapur. The author is said to have beea born at Mamgachi within the district of Burdwan not very far from Sree Mayapur, on the other side of the river Ganges. Here his house still claims to maintain the memory of the author and his infancy. The author is considered as one of the strongest pillars of the Gaudiya Vaishnavism. He is better known to all Gaudiya Vaishnavas by his simple but impressive writings, and he will be adored with all veneration by one and all in all climes and times as one of the best teachers the Vaishnava Community can fortunately claim. He lived sometimes in the village Denurh, and we find, he had some important disciples who also took initiative after him to save the people from wrong understanding and misconceptions. More than this we know little of his later life.

Bhakti Siddhanta Saraswati

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Chapter II :—Knowledge of Godhead by His mercy alone ; the cause of His incarnations ; advent of Lord's associated counterparts in different countries ; the condition of atheistic Nabadwipa prior to Lord's advent ; worship of the Supreme Lord Krishna by Adwaita Prabhu with Tulsi (holy plant) and Ganges-water ; Lord Nityananda's appearance in the world ; Lord Gaurchandra's appearance accompanied with Krishna-Kirtan.
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OR

SREE SAJJANATOSHANI



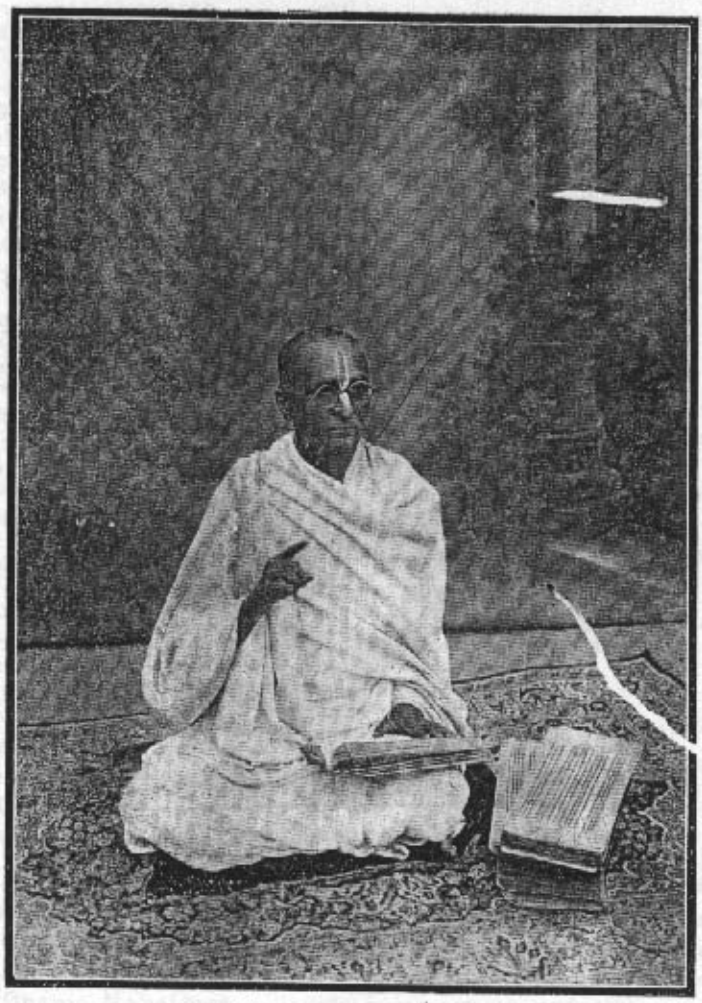
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His Divine grace Paramahansaparibrajakacharya
Srila Bhakti Siddhanta Saraswati Goswami Moharaj

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

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Lord Nityananda

IT is all-important to understand the relationship of the individual soul to Lord Nityananda who is worshipped along with Sri Chaitanya by the community of the Madhva-Gaudiya Vaishnavas. The teachings of Lord Chaitanya have been recorded in the vernacular by some of the greatest of His followers. This has produced two kinds of delusion. The orthodox pandits, specially those who are not thoroughly versed in all branches of the Scriptures and are, therefore, disposed to favour a narrow interpretation of the texts, are sometimes inclined to take the view that the vernacular works do not rank as revealed literature. On the other hand there are persons who have no knowledge of the Sanskrit language and who are not, therefore, in a position to study the Scriptures in that language, who have sometimes been led to suppose that the religion taught by Sri Chaitanya is different from the religion that is to be found in the Sanskrit works.

As a matter of fact there is no text which declares that the process of revelation can be closed. Neither is there any text which considers that the Sanskrit language is the only medium of all revelation. The linguistic view of the Scriptures is denounced in no uncertain

terms by the Scriptures themselves. Access to the real meaning of the Scriptures is not furnished by the language but by the spiritual preceptor, Sri Guru. It is the highest order of devotees who can make us understand the real meaning of the Scriptures. They can do so with or without the help of any language, or any other form of instrument, of this world. The process of enlightenment by the Sad-Guru is spiritual. Its nature or method cannot be understood except by his grace. This applies as much to the Sanskrit works as to the vernacular compositions. In neither case a person can do without the help and guidance of the Sad-Guru.

Sri Nityanandaprabhu is the source of the power of the Sad-Guru. He is the servant of Sri Chaitanya He is the Divinity Himself in the form of His servant. It is through Him that the Supreme Lord manifests Himself to the souls of men There cannot be any direct revelation of the Nature of the Supreme Lord to the spiritual consciousness of the individual soul. The individual soul is too small to be able to comprehend the Nature of the Divinity. He has to be helped by Godhead Himself in order to be enabled to understand the Divine Nature. This function of the Divinity is performed by Lord Nityananda and is known as the Power of the Sad-Guru.

Nityanandaprabhu serves Sri Gaursundar in the same way That Sri Balaram serves Sri Krishna. Both of Them are one and the same Person. Their functions are also identical. They are concerned with the task of reclaiming disloyal souls and preventing them from access to the Supreme Lord till they agree to give up their attitude of opposition to Krishna. The relation of Sri Nityanandaprabhu to the conditioned soul is that of the Saviour. But no person can be safe if he does not accept the chastening process laid down by the Scriptures as the method of reclamation for all offending souls. Sri Nityanandaprabhu makes this process available to all offending souls. He does not replace or alter the Scriptures by any contrary dispensation.

There is a widely prevalent error that the regulations of the Scriptures need not be followed by those who place themselves under the protection of the Sad-Guru. This error has its origin in the fact that it is not possible for the conditioned soul to understand either the ways of the Sad-Guru or the regulations of the Scriptures, which are identical. It is this incapacity that also leads superficial and incompetent observers to declare a difference where none exists. The regulations of the Scriptures are properly followed only by obeying the Sad-Guru unconditionally. But there is

this real difference between the two that whereas it is possible and practicable for the conditioned soul to obey the Sad-Guru, it is neither possible nor practicable for him to follow the Scriptures without the guiding help of the Sad-Guru.

There is something more. One cannot also neglect the voice of the reason that is within himself. If this voice is listened to with due care it will also be found to be indentical with the advice of the Sad-Guru. But the voice of reason is powerless by itself to discover the real meaning of the Scriptures. Reason has no access to the substantive Truth. Its function is inferior and auxilliary to those of the Sad-Guru and the Scriptures. When by the grace of the Sad-Guru one is enabled to obtain access to the Truth he finds that the Sad-Guru, the Scriptures and pure reason point equally and exclusively to the Truth. The reason of the conditioned soul cannot be saved from the state of unavoidable ignorance by its own exertion. If it tries to do so it only makes its position worse by its blundering attempts. This is the plight of the consistent empiricist. There is a function for the reason in the quest after the Truth. But that function is of a secondary nature. It can confirm the propriety of the regulations of the Scriptures after their true meaning is found out by the mercy of the Sad-Guru. If it does not observe these wholesome and rational limits to its operation it is bound to go astray. Such abuse of the faculty of reason need not be misnamed as freedom of individual judgment.

There is no loss of freedom in recognising the real existence of the Source of all enlightenment. There is both unity as well as harmony in the Source of all cognitive activity. It is, of course, perfectly inconceivable to the un-enlightened reason that it is at all possible for it to approach, by any reasonable method, the Source of all cognition. But it need not, therefore, postulate by any inconclusive assumption the impossibility or undesirability of approaching the Source by the method of natural and unconditional submission.

Sri Nityanandaprabhu made his appearance in this world as the precursor of the Supreme Lord Sri Krishna Chaitanya. Lord Nityananda was commissioned subsequently by Sri Chaitanyadeva to preach the Holy Name of Krishna at the doors of all persons without exception. This shows that the Power which is wielded by Lord Nityananda belongs really to the Supreme Lord Himself. There is thus no distinction between the Power of the Supreme Lord and that of Lord Nityananda or that of the Sad-Guru

whose power is identical with that of Lord Nityananda. But it also proves that there is such a thing as the real delegation of specific function of the Supreme Lord to appropriate agents. Sri Krishna Chaitanya is no doubt the Supreme Teacher of all persons. But Lord Nityananda exercises this function on behalf of the Supreme Lord. He exercised it even when the Supreme Lord Himself appeared in this world.

Sri Krishna Chaitanya is the Supreme Teacher of the world by His own example. This is also the specific nature of the function of the Sad-Guru. Sri Krishna is also the Supreme Teacher. But He does not teach by His own example. Sri Krishna Chaitanya is identical with Sri Krishna. He is, therefore, also the Master. But He chooses to conduct Himself as His Servant. Lord Nityananda performs the external part of this function of the Supreme Lord. He is the connecting link between the external world and Sri Chaitanya. There is also an inner world in which Lord Nityananda has a function which is different from His function concerning the external world. A conditioned soul has no access to the inner world but may have direct connection with Lord Nityananda or with the Sad-Guru who is identical with Nityananda.

The service of Sri Gaursundar is identical with the service of Sri Krishna because Sri Chaitanya is identical with Sri Krishna. But the Activity of Sri Chaitanya is different from that of Sri Krishna. There is for this reason a corresponding difference in the methods of their respective services. Sri Gaursundar is to be served as the Supreme Teacher Who teaches by His own example. He is at the same time the Supreme Lord Himself. These two principles require to be combined in the service of Sri Gaursundar. The service of Sri Gaursundar alone can in this Iron Age enable the conditioned soul to attain to the service of Sri Krishna.

But Sri Gaursundar can be truly served only by the method of serving Lord Nityananda. Lord Nityananda is also Divine Functionary. But He is more merciful than even Sri Gaursundar Himself, because He is accessible to all conditioned souls even of this Iron Age. For this reason it is also much more difficult to understand the real nature of Lord Nityananda. He has been accordingly widely misunderstood by both contemporaries and succeeding generations. There is no other road to Vaikuntha, the Holy Abode of Lord Nityananda, than a sincere heart. It is possible to get rid of mistakes to which a sincere nature is liable. But when the muddled intellect is allowed to mislead the heart by its casuistries the plight of the offending soul is rendered very much worse. Such

is the condition of most persons, and especially of the Pandits, in this Iron Age. It was, therefore, necessary for Lord Nityananda Himself to come down into this world for the deliverance of the sophists and pharisees of this quarrelsome Age by exploding their long-spun nostrums, for good.

Installation of the Foot-Prints of the Supreme Lord Sri Krishna Chaitanya in the temple of Varahadeva at Jajpur, Orissa

The Scriptures speak of the Archavatara. The *Archa* is of eight kinds. The *Archa* appears in this world in order to make available to us, who are most unfortunate and possessed of the densest of judgment, the causeless mercy of the Supreme Lord. Krishna appeared in this world in the remote Age of Dwapara. We are so unfortunate that we have been born after such a long period from that time. This would have made it impossible for us to have a sight of Krishna if His Holy Form as *Archa* had not condescended to bless our sight by His appearance in this world at all times. Those who do not accept the testimony of the Scriptures on this point are most unfortunate, indeed. Neither are they any more fortunate who persist in regarding the *Archa* as merely mundane symbol of the Divinity which can be set up machanically by any ordinary workman in the same way as he makes dolls for children.

One must not regard the *Archa* of Vishnu as merely a piece of stone: One who thinks the *Archa* to be stone wholly misunderstands the Divine purpose. It is because Godhead is pleased to make His appearance among us in the Form of the *Archa* that it is at all possible for us, who are possessed of extremely dense judgment and power of vision, to approach Him by way of worship. The worship of dolls made by man is no doubt idolatry. But the method of *archana* laid down in the Scriptures must not be confounded with idolatry. It is

the special prerogative of the devotee of Godhead to bring about the appearance of the Divinity in the Form of the *Archa* Whom all people of this world may approach for the purpose of worship.

The installation of the Foot-Prints of Lord Chaitanya must be understood as an act inspired by the desire to serve the Divinity by this method enjoined by the Scriptures. It was in 1510 A. D. that Lord Chaitanya performed the *Lila* of visiting Sri Varahadeva at Jajpur. Some former devotee of the Lord in immemorial antiquity had been the agent for bringing about the appearance of the *Sri Bigraha* of Sri Varahadeva on the holy site on which His temple stands to this day, for enabling all persons to have an uninterrupted sight of Sri Varahadeva who originally appeared in this world in the ante-diluvian period of which the account has been preserved in the Puranas and which event took place long before the earliest hymn of the present collection of the Rig-Samhita was composed.

The Veda is identical with knowledge of the Divinity. The Veda is eternal. To the saints the knowledge of Godhead appears in its true form, which is spiritual and without beginning or end. But the Veda also appears in a symbolical form to the apprehension of worldly people. It does so in the exoteric form. This exoteric form is subject to seeming growth and disappearance. In this manner the Veda disappears from the view of the people of this world at the appointed periods. Then we have what is called in the Scriptures the great Deluge. From the bottom of the deep waters of this periodical Deluge the Supreme Lord in the form of the Holy Boar lifts the Scriptures. So the Scriptures even in their exoteric form are prevented from being lost to the world. The Holy Boar is one of the eternal plenary Forms of the Divinity. It must not be supposed that His Function of rescuing the Veda from the Flood is an event that belongs to the category of the events of this world. This event in its spiritual or esoteric form, is eternal. Therefore, it is possible for a person by the mercy of the Supreme Lord to be able to obtain the sight of the real Form of Sri Varahadeva at all time. The *Archa* of Sri Varahadeva at Jajpur presents only His exoteric view to those unfortunate persons who are constitutionally averse to the pure service of Godhead.

But the testimony of all the Godless people of this world can neither prove nor disprove the existence or appearnce of the Holy spiritual Form of Sri Varahadeva at Jajpur. In this case we are necessarily placed at the mercy of the pure devotees of Godhead. They alone are privileged to have the sight of

the Archavatara as He really is. No knowledge of the Divinity is possible unless it is made available by the causeless mercy of Sri Varahadeva. Sri Varahadeva prevails against the Deluge. This is the meaning of the worship of Sri Varahadeva. It is the favourite worship in the South of India. The worship of Sri Varahadeva is appropriately combined with that of Sri Nrisinghadeva. Sri Nrisinghadeva is the eternal Protector of the pure devotees of Godhead and the Subduer of all enemies of the devotees. The devotee can never be put down by the hostility of the enemies of Godhead.

Those who are sincerely inclined to serve the Truth realise in every act of service the enlightening and protecting functions of the Divinity. A devotee of Godhead has no ambition of conquering the enemies of the Truth by his own un-aided power. He knows very well that all power really belongs to the Supreme Lord. Unless this humility is realised there can be no real service of Godhead. Atheists refuse to accept the mercy of the Supreme Lord and His devotees. They do not want really to serve anybody or anything. It is their ambition to become possessors of all power by their own right. Such ambition is due to utter ignorance of their own real nature. They are infinitesimally small in comparison with Godhead. It is not possible for everything to serve such a small thing. There are many small things both in this world and in the realm of the Absolute. These small things may either try to lord it over one another, to co-operate with one another in lording it over themselves or they may serve things that are greater than themselves. In this world the small things pursue the first two methods. This is ego-worship. It is a very mean thing because the ego is so small. These ego-worshippers are punished by being endowed with an abnormal vision which is incapable of perceiving any thing which is really greater than themselves. To such persons the *Archa* of Sri Varahadeva appears as an idol made by man.

Lord Chaitanya taught the people the method of getting rid of their abnormal vision. This makes it necessary for all to worship the Feet of Lord Chaitanya as a preliminary to the worship of the *Archa* of Sri Varahadeva. Lord Chaitanya is no other than Lord Krishna Himself appearing in the Form of His own devotee. He taught the service of the Supreme Lord, that is of Himself, by Himself practising the same. But Lord Chaitanya is not a small thing. If Lord Chaitanya is supposed to be a small thing it will not be possible to follow His teachings or that of His associates. The Dispensation for the Kali Yuga has been proclaimed

by Lord Chaitanya. This function, by the testimony of all the Scriptures, can belong only to the Divinity. Those who do not recognise the Divinity of Lord Chaitanya cannot have any faith in the method of worship taught by the Supreme Lord. Lord Chaitanya instituted the mode of worship in the form of the congregational chant (Samkirtanam). The Scriptures have proclaimed the Samkirtanam to be the Divinely ordained form of worship for the Kali Yuga. It will not do to belittle the explicit testimony of the Holy Scriptures, because no worship can stand at all except on the Scriptures.

The shrines visited by Lord Chaitanya are thereby rendered, for this reason, the holiest *tirthas* of the Kali Yuga. They have always been holy *tirthas*. But in the Kali Yuga the Divinity is not visible to the people on account of the prevalence of atheism and hypocrisy. Therefore, the holy *tirthas* themselves had become powerless to purify the hearts of men. It was necessary to infuse vigour into the sanctifying power of the *tirthas* themselves. This was done by the pilgrimage of Lord Chaitanya. The temple of Sri Varahadeva at Jajpur in Orissa was one of the *tirthas* that was sanctified by the auspicious visit of Lord Chaitanya.

There can not be a greater obligation on every follower of Lord Chaitanya than to undertake the pilgrimage to the holy *tirthas* visited by the Lord. They should specially visit the Varaha-Nrisingha temples in the South of India in order to obtain the enlightening and protecting mercies of the Supreme Lord. Without such mercy it is never possible for a person born in this faithless Age to acquire any strength of real spiritual conviction.

Sri Sri Vyasa-Puja

THE anniversary of the advent of the present Acharyya His Divine Grace Paramhansa Paribrajakacharyya Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj was duly celebrated on the 7th of February by the community of the Madhva-Gaudiya Vaishnavas who follow Lord Chaitanya. The worship of Sri Guru is known as Sri Vyasa Puja.

The Acharyya is the spiritual Head of the community. He possesses authority over the members of the spiritual community which cannot be challenged by any one within the community. If any member opposes the authority of the Acharyya he is automatically excluded from all communion with the other members. The authority of the Acharyya is not derived from the members of the community and cannot, therefore, be taken away by any or all of them. The un-conditional, willing submission to the authority of the Acharyya alone admits to membership of the spiritual community. In this sense there is nothing illogical or improper about the autocratic power of the Acharyya.

The authority of the Acharyya is maintained, in its external appearance, by the willing submission of all members of the community. But no one is forced, as a matter of fact, to act against his individual conviction in any case. This is bound to puzzle all persons who are confirmed believers in the exclusive excellence of the democratic method. The service of the Acharyya is truly democratic in the sense that it involves no compulsion against any individual member while securing the whole-hearted and unanimous co-operation of one and all individual or communal activities. This is certainly the substance of democracy in the process of working, but not in the process of origination, of authority.

Spiritual authority is always and necessarily fully authoritative. This is so because it is the real thing itself. The so-called authority which is exercised in this world by one fettered soul over another is always really challengeable by the equal authority of every other individual who professes to be under it. In such arrangement no one is really either master or sub-ordinate by inalienable right. Everyone only plays a part that suits the occasion and for the time being. Therefore, the terms 'authority', 'obedience,' etc., refer really to the same process which is described by the Scriptures as that of the futile attempt to dominate over apparently indestructive and

unsubduable forces and principles. There is, however, always present the hope of ultimately succeeding in the self-contradictory process of mastery over equals.

Even when a human being is allowed to have any authority over anybody or anything he knows very well that such show of conferring power does not really modify in any way his actual position of utter helplessness. He is entirely as much under the power of every one of his followers as the latter happens to be under himself. The vanity of power is the hollowest of all vanities. If I have to persuade in order to command and if that is also the condition of every one who is available for co-operating with me in this process, are not both of us misguided if we suppose that any of us can really either command or obey the other? Possession of power is as much necessary for being able to command as to obey. Both of us are bankrupts in that matter. The process, therefore, despite every possible variety of shuffling and manipulation, can never get rid of its actual unreality. It is for this reason that no one can expect or feel any real satisfaction by such wild-goose-chase.

All of us can fortunately distinguish between the substance of power and its mere shadow. It is also our nature to dseire to deal with the substance. If it be equally the nature of the substantive Reality to be the only Possessor of all power then we can have no dealing with Him if we do not really want to obey in the absolute or true sense of the term. It is not possible for one who has no access to the real Possessor of power to understand the nature of real obedience. The Master, servant and service, in the absolute sense, become realities simultaneously to the soul as soon as he attains the plane of spiritual service.

The spiritual Head of the community of the servants of Godhead possesses authority over all members of the community by Divine delegation. His possession of power is thus saved from the transgression against the Divinity associated with its attempted usurpation. The same fact makes real obedience to the Acharyya not only possible but natural and legitimate for pure souls who alone are also in a position to render such obedience.

The Acharyya, however, exercises his real power solely in the service of the Divinity. He does not accept the obedience of the members of the community as rendered to himself as Master, but as the servant of the Master and for the service of the Master. But he is not accountable to anyone else except the Master for the proper exercise of his authority. This is the only rationally conceivable

arrangement by which real service can be rendered to Godhead by the process of constant support from Above but without losing our freedom of initiative. The worship of the Acharyya is, therefore, not only perfectly compatible with the principle of pure monotheism, but absolutely necessary for truly serving the Divinity without in any way encroaching upon His Omnipotence.

We tread upon delicate ground when we approach the issue as to whether the Head of the spiritual community must be unconditionally obeyed by all persons who desire to attain the spiritual service of Godhead. In other words, is the Acharyya the only authoritative teacher of the whole world? Spiritual authority cannot, of course, be divided into parts that are really independent of one another. There must be an un-interruptible chain of relationships leading up to undivided and unconditional allegiance to the sole Master. The Acharyya is, therefore, supreme within his proper jurisdiction. There cannot, however, be more than one Head of the community. The power of the Head as Head cannot be delegated to any individual member or even to the community as a whole. It is inconceivable how there can be more than one spiritual Head in the world at one and the same time. All the others must be under the Head. They may have subordinate authority under the Head but no authority equal to or independently of the real Head of the spiritual community.

It also follows that there can be only one spiritual community in the whole world. This is not sectarianism. It is the inevitable corrollary of the Absolute position itself. The Absolute cannot tolerate any co-existent entity that is not absolutely dependent on Himself. The Acharyya, within His jurisdiction, is identical with the Absolute.

The 57th anniversary of the auspicious advent of the Acharyya of the Madhva-Gaudiya Vaishnava community was observed by all members of the community in the truly catholic spirit indicated above. It is open to every pure soul all over the world to join the community by the method of unconditional willing personal submission to the Acharyya for the purpose of being enlightened regarding the true nature of the spiritual function that can alone satisfy the real want of every individual soul. The response made by the Acharyya to the offers of homage rendered by all members of the community on this occasion, appears on a separate page. Earnest attention of all persons all over the world without distinction of caste, creed, colour, sex or age, is invited to the pronouncement of the Acharyya on the occasion. The

Acharyya speaks in a language which directly approaches the soul and should, therefore, be listened to in that spirit. No seemingly obstructive conditions of this world need be supposed to have power to prevent the effective communion of soul with soul in the real sense.

Sri Vyasa-Puja Homage

My most affectionate Divine Master,

In the deepest gloom of Ne-science
While there enveloped I lay,
The voice of an unknown friend
Brought me tidings of the day.

A mere casual occurrence,
It has e'er seemed so to me :
Verily it was th' beginning
Of the life eternal and free !

It is the way of Krishna,—
And of all who serve His Feet,—
To come upon the conditioned soul
When he does not expect quite.

Krishna is the One Attracter,
Most Perfect and most Un-known ;
His Majesty and Divine State
Wear yet a delusive Form.

His exquisite Charm the dull intellect
Of man does never impress.
The Lord is eternally about us,
Who only see Him by His Grace,

Our pre-conceptions of His Glory,
Like dreams of riches of the poor,
Only prove our own bankrupcy,
And nothing more.

Krishna is Un-confinable ;
His Ways never can be fixed ;
They hover mid-way, reaching out
To the greatest and the least.

His real Perfection He ever hides
By perfection's own living Ways ;
There's no condition so un-promising
That may not Him express.

Such is Krishna ; such are also
The ways of those who truly serve Him;
It's not given to man to measure
The span of the State Divine.

So let us humbly bide the hour
When it may please the Lord
To come to us in the promised Form
His Knowledge to afford.

That Form art Thou, Teacher of the Truth.
With reverence to Thee I bow,—
The servant whom the Lord Himself
Hath sent to us below.

But we, in our vanity, cannot know
The really perfect and true :
We love to worship rank and state,
Or stop to hug the false and low.

But you seem neither ; and yet,
So familiar appear all your ways,
That our wisest formulœ afford
No clue to what you deign express.

Such, indeed, it needs must be,—
The ways of the immaculate soul ;
He is self-poised in the bliss
That silently draws the hearts of all.

Our wish for joy's own self is faint :
The world itself has ceased to hope.
Thy words have brought the tidings
That will yet afford the scope.

Thy words fill the whole world
With the new expectation of life,
To live to serve the feet of Krishna
Which can make us truly live.

Krishna's Will must ever prevail,
By His living agent's Will,
Krishna's Mercy alone may help us
Loyally to serve Him still.

But we are doubtless sorely prest ;
And, in this hour of utter need,
May Krishna's Mercy guide us still
To find the friend indeed.

We cannot say we understand
Fully what you do declare ;
But still you, surely draw our hearts
To commune with you in prayer

And we find we can really pray,
With all the grace of love,
When yourself lead the prayer,
And there is no necessity to grope.

For this alone we have come to you,
To tell you frankly as we feel,—
So the Scriptures also bid us,—
For gaining your goodwill.

By your goodwill th' new-born hope
Will never cease to grow ;
And how we are to serve the Lord
We shall really learn to know.

May your Holiness graciously
Accept this homage of our hearts ;
So by your blessing we may learn,
At your feet, to love the Lord.

And may your Grace for aye abide
In the chamber of our hearts ;
To guide us also from within
And teach the loyal servant's part.

In loyal obedience,
Your Divine Grace's humble servant
Sri Jaigopal Das Adhikari

Sri Vyasa-Puja Homage

MY MOST AFFECTIONATE MASTER,

I am at a loss to find suitable language by which to address you. I want to tell you my heart, I do not mind whether anybody else may understand. My trouble is with myself. I pray to you to give me the language that will make me know that you approve what I say.

I do not understand you. I know that you always guide me aright and that I cannot do without your constant guidance. Nothing also can give me real satisfaction unless I feel it to be your guidance. Even now as I speak to you I am disposed to hold my breath till I am able definitely to feel your guidance. I have no taste for confidence in myself. I know very well that I can, indeed, of my own accord do whatever I like, without consciously depending on you. I confess that I have also to do so very often, from, what seems to me to be, sheer necessity. I also can often realise after doing so that your hand had not relinquished its hold of me even when I was quite unconscious of its support. In fact I am never wholly unconscious of your support. Still I can find a special satisfaction in always consciously imploring your help. I feel helpless when I do not do so. At any rate I do certainly feel unhappy when I do not duly observe this piece of most useful formality.

In offering this homage I pray to you, entirely for my own unreasonable satisfaction, that I may do it by your conscious support. In your conscious support consists the whole of my originality. I always find that I can excel my utmost expectations of success with such help. Even those who do not accept this method for themselves admit its wonderful efficacy in my case. But they probably do not value my method for its originality, as I do. I alone find in it my own proper self fully expressed. This may appear to be self-contradictory, but I know it to be the perfection of consistency, as a matter of actual, direct, personal experience.

I do my prostrated obeisances to your Divine lotus feet. In this performance of homage your acceptance is the one thing needful for me. Whatever pleases you has the natural quality of pleasing me in the only really satisfactory way. Therefore I claim the credit of doing what every egotist would do if only he knew what it really is. To you entirely belongs the credit of making it known to me without my seeking for it. How, indeed, could I seek for that of which I happened to be wholly ignorant ?

This address is an infliction on you. You permit it as you know very well that I would be miserable if I am not permitted to do it. If you had not permitted, it would have been equally satisfactory for me to abstain from it. Now that you actually permit, it is better to do it than not. But this rule also does not hold always. It is not least satisfactory to feel very, very sad, indeed, after wilfully disobeying you. So in every way it is satisfactory to have to deal with you knowing what you really are.

The only thing necessary is to know you as you really are. But that also is probably impossible. It is sufficient to know anything of you in a friendly way. It is only necessary to know you as the only friend. Anything short of this is not to know you at all. Because you are always apprehended as the only friend. Those who tell me that I have any other friends besides you, are my real enemies. By this test also I have found a great many real friends after I made your acquaintance. They are the only other friends, besides yourself, that I have.

I wonder why there should be so many persons who really do not know you. I myself once happened to be quite unaware of your very existence. That was one kind of ignorance. There is another kind. There are persons who are found to know you but who do not recognise you as the only real friend. This is partly your doing. Because I know that you can make them know you truly, if you like. It is impossible to understand your ways fully. But those who know you are well aware that you are the only friend of every-body. Those who do not know you are, however, the only persons who are wholly miserable. I now know it, by your cause-less mercy.

What am I to say to you on this occasion ? How am I to worship you in the formal way ? You are constantly present in the heart. Is that not real worship ? That is at any rate in accord with the the definition of *upasana*. I feel your constant loving touch in every activity. Yes, at times I miss it also, and do not always feel sad on such occasions, as I know that it is your way not to show yourself continuously in the same form. I am content to watch your ways most attentively. After the seeming intervals of absence of direct touch you always reveal yourself in much more loving relationship than ever before. But this is also not easily realisable. They who know your moods perfectly well, alone can always find out your real intention. But the full content of no incident regarding you can be exhausted by description nor is it communicable to one who does not know you.

Those who have known you only once, cannot misunderstand you wholly. It is only to them that it is worth one's while to describe you as you really are. The greatest of happiness consists in describing you to those who know you. They are never satiated by hearing about you from the lips of those who really know you. Those who know you are never

tired of speaking about you to please those who know you. Those who love you less than they can, find the talk of your devotees un-intelligible.

I have heard of God-head from your lips. Therefore I believe in Him. But as a matter of fact I really do not know God-head in the same way as I know you. You are to me the only sure standard of all real knowledge. If I am to find God-head I have to find Him in you. But I am not very anxious to find God-head, as I have yet very little knowledge of Him. It may or may not be my good fortune to be ever able to really know Him. I would, however, wish to know Him through you, in order to please you only.

You are the link between me and your other servants. It is you who made me know them as they really are. They are dear to me because they enable me, by every act of theirs, to know you more and more intimately. From this I infer that when you will introduce me to God-head He will enable me to know you fully and permanently. This supremely beneficent quality of yours is more than human.

You are the best-beloved of the Lord. In this consists your Divinity. It is, of course, possible for an ordinary mortal like myself to attain to the service of yourself by your grace and also to recognise it as identical with the service of the Divinity. It is also possible to realise one's association with yourself, in a subordinate way, in such service. But it is never possible for a mortal to understand the nature of your relationship with the Divinity as the Object of your worship. This impossibility is known in every act of serving you.

You appear to be identical with God-head and yet not manifestly the same. This puzzle is never solved. You are nearer to man than God-head Himself Who is the sole object of his worship, who cannot understand this except by your grace. It passes the understanding of man to realise your boundless mercy. You are truly the Embodiment of Divine Mercy in Her most exclusive Form. By you we realise the magnanimous Nature of Shree Gaursundar Himself. The worldly-minded are disposed to be sceptical, because it is unthinkable that the Divinity can really be so near to ourselves. They are, therefore, apt to think that you are on the level of ordinary mortals. This is so because you choose to meet us on this mundane plane without concealing your Divine Nature. The very magnitude of your mercy is the real obstacle in the way of our understanding your real nature.

Man cannot conceive how it is possible to be both reasonable and merciful to perfection at one and the same time. But this is exactly Your Nature. Your mercy, therefore, always appears to man as being less than human. In this infatuation he has not even the patience of listening to your explanation of your conduct. Nay, we are quickly enough disposed to regard your explanation as even worse than your conduct.

I have found lots of persons who are most patient to all other people, but can have no patience at all for you. It is verily the nemesis of the crime of the possession of the sense of merit by one's own right. Egotism in every conceivable and inconceivable form, is the real rock on which all worldly persons are sure to make a complete and deserved ship-wreck in their quest of you. It is those very egotists who think that you are the worst of their class. This is the logical result of rank egotism. The graceless egotist is sure to mistake all manifestations of real candour by reason of his having no principle to know it by.

That is also my own difficulty, even although I have had the rare good fortune of having been allowed to associate in your service of God-head for a considerable period. I often feel it extremely difficult to sympathise with you in the most characteristic portions of your activities. I can well understand that you have always to come to my level in some inconceivable way in order to enable me to understand my error by your participation in my activity on my own line. But even so I do not fully understand either my own error, or your true purpose in regard to myself. As soon as I am allowed to be in touch with you I feel that I can then function independently without the chance of going wrong in any way. And the march of progressive improvement is only then fully assured.

The attitude of objection to accepting your constant guidance is the outcome of our ignorance of the real nature of the spiritual function. We are apt to assume hastily that the spiritual function is only the perfection of the physico-mental function in some partially conceivable form. This is the basic blunder. The spiritual is certainly perfect. But it is by no means the same as the physical or the mental. It is not the mental function. But we are too much habituated to regard the mental, or at any rate the perfection of the mental, as the spiritual. It is not really possible for us to avoid thinking so, even after its mischief has been pointed out to us in an unmistakable way.

There is a categorical difference that completely separates the mental from the spiritual. It is necessary to stop the functioning of the mind, not partially, but fully. Or rather when the soul begins to function the mental activity is automatically altogether eliminated. The soul functions without any other help except his own. But the mind has no faculty by which it can at all realise this. The mind can experience only either physical or mental function. It can also try to guess the spiritual function in terms of these. By this foolish trick it falls into most pathetic blunders without being able to be really conscious of the nature of its un-avoidable plight.

The mentalist is within his rights in refusing to accept constant mental guidance from another. It cannot expedite the mental function, because the mental process itself is always

imperfect. The minds of no two persons can act in perfect unison. Could they really do so the distinctive personality of one of them at least would be lost. Even when two minds profess to agree about any subject they can agree only by differing. There cannot and need not be identity of views as between two minds. Even when two minds agree most perfectly neither of them, as a matter of fact, can really know the other. For all these reasons, and many more, one mind finds it useless to try to be constantly guided by another, even if such a course were not also wholly impracticable, as it is.

Mental guidance accordingly, naturally and necessarily, takes the intelligible form of the attempt to persuade. The function hardly deserves the name of guidance. In the case of children, indeed, more than persuasion may be attempted, but this additional factor is nothing but compulsion. The compulsory method of education also does not produce any real agreement. There is no sufficient ground for assuming that even mathematicians can agree in any perfect manner. In cases where a good deal of known ignorance is felt to be unavoidable some sort of working, that is fictitious, agreement (?) is adopted as a method. This starting convention conditions all subsequent deductions based on it. Thus we obtain what are known as mathematical identity and agreement. It is true that these assumptions are found to be of help in reaching hypothetical conclusions that are supposed to enable mankind to utilise the opportunities provided by physical Nature for effecting the assumed well-being of their body and mind. But the whole of this optimistic system may well appear to be nothing more nor less than that proverbially undoubted wisdom that only makes its appearance after the event. Unless Nature herself chooses to disclose her secrets to our hypothetical nature it is not possible for us even to know hypotheses, not even with the help of the so-called science of mathematics.

But the spiritual function is not a hypothetical one. The hypothetically wise are, indeed, quite free to object to this and to prefer their blundering hypotheses. Only let them not also wilfully confound the one with the other.

Mental guidance is really sheer contradiction in terms. It is like one blind man leading another. If any blind man resents such guidance and prefers to go astray by his own blind contrivance we need not suppose him to be altogether foolish

But as the object of all of us is to arrive at the Truth, it will be impossible to do so by either method. There is, however, a way, the only way, by which we can reach the Truth. That way cannot be known except by your special grace. The bestowal of this knowledge is your distinctive function. It cannot be shared by any other. Those who suppose that the Acharyya is not the world-Teacher, cannot know you at all. There is no other teacher of the Truth in this world. Those who agree with you, by such agreement are also enabled to teach the Truth ; but even they cannot impart the actual knowledge of Him. They can only direct the sincere seeker to you.

The Acharyya wields the power of Krishna Himself. His utterances are those of Krishna Himself. If they are not intelligible to any person it only shows that the person has not obtained the mercy of the Acharyya. That is all. You always warn us not to approach the Absolute in a challenging spirit. If one approaches you in the genuine submissive mood he is enabled gradually to understand you. Krishna does whatever you ask Him to do. But Krishna never forgives one who does not wholly submit to you. It is this that you mean when you advise us not to approach you in the challenging spirit.

Your guidance is, therefore, absolutely necessary for every one of us, to whatever caste or community we may profess to belong. No plea will save us from the terrible punishment of utter ignorance if we withhold our full submission from you. In this matter there is no choice.

Similarly every creed and dogma must owe you perfect allegiance if they want to be True. There is no difference, either in the method or the goal, in the true function of the individual soul. I find the truth of everything and all the revelations in you. The Absolute can be nothing less than yourself. Those who oppose your due, can have no real love for the Truth.

The difficulty is that we have been too long accustomed to admit the claims of so-called religious teachers who have been content to accept something far short of complete homage for the Truth Whom they have professed to give away to their hearers. They themselves did not know what they promised. I am afraid none of them ever seriously proposed really to give the Truth to anybody. Neither did any of their disciples admit to have actually received Him at their hands. The disciples, indeed, could not receive what the teacher himself has not in his power to give. You profess to give everyone, who follows your teaching, the eternal life for the eternal service of Krishna. You do not purpose to bestow on mankind merely the barren gift of a plausible system that leaves us where we are.

These are not words of adulation. I describe what every one of us really want. None of us should care to have anything at all, rather than have less. All of us require equally the Truth Absolute, at any rate from a teacher of the Absolute. But all of us also require nothing more nor less than the Truth. You declare yourself to be able to give us the Truth. This is the only function of the Acharyya. Why should, therefore, any one look aghast when your true nature and function are described and one is asked to deal with you accordingly ?

You are not an ordinary mortal like ourselves, despite the apparent complete semblance. Those who deal with you as an ordinary mortal are not allowed by the deluding Energy

of Krishna to have any real knowledge of you. Why should any person approach you at all, unless for the purpose of learning about the Truth ? In order to learn the Truth it is necessary for one to follow the proper method of enquiry. If, nevertheless, anyone takes it into his head to come to you for a different purpose but tells you that he wants to know the Truth, should not the Deluding Energy of Krishna, whose function is to keep at a safe distance from Krishna all those persons who have no real love for him, prevent him from even suspecting your real nature ? The resources of Maya are infinite. Not even the cleverest of atheists can see through her stratagems.

In offering this humble homage at your lotus feet I thought that I could do nothing more congenial to the pure devotees of Krishna than describe your mercies by your grace. It is not my intention to try to please any one else in this matter. The occasion is not such that I should try to please any atheists, even if I could ever like to do so. I believe, however, that there is no one of that class in this gathering here to-day. If unfortunately there be any, I beg to be excused for trying to tell the unvarnished Truth Whom he is not prepared for the present to admit at all.

I make my prostrated obeisances to the holy lotus feet of Shree Gurudeva Who is most graciously pleased to open my eyes, sealed with the impenetrable gloom of utter ignorance, by the spike of the collyrium of Knowledge.

May your Divine Grace be mercifully inclined to accept this humble offer of submission and make it real by your causeless mercy in accepting the same.

Your Divine Grace' most unworthy servant,
Narayandas Adhikari, Bhaktisudhakar,
Bhaktisastri.

Cuttack.
7th Feb. 1931

Sri Vyasa-Puja Response

(Speech by His Divine Grace Paramhansa Paribrajakacharyya Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj, Acharyya of the Madhva-Gaudiya Vaishnava Community, at the Abidyaharan Natyamandir of Sri Chaitanya Math, Sridham Mayapur, on Feb. 7th, 1931, 9 P. M.)

'OBEISANCE to Sri Guru by whom the eyes, sealed with the profound gloom of utter ignorance, have been opened with the spike of the collyrium of knowledge.'

This is the day which affords me leisure for worshipping the lotus-feet of my Sri Guru. I had this good fortune of worshipping Sri Gurudeva also last year. That opportunity has presented itself again to-day. By the mercy of Godhead we obtained the opportunity of serving Sri Guru for the period of one year. If the lotus-feet of Sri Guru intended to deprive us of his service we would not have been given to live through the year. We have been allowed to live for one full year. The time has arrived when we are in a position to consider whether we have been able to serve the lotus-feet of Sri Guru in proportion to the opportunity. The lotus-feet of Sri Guru have said that we shall serve Godhead in association with one another. By the word 'we' he did not mean any one individual. There are many persons who are very selfish, indeed. They say, 'I alone shall serve. It is incumbent upon me alone. No one else has any claim to my service of Godhead'. But the kind heart of Sri Gurudeva says, 'Come, let all of us jointly worship Godhead by giving up malice.' The service of Godhead is the highest of all function. But the lotus-feet of my Sri Guru cherish no malice. He does not say that others will be unable to do the work because it happens to be the highest. Neither does he say that he will not allow any other person to serve Godhead, on the ground that it is the highest of all functions. The chant that is performed jointly by all persons is samkirtanam. 'That kirtanam which is performed by many jointly is alone samkirtanam'. Prayer, praising Godhead, is included in samkritam.

Judged by external appearance the position of one who prays, or praises, is observed to be lower than that of the Object to whom prayer or praise is addressed. A third party who is prepared

to lend his ear, is in a very good position to understand how far in the function of praise the greatness of the person who praises has advanced beyond that of the Object praised, or is possessed in excess of that of the latter.

These are the words spoken by Sri Gaursundar Himself that 'It is necessary to be humbler than a blade of grass if one is really anxious to take the Name of Godhead.' One never supplicates another unless one realises his own littleness. When we pray for the help of other persons we consider ourselves helpless. A certain work cannot be done by myself; it is, therefore, necessary to take the help of others, if I want to do the work at all. Any work that can be done only by five persons acting together is not possible to be performed by one's own un-aided efforts. Sri Gaursundar has told us to take the Name of Godhead. We hear these tidings from the lotus-feet of Sri Guru. Sri Gaursundar has told us to call upon the Name of Godhead, which means that He has told us to accept the help of Godhead. He has also told us to be humbler than a blade of grass when we call upon the Name of Godhead. If we call upon Godhead for converting Him into our servant or want to take His help for doing any work on our own account we cannot preserve the quality of humility greater than that of the blade of grass. External exhibition of humility is not that quality of lowliness which is humbler than the blade of grass. Mere show of humility is nothing but insincerity or hypocricy. That manner of calling which is responded to by one's subordinate does not reach Godhead. Because He is the Supreme, Independent, Perfect, Self-conscious Entity Who is subject to none. It is necessary to fully establish one's individuality in the state of guileless humility. If this is not done one's prayer does not reach the Perfect Autocrat.

There is another condition. It is necessary to call upon Godhead by being humbler than a blade of grass. It is also necessary at the same time to be possessed of the quality of patience. If we are not patient we cannot call upon Godhead in the manner that will reach Him. We become impatient whenever we covet anything. Covetousness is the opposite of humility. We must fully believe in Godhead. We must believe in His Plenitude. We can have no wants if we call upon Him. If we have this perfect faith we cannot be wanting in patience. On the other hand if we are covetous, if we are betrayed into inconstancy by our impatience, if we secretly cherish any plan of gaining our object by means of any ability or merit of our own, then we are no longer in the condition to call upon Godhead.

Prayer to Godhead is also impossible if on the contrary one is occupied with the attempt merely to destroy one's self-conceit.

On many occasions we suppose that it is due to our own innate kindness that we at all pray to Godhead or recite His praises; that it is open to us to be engaged in any other work without calling upon Godhead as a matter of necessity. Such judgment is also indicative of want of patience. It is necessary to have a Protector to save us from such inclinations of the mind. It is necessary to have a Protector to save us from being deprived of the quality of guileless humility greater than that of a blade of grass. It is necessary to have a Refuge for being saved from such evil tendency. Thakur Narottam has said, 'He who serves after obtaining protection is never abandoned by Krishna. All the rest die needlessly.'

It is first of all necessary to obey the lotus-feet of Sri Guru. It is recognised as necessary to have to submit to a teacher to obtain capacity for work, knowledge or the fulfilment of any desires other than Krishna that are available in this world. But the knowledge that those teachers give produces only a variety of small results. The louts-feet of Sri Guru Who teaches about the highest good, do not give trivial fruits like the above. The lotus-feet of Sri Guru provide for our real good. Sri Guru is Godhead in His Function as Protector. The moment there is cessation of the mercy of Sri Guru, diverse evil desires are bound to make their appearance in the world. It is necessary to have the constant help of the spiritual teacher to show us the way. It is necessary to be constantly advised regarding the method of seeking the protection of the lotus-feet of Sri Guru, to be instructed about the mode in which to deal with the lotus-feet of Sri Guru. If the spiritual teacher do not constantly teach us all these matters we are bound to lose in no time even the treasure that we might receive.

The service of the Holy Name is undoubtedly the only method by which we can really serve Godhead. It is Sri Gurudeva Who bestows on us the gift of this method of service. It, therefore, stands to reason that it should be our duty, above every other thing, to worship the lotus-feet of Sri Guru at the beginning of the new year. In the Bhakti-Rasamritasindhu Sri Rupa Goswami prabhu has said, 'Accepting the protection of the feet of Sri Guru is, therefore, the first duty. The next duty is to learn from him about Krishna by the processes of *diksha*, etc. Then follows the duty of serving Sri Guru on a footing of intimacy. This is the path that is followed by the *sadhus*.

It is our duty to follow their example'.

It is possible for a person to possess a great variety of abilities. It is not possible to make any progress in a realm that is wholly un-known, or which has to be known with great difficulty, by means of any ability however great which we may happen to possess. As an example we may take the case of those future worlds which are kept out of our view, or the entity that is known as the future. It is not possible by our own efforts to make any progress in the knowledge of these matters. The mode of judgment that is applicable to this world is not able to lead us into the realm that is only intelligible to transcendental judgment. In regard to all those periods that are past we have obtained knowledge born of the senses. But we have no knowledge regarding to-morrow. Our eyes can see only to a distance of one or two miles. Our ears can catch the sound from a limited distance only. By means of knowledge that is accessible to such senses we cannot know anything about the transcendental realm which is full of all perfection. If we try to advance into such a realm by no other method than our own ability we can never reach the goal. The demon Ravana tried to build steps by means of which it might be possible for all persons to reach heaven without difficulty. But this structure could not be completed. It tumbled down after it had been constructed to a certain height, for want of support. Nothing can remain for any length of time in the open space without any support. It is bound to break to pieces and fall down. If we try to ascend into the unknowable realm by depending on the stock of our own ability we only tumble down by such effort. We also fall down if we choose to fancy what is trivial or light to be of much consequence or weighty.

It is our duty to judge as to who is Guru and who is of no consequence (*laghu*). He alone is Guru Who serves that complete substantive Entity Who is the only Object of worship of all persons of any consequence (Guru). I am not speaking of those Gurus who teach the *sitar* or the art of wrestling. Such Gurus cannot save us from death. We find in one of the shlokas of the Bhagabatam that 'That Guru is no Guru, that father is no father, that mother is no mother, that *devata* (god) is no *devata*, that kinsman is no kinsman, who cannot save us from the jaws of death, who cannot give us the eternal life, who cannot save us from the ignorance of death in the shape of addiction to this material world.'

We fall into the jaws of death certainly by reason of our ignorance. We do not fall into the jaws of death

by reason of wisdom. We gain a certain kind of knowledge in this world. But that knowledge is of no avail if we become mad, or are stricken with paralysis or after we are dead. If we do not seek the real truth we lose the power of knowing. He who cannot rescue us from the jaws of death can only delude us for a certain number of days. He who tempts us by the sensuous impulses of his words, hands, feet, anus and the organ of generation is a cheat. But the lotus-feet of Sri Guru have power to save us from all deception. It is, therefore, certainly our duty to worship only the lotus-feet of Sri Gurudeva Who is so merciful, at the beginning of every year, at the beginning of every month, at the beginning of every day and at the beginning of every moment, of our lives.

It is my Gurudeva Who is graciously present about me in all the different forms. If He is not graciously present in all these different forms who would then preserve me? Those whom my Gurudeva had made His own are my saviours. But may I never have occasion to see the face of that wicked person who is a source of evil, who maligns the lotus-feet of my Sri Guru or who countenances in any way such a slanderer.

The lotus-feet of my Sri Guru draw me constantly towards Himself. The moment I fall away from those lotus-feet, forget them, I certainly fall away from the Truth. As soon as I fall away from the lotus-feet of Sri Guru I find myself encompassed by an enormous amount of innumerable wants. I run in a hurry for my bath. I become busy for preventing catching cold. I run after other occupations different from the service of the lotus-feet of Sri Guru. It is the lotus-feet of Sri Guru that alone protect me constantly from all this attachment for objects other than the Truth. If I do not remember the lotus-feet of Sri Guru at the beginning of every new year, every new month, every new day and every new moment, then I am sure to fall into far greater inconveniences. If I do not do so I want to dress myself in the garb of the Guru. I become liable to the bad desire of seeking to be worshipped by other people as Guru. It is this which is addiction to other things than the Truth. It is not the fact that I have come to perform the worship of the Guru for this day only. We serve Sri Guru every moment, every day.

Gaursundar is directly the same Entity as Krishna. He has appeared here as the world-Teacher. He spoke His teachings in eight stanzas of verse. The Mahanta-Guru and all the other Vaishnavas who are submissively attached to the lotus-feet of the

Mahanta-Guru instruct me in every way in those teachings of Sri Gaursundar. All the other Vaishnavas who are submissively attached to the lotus-feet of the Mahanta-Guru, save me from all dangers.

The order of the Gurus who are of the nature of the protecting power of the Divinity, are always present in different forms and figures to bestow their mercies on me. All of them are specific manifestations of the lotus-feet of Sri Guru Who confers spiritual knowledge. The image of the world-Teacher is reflected in a variety of mirrors. The lotus-feet of my Sri Guru is reflected in every object. Krishna as Object of worship is one-Half, and, as the Support of His worshipper, He Himself is the other Half, of the Whole. The variety of reciprocal activity of these Two Moities constitutes the Fullness of the Divinity. Krishna is the complete realisation of the Object of worship. The lotus-feet of my Sri Guru is the complete realisation of the Support of His worship. The transcendental reflections, which are also of the nature of supporters of the worship of the Divinity, which appear in the different planes of cognitive existences, are my Gurudeva in His different forms. He Who is constantly showing us how to serve Godhead, throughout life, is no other than our Sri Guru. The lotus-feet of Sri Guru are reflected in the heart of every individual soul. Sri Guru is present in every object as the supporting principle. He is graciously present in every object. 'All ye trees that be resident on the bank of the Yamuna for benefiting others, *chyuta, piyala, panasa, asana, kobidara, jambu, arka, bilwa, bakul, amra, kadamba, neepa* and others tell us the way by which Sri Krishna has been seen by you to pass. Our hearts are bereft of all their contents and are feelling very lonely, by separation from Krishna.'

(*to be continued*)

Shree Shree Chaitanya Bhagabat

CHAPTER I.

(*Continued from P. 223, December, 1930.*)

362 'All those who saw knew it to be without precedent.
All said, 'This Person is Narayana Himself.'

363 'Some said, 'Vyas, Suka, Narada or Prahlad
This mercy equals theirs.

364 'All of them held Thee by all their strength.
Thy Mind presently was recalled to external objects.

365 'Thou know'st nothing of all these happenings.
We shall now speak of another subject
to which we crave Thy attention.

366 'During these ten days it is only the Name
Krishna and devotion to Krishna
That Thou explain'st as the Meaning
of all Shastras and every word.

367 'These ten days our studies are held up.
We all experience a great fear in telling Thee of it.

368 'The infinity of meanings of every word
lies open to Thy view.
Even that which Thou explain'st lightly
in a laughing mood who has power
to contradict by an answer ?'

369 The Lord said, 'If for ten days your
study has been in abeyance
It were meet for you all to have already
spoken to Me about the same.'

370 All the students now said together, 'Thou explain'st truly.
Krishna is true. This is the significance of all the Shastras.

371 'This is the real study, the essence of all the Scriptures.
Yet in as much as we donot still accept it,
the fault is wholly ours.

372 'That which Thou explain'st is the fundamental truth and the only knowledge worthy of the name.
That our minds do not take to it is due to the offence of our own misdeeds.'

373 The Lord was pleased at the words of His pupils
And began to speak, manifesting the height of mercy.

374 The Lord said, 'My brothers, you have told the truth.
These My words it is not meet to give out elsewhere.

375 'An Infant with the dark complexion plays on the flute.
This is the only thing I see. Brothers,
where-fore I speak without ado.

376 'Whatever I hear with My ears is but the name 'Krishna'.
I behold all the world as the Abode of Govinda.

377 'To you all this is my humble apology.
From this day for Me study is no longer.

378 'May all of you learn from the person
Who meets your choice. In this fear naught from Me.

379 'No word except Krishna manifests itself to Me.
I have told you truly My inmost mind.'

380 The Supreme Lord, having given vent to these words,
Tied up His books with eyes moistened by tears.

381 His disciples said after making their obeisance.
'We also make the same resolve as Thine,

382 'All of us have studied even with Thyself.
What manner of knowledge of the books
can we have from any other person ?'
383 In the agony of separation from the
Teacher all His pupils
Spoke thus amid tears :—
384 'May the reflexion of all expositions that
we have heard from Thy lips
Persist in our hearts in every birth.
385 'What else shall we learn, and from whom ?
That is surely sufficient which we have
learnt from Thee.'
386 So saying and joining their palms in
supplication to the Lord
All the pupils with the hand tied up
their books.
387 The students shouted the Name of Hari !
The Jewel of the twice-born wept clasping them to His Bosom.
388 The disciples cried with heads held down
All the pupils were immersed in the
supreme bliss.
389 All the students found their voices chocked.
The Lord, Son of Sri Sachi, blessed them.—
390 'If, indeed, I have been the servant
of Krishna even for a day,
May the hearts' desire of all of you be
fulfilled.
391 'May all of you seek the protection of
Krishna.
May the mouths of all be filled with the
Name of Krishna.
392 'May you hear constantly the Name
'Krishna' in your ears.
May Krishna be the Treasure and Life of
you all.
393 'What ye have learnt is enough, there
is no need of further study.
Let us all say Krishna and fare together.
394 'May all the Scriptures manifest themselves in all of you by the Grace of
Krishna.
All of you are My friends in every birth.'
395 The disciples on hearing the nectarine
words of the Lord
Forthwith in their minds experienced the
highest bliss.
396 My obeisance to the feet of those disciples
Who had the high fortune of attaining
the discipleship of Chaitanya.
397 All those are the servants of Krishna,
know this as certain.
Can one whom Krishna Himself instructs,
be any other ?
398 The very sight of any of them who
be held that pastime of learning,
Frees from the fetters of this world.
399 Sinner that I am, I was not born then ;
So was I deprived of that blissful sight.
400 Even so may this mercy be vouchsafed
to me
That the selfsame pastime of learning
may ever continue to possess my heart.
401 The Hero of Vaikuntha taught at
Nabadwip ;
Even to this day there is testimony of
this over all Nadia.
402 There is no beginning nor end of the pastime of Chaitanya :
The Vedas only speak of their 'Appearance'
and 'Disappearance.'
403 In this manner was consummated the
pastime of learning.
And there was manifestation of the
beginning of the congregational chant.
404 The students cried on all sides with tears
choking their voice.
The Lord, moved to compassion, spoke
these words,—
405 'For many a day ye have studied and
listened to My teaching.
Now let us chant together the *Kirtan* of
Krishna as its fulfilment.'

406 "What is samkirtan ?" asked the disciples.
The Lord, Son of Sri Sachi taught it to them Himself.

407 'Hari ! unto Hari obeisance ; Krishna unto Krishna obeisance ;
Gopal ! Govinda ! Rama ! Sree Madhusudana !'

408 The Lord showing them the way by clap of hand,
Himself chanted the *Kirtan* with His students.

409 The Lord of *Kirtan* Himself chanted the *Kirtan* ;
All the disciples sang together encircling Him on all sides.

410 The Lord, engrossed in the sweet taste of His Own Name,
Rolled in the dust under its overpowering influence.

411 The Lord fell down repeatedly and on all sides crying 'Say on'.
The earth was cracked by the repeated fall.

412 On catching the sound of the uproar the whole town of Nadia
Came running to the residence of the Lord.

413 The homes of the Vaishnavas were not far off.
All of them came quickly on hearing the chant.

414 On beholding the Lord overpowered by the spiritual mood
All the devotees thought they had never experienced anything so exquisite.

415 All were highly satisfied in their minds.
'Now at last there is, indeed, *Kirtan* in the town of Nadia.

416 'Is there such rare devotion in the world ?
The purpose of the possession of the eye is fulfilled by the sight of such devotion.

417 'This Biswambhar is the limit of all arrogance.
We behold love that is scarce attainable by Narada and his peers.

418 'If such arrogance be capable of such devotion,
We donot understand the will of Krishna what He may not yet be.'

419 Lord Biswambhar manifested His external consciousness after a while,
But the Lord continued constantly to utter only the Name of Krishna.

420 He did not talk of any external objects even when He was conscious of them.
He cried, falling on the necks of all the Vaishnavas.

421 All of them by their joint endeavour succeeded in claming the Lord.
Then all the Vaishnavas departed with great delight.

422 Certain of His students in company of the Lord
Betook themselves to the life of renunciation by the pleasance of love.

423 The supreme Lord began to manifest Himself.
The grief of all the devotees was ended.

424 Sri Krishna-Chaitanya is the Life of Nityanandachand
At Whose twin feet sings Brindabandas.

Here ends the First Chapter entitled 'The description of the beginning of Sri 'Samkirtan' in the Middle Part of Sri Chaitanya Bhagabat.

Ourselves

Interview granted by H. E. the Governor of Madras to His Holiness Srimad Bhakti Hridaya Bon Maharaj

His Excellency Lieutenant Colonel the Right Honourable Sir George Frederick Stanley G. C. I. E., C. M. G., Governor of Madras was pleased to grant an interview on the 4th of February to His Holiness Tridandi Swami Srimad Bhakti Hridaya Bon Maharaj who has been deputed by His Divine Grace for preaching the religion of unalloyed devotion in the Madras Presidency. His Excellency was pleased to express his sympathetic appreciation of the work of the Gaudiya Mission and assured His Holiness that his Government was prepared to grant the same facilities to the Mission that were enjoyed by the Christian Missionaries. His Excellency was also pleased to intimate his willingness to perform the function of opening the Hall of congregational chant (Samkirtan) of the Madras Gaudiya Math when it would be constructed. Srijut T.P. Ramaswami Pillai has undertaken the pious service of building at his own expense the Kirtan Hall of the Madras Gaudiya Math. The Hall will be a commodious one measuring 90ft by 45ft.

Festival of the anniversary of advent of Sri Sri Nityananda

The mahotsab of the anniversary of the advent of Lord Nityananda was only celebrated during Feb. 1—4 at Sri Yoga Peetha, Sridham Mayapur and at the different Maths all over the country,

Sri Vyasa-Puja

The fifty seventh anniversary of the appearance of His Divine Grace was celebrated at Sri Chaitanya Math, Sridham Mayapur by the community of the Gaudiya Vaishnavas on Feb. 7 and 8. There was a large and representative gathering of pure devotees from all parts of the country. Addresses of homage were offered to His Divine Grace in various languages. The English addresses appear on a separate page. The address of the devotees of the Gaudiya Math entitled 'Supplication for mercy' and another striking address bearing the title of 'Acharyya-adhyayana-anusaran' were in Bengali. The address in the Assamese was named 'Bhaktyarghya'. There were also addresses in Oriya', Hindi and other languages. Press telegrams were received from the Madras devotees and Madras Gaudiya Math which were read at the gathering. Srijut Biraj Mohan De, proprietor of the Dacca Monomohan press, made an offering of the first part of the Speeches of His Divine grace printed at his own press at his own cost. His Divine Grace' kind response was made in Bengali—Its English translation appears on another page.

Visit of the Divisional Commissioner to Sridham Mayapur

Mr. Frederick Wynne Robertson I.C.S. Commissioner of the Presidency Division paid a visit to Sridham Mayapur on February 15. He was received by the members of the community and a distinguished gathering of local sympathisers. He was presented with an address of welcome on behalf of the Viswa Vaishnava Raj Sabha and expressed his high appreciation of the activities of the Mission.

On foot to Sridham Mayapur from Belobera (Pabna)

A party started from Belobera (Pabna) with chant of Kirtan on the 16th of February and journeyed on foot to Sridham Mayapur arriving at their destination on the 19th. The distance traversed by the party is 110 miles.

Visitors at the Gaudiya Math, Calcutta, during February, 1931

10 Feb. Dr. W. Younan M. B. C. M. (Edin)
13 Feb. Janaki Nath Bose Esqr.
13 Feb. Kanak Sarbadhikary.

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THE HARMONIST

OR

SREE SAJJANATOSHANI



Sree Sree Gour Vishnupriya,
Sreedham Mayapur, Yogapeeth.

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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Om Vishnupad Sri Srila Jagannath
Das Babaji Maharaj.

SREE GAUDIYA MATH
MADRAS

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SHREE SAJJANATOSHANI

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The Advent of the Supreme Lord

THE Supreme Lord (Mahaprabhu) made His appearance in this world on the 18th of February, in the year 1486 of the Christian Era at Sree Mayapur in the centre of the holy town of Sree-Nabadwip. The Supreme Lord was born with the rising of the full-moon in eclipse. His appearance in the womb of His mother, Sree Sachi Devi, has been indicated by the authorised narrators of His Lila as resembling the less perfect splendour of the rising of the terrestrial moon from the womb of the great Ocean. The Supreme Lord was born as the Son of Sree Jagannath Misra.

The Birth of the Supreme Lord in the Form of a mortal man may appear to the average human understanding as involving a sheer impossibility. The empiric historian is always close at hand to correct the theological aberrations of his erring fellow-mortals by the confident offer of his own departmental futilities. But no empiric historian can go beyond the evidence of his own admittedly erring senses and strictly circumscribed outlook and need not trouble to speculate on the Absolute even on his own terms. It is the evidence of the senses of contemporaries that is found wanting at the bar of the Absolute. The contemporaries of the Supreme Lord did not hasten to

acknowledge the Divinity of the New-born Babe. But with the progress of the empiric Science we have grown less sceptical about the reality of transcendental appearance on the plane of three dimensions. It will be no violence to the scientific sense of the Twentieth Century to affirm that an event of the fourth magnitude may disclose itself to the actual view of observers located on this plane of three dimensions without being recognised as such by any of the spectators. The Birth of the Supreme Lord has not been stated by those who are endowed with the necessary powers of superior vision as an event of three dimensions although appearing on the lower plane. What all of us, including the empiric historian himself, have, therefore, to do in the matter, is to allow the transcendental narrative to be told in its own way, offering to it our co-operating attention unhampered by any predilection for our cherished notions of the plane of three dimensions. It is in this mood that the reader is invited to listen to the following dissertation on the transcendental Birth of the Supreme Lord. We are, on our part, under the obligation to place nothing before our readers that does not belong to the higher plane. We may further state from our own actual experience that the transcendental, as transcendental, necessarily possesses the power of self-communication of Himself even through receiving instruments that may appear to us to belong to the third dimension.

Godhead is supposed to have no birth since He is regarded as existing eternally. But this conclusion, however plausible it may appear to our poor understanding, requires to be given up in favour of one that is higher. Godhead is both without a beginning and has an eternal beginning. Godhead without a beginning is only the negative aspect which alone is available to an observer from the plane of three dimensions and amounts to nothing more nor less than an unqualified confession of our failure to understand the real nature of the Absolute with the resources at our command. Beyond the range of this deluding negative thought is located the realm of the positive Absolute to which the transcendental Birth of the Supreme Lord belongs. Objections similar to the above need not, therefore, prejudice us in advance against the probability of the truth of a transcendental narrative.

We now come to the more opposite issue—viz., as to why the Supreme Lord chose to appear in this world under the specific conditions detailed above. Is the New-born Babe, Nimai Who was by the evidence of many sensible persons of His time nothing more extraordinary than any other

mortal child, to be regarded as Divine simply on the self assumed authority of a number of persons who may choose to declare his Divinity from their own unverifiable, intuitive knowledge? No, that is not exactly the claim of the narrators of His transcendental activities. They claim that the whole career of Nimai, if considered with due attention, will establish His Divinity by making the mind of the person so attending capable of receiving the impression of the real Truth of Whom he can have otherwise no idea whatever.

The Birth of the Supreme Lord is an event that is located on a plane that is transcendentally higher than our highest. Our ultima thule is the negation of limited occurrences. Does it help us in the least to be told that Godhead is not born at all? This would also be inaccurate even by the test of our own logic. How, indeed, can we presume to set any limit to the Unlimited? If we say Godhead can be limited we of course contradict ourselves. But how can we also escape from the fact of our incapacity to make any statement regarding Godhead even by the adoption of the negative trick?

Would it not be infinitely more logical to desire to know something about the birth of the Supreme Lord as it must be a possible and, therefore, certain event with the Lord. This should be easily recognisable as the properly Theistic attitude. The reward of adopting such attitude towards the real Truth will be to attain to Him. There can be logically speaking no other method of finding the Truth. The risk of failure is no greater than in the methods of empiric search; but there is the chance of knowing the Truth Who is admittedly unattainable to the empiric quest.

The reason of the Appearance of the Lord has been communicated to us by Sri Rupa Goswami who was authorised by the Lord Himself to write about these occurrences for enlightening all succeeding generations. Sri Rupa says in effect that there were primary and secondary purposes for the Appearance of the Supreme Lord. The primary purpose was to realise His own sweetness as Lover as He appears to His eternal Counterwhole Sri Radhika. It was for this primary purpose that the Supreme Lord put on the hue and disposition of Sri Radhika and and appeared in this world as His premier devotee.

There was a secondary purpose. The Supreme Lord willed to do what had never been done before by any of His secondary Appearances. He willed to give away to all persons without reservation the most intimate and unconventional, the highest form of His own loving service. Sri Rupa says that no one had previously any idea of

such service. It is the highest of all revelations that could be given away only by the Supreme Lord Himself Personating as His own Best-beloved. The Supreme Lord is the only and eternal Teacher of His own service. This putting on of the Personality of His Best-beloved is not a casual whim but is His own proper Personality. The Supreme Lord as Teacher is the Source of all service of Himself. The Supreme Teacher in His own proper Person came into this world for teaching the highest and only proper form of service of Himself by His own example, thereby perfecting all previous revelations.

Arrived at this point the next question would naturally be 'Should we regard the birth of the Lord as an act of service also ?' There is a categorical difference between the birth of a mortal and the appearance of a servant of the Supreme Lord in this world. The latter comes here by the Will of the Supreme Lord as the agent chosen to carry out the Divine Purpose. The ordinary mortal is born in the flesh as the result of his previous activities on this mundane plane, in accordance with the Divine Dispensation regulating the affairs of this world. The mortal is thereby rendered subject to all the limitations of this temporal existence. The principles of cause and effect, of reward and punishment, are allowed by the Will of the Supreme Lord to appear to have power over all persons so born.

The appearance of the devotee of the Lord is not brought about in the above manner. He is only apparently under the power of the material potency. The laws of this physico-mental existence have no power over the agent of the Supreme Lord. His birth is not, therefore, of the nature of punishment nor of reward for activities previously performed in this world. It is absolutely causeless, even as the operation of the Will of the Supreme Lord is causeless. There is, however, the causeless Divine Purpose behind such appearance. It is this which raises it to the plane of spiritual service.

Our real difficulty is presented by the fact that we are altogether in the dark as regards the nature of the real existence We are, therefore, unavoidably prone to suppose that the conditions of the plane of three dimensions, apply in some way or other to existence on the plane of four dimensions. It is in some such way, we choose to fancy, that the phenomenal is made to be included in the transcendental. It is no doubt true that the phenomenal is incorporated in the transcendental. But what passes our understanding is the fact that the nature of this incorporation is also inconceivable to our present faculties.

The empiric critic does not make due allowance for this.

The Birth of the Lord is not for the purpose of serving sinful humanity, but for its deliverance. The devotee of the Lord also comes into this world for the same purpose. The nature of the service of the Supreme Lord is inconceivable to our limited understanding. The birth of the devotee is not merely for the service of the Lord, but is also itself such service. Whenever an event is consciously connected with the Source of everything it acquires thereby the nature of spiritual service, or in other words, ministers to the reciprocal pleasure of the Supreme Lord. This is the definition of service. The Lord does not require our service in order to make up any deficiency of His. Nor does the poor and irrational theory of material utility explain any event even superficially. The Lord is served by every event. We require to be lifted to the higher plane to be able to really understand this apparently self-evident truth.

The summum bonnum does not consist in getting away from anything but in being able to live the truly rational life in which everything is preserved in a system of perfect relationships. The Birth of the Un-born is an Event of the highest enlightening significance. It is never possible to understand it separately in the empiric way. The present article is intended to meet empiric objections against the possibility of such event. The substantive knowledge of the Event has to be gained by following the Scriptural process of listening to the narrative of the Divine Birth from the lips of the spiritual teacher by the method of unreserved, active submission.

Harmony.

FULL of discordance is this chaotic earth.
There is no harmony
In the symphony
Of the music that has in this world its birth.
We in our delu-ion sing and work and pray.
In furtherance of the wish,
Full of anguish,
That deliberately seeks to perpetuate the disharmonious sway.

The fettered soul is ever in love with utter discordance ;
He is enamoured
Of the record
Of all the misdeeds wrought by his concurrence.

The perverse soul opposes all counsel of true repentance.
He makes a show
Of seeking to know,
Only to snub all the more effectively his neighbour and his race.

But for all this the angel of the Lord does often descend.
From the sphere Divine,
To this discordant scene,
To reclaim the soul that is so apt to offend.

And the cosmic discord is temporarily lulled by his voice ;
The process of Nature
Ceases to ensnare ,
And the perverse soul is once more given a choice.

All the world is made to listen as the angel delivers
The message of love
To make us serve
The Lord like himself in all our earthly endeavours.

The angel is the saviour who lives, moves and suffers
With men as man,
To prove how we can
Serve best the Lord in conditions that are most adverse.

Let us then, for the good of our souls, forego all malice
The destiny of man
Hangs by the plan
Divinely ordained to bring about the real peace.

Harmony destroys nothing but preserves and fulfils all,
By the simple process
Of chastening grace,
It finds the healing use for the most venomous gall.

So let us exercise all patience through the best of grace ;
To change the heart of evil
Without necessity to kill,
By the gracious help from Above that alone can really bless.

Sri Vyasa-Puja Response

(*Continued from P. 316, March 1931*)

Krishna has gone away from the place of the Rasa-dance. The Gopis, who are un-fettered souls, are seeking for Krishna by approaching every object. Was the external sense-perception of the Gopis then very strong ? Was their sensuous knowledge then very powerful ? There comes an occasion to hear about all these matters from the lotus feet of our Sri Guru. Nanda-Govinda, Yasoda-Govinda, Sridama-Govinda, Chitraka-Patraka-Govinda, Bansi-Govinda, Go-Govinda, Kadamba-Govinda, etc., are the various Pastimes of the pure cognitive principle. They are the Pastimes of Sri Radha-Govinda replete with all *rasas*. It is possible to be able to observe the movements of the lotus-feet of Sri Guru in the heart. If one obtains the blessed sight of the lotus-feet of Sri Guru in his heart it is only then that the true nature of these words manifests itself. It is Sri Guru Who enlightens us in every matter to enable us to worship Godhead. There is no other way of obtaining the service of the Absolute Integer except by the method of the worship of Sri Guru.

We have had occasion to-day also to hear many things. We have heard words expressive of constancy. Although many things have been said in the English language * there was a good deal in them that deserved to be heard by us. May we show such constancy to the lotus-feet of Sri Guru. The reflected form of the lotus-feet of Sri Guru in different receptacles constantly reveal many new matters for our instruction. I am a little jeeva, full of arrogance. Why then am I enabled to hear all these topics ? The lotus-feet of Sri Guru have afforded me this opportunity of hearing all those words expressive of constancy. In this

* Sree Vyasa-Puja homage in prose that appears on a separate page.

manner he is telling me every moment, 'O you little soul, do you show such constancy to the lotus-feet of Sri Guru.' I think in my mind as I observe the disposition to serve Godhead of the reflected forms of the lotus-feet of my Sri Guru in different receptacles, that I may be born crores of times in order to practise the service of Hari in their company, that my aversion to the service of Godhead that has accumulated during crores of births may be dispelled by their companionship.

I once went to Mangalgiri in the southern part of the country for installation of the shrine of the Foot-Prints of Mahaprabhu. At that time certain persons from among ourselves put this question while we were still at Mangalgiri. 'When we first came to Math we felt great hope and enthusiasm by noticing the character and love of the service of Godhead of our friends. Now-a-days our out-look is being gradually stunted. We have begun to think in different ways. Several Brahmacharins have turned house-holders by accepting the method of *Samabartan*.' In answer to this I said, 'I am unable to say that it becomes necessary to give up the service of Hari if one becomes a house-holder. On my part I see all about us many wonderful Vaishnavas. I find that their Vaishnavism, devotion to Hari, has grown a good deal more. What a great *pasanda* I was! How greatly my impiety has diminished by associating with them! I find that, although I am averse to Godhead, they are all serving Hari. I have been enabled to know by the mercy of the lotus-feet of Sri Raghu Nath Bhatta Goswami Prabhu that he never lent his ears to listen to the tidings of condemnable actions of the Vaishnavas and that it sufficed for him to know only this much that all serve Krishna.'

I find that every one is serving Hari by making progress on the path of devotion. The House-hold of Godhead has prospered in every way. Only no benefit has accrued to me. All have been undoubtedly benefited. You have become agitated by small insufficiencies. Your anxiety for serving Godhead is very great. It is for this reason that you want that they should serve Hari in still greater measure. You are unable to feel satisfied even when you and them in the very act of serving Hari. You want that they may serve the Lord of your life with a billion-fold greater devotion. But my heart is a little one, my vessel is small. It is for this reason that I am unable to contain their great service of Hari in my small vessel. Their endeavour for the service of Hari is over-flowing my little cup. I feel it impossible any longer to keep squeezed within the limits of my small vessel the vastness of their service

of Hari. They are fast passing away setting an example of the most wonderfully ideal lives of service. I alone am unable to serve Hari. I alone am busy to detect the defects of others. I ought to have progressed on the path of service. But I have chosen to be busy in searching for the defects of Vaishnavas instead.

Who are those that try to find the draw-backs of the Vaishnavas? They are the community of empiricists whose only resource consists of the eye, ear, nose, etc. deluded by external objects, all those who are averse to the service of Hari. When anyone tells me that a particular person has given up chanting the Name of Hari I think in my mind that the service of Hari of such a person must have certainly increased to an extraordinary extent, that his heart must have been very much improved and that it is for this reason he has been enabled to be engaged in other work by giving up the service of Hari which is the only path of well-being. He has grown immensely wealthy. He has been satisfied and, therefore, does not want to undergo the trouble of earning more riches.

Sri Bhagaban has said in the Gita that no harm can ever befall the devotees of Godhead, that they can never die,—'My devotee is not destroyed.' 'Even if one whose habits of life are highly condemnable serve Me with a singleness of purpose, he should certainly be considered as righteous. His conduct is surely altogether perfect. He becomes virtuous in no time and quickly attains the eternal peace of the soul. Son of Kunti, do thou swear that My devotee never comes to grief.'

Can those who serve with a singleness of heart ever fall away from devotion? They have certainly gained the state of well-being. My eye-sight is bad. It is for this reason that I am unable to obtain my own good. 'Never either praise or condemn the character and activity of other persons seeing that the whole world is one by its proper nature, by mutual union of Prakriti and Purusha, the Support and the Object of worship.'

If I turn out an empiricist I am deprived of the service of the transcendental, the service of the lotus-feet of Sri Guru. It is when evil overtakes myself, and by reason of being in such evil plight, that I am put in mind of the misfortunes of other persons. It is because I am myself honey-combed by a thousand defects that I am attracted by the task of seeking for the defects of other persons. If I am in a position to secure my own good I have no longer leisure for finding the faults, the misfortunes of other people. 'If any person, after being initiated in the lotus-feet of the Sad-Guru, chant the Name of Krishna it is our duty to

entertain for him high esteem in our hearts. If such a person being engaged in the service of Hari serve the holy Name on the spiritual plane it is our duty in every way to honour him by means of obeisance and other marks of submission. The best of devotees, the maha-Bhagabata, is possessed of exclusive reliance on Krishna. Being devoid of any other consciousness excepting that of Krishna the heart of such a person is free from any discordant mood leading to slander or malice against any person. The maha-Bhagabata is thoroughly versed in the process of intimate spiritual service of Godhead. One who has made considerable progress on the path of spiritual service is alone in a position to recognise that the maha-Bhagabata is the best of friends with whom it is possible to cultivate the closest relationship as he never feels disturbed by the claims of intimate relationship of the nature that should subsist between pure souls. If we are fortunate enough to realise the supreme excellence of the maha-Bhagabata we should be able to recognise that it is our duty to express our loving regard for such a person by the methods of obedience, sincere questioning regarding the Truth and by rendering loyal service.

This life has a short duration. Last year we met at this place for the purpose of worshipping the lotus-feet of Sri Guru. Those to whom Godhead has been merciful, have departed from here. While we continue to be actively engaged in this realm of Devi in the enjoyment of the objects of this world for the purpose of seeking out the defects of other people and becoming thereby an object-lesson of absence of the quality of humility greater than that of the blade of grass.

The lotus-feet of Sri Guru abstains from seeing the defects of other people. Yet there is no other function of the lotus-feet of Sri Guru than to constantly point out my hundreds of thousands of defects and to caution me constantly against any evil that is likely to befall me. May we not be deprived of the ideal of the lotus-feet of Sri Guru. If I live again for another year from to-day I shall serve Sri Guru at every moment. I will give up criticising other people. I am given to belittling other people. 'I am very clever. I am very learned, very intelligent. I am a great speaker. That person is illiterate, foolish, cannot properly talk about anything.' If we try to diminish the practice of discussing in this manner the defects of other people, and discourse about Hari, instead, I think it would do us good. Nevertheless we must never show any regard for aversion to Godhead.

The lotus-feet of Sri Guru is the predominated moity of the Son of the Chief of Braja Who is

indivisible knowledge. Krishnachandra Himself as the lotus Feet of Sri Guru is engaged in beholding Himself as the Object of contemplation by seeking His Own Support. I am also under the protection of Sri Krishna being incorporated with the lotus-feet of Sri Guru. 'I have recently passed a brief spell of time on the wings of hope, which has, indeed, been full of the Ocean of nectar. If you do not vouchsafe your mercy to me I certainly have nothing to do by living. O Possessor of the Form most pleasing to Krishna what are life, Braja or even the Slayer of Baka Himself to me if I am devoid of your mercy?

I have been asked sometimes by different persons why we do not give away the realised method of service to all persons. As for myself I cannot understand how the condition of self-realised souls and that of novices may be supposed to be identical. It passes our judgment to understand how the service and realisation of souls free from all defects can be practised during the period of novitiate which is full of such defects. If any person happens to belong to the order of self-realised souls he may kindly intimate to me the fact. I can then know about the specific nature of his realised self.

Sri Gurudeva is the daughter of Brishabhanu in the *madhura rasa* (spiritual quality of sweetness of Divine amour). There are different ways in which different persons, whose faculty of spiritual consciousness has been aroused, judge about their own requirements. Every enlightened person is privileged to have a sight of Sri Gurudeva in accordance with his particular mode of judgment. Sri Gurudeva is that real Entity Who thus reveals himself to the view of enlightened souls in a variety of ways. Realised by the method of the *rasa* of parental affection Sri Gurudeva reveals himself as Nanda-Yasoda. In the *rasa* of friendly affection he is Sridama-Sudama. In the *rasa* of the devotion of servants to the master the lotus-feet of Sri Guru is Chitraka-Patraka. The consideration of all these Ashrayas of the Bishaya rises in the heart as one progresses in the service of Sri Guru. These subjects do not manifest themselves in the heart by any artificial process. They are aroused spontaneously in the consciousness of fortunate souls on the appearance of the disposition for spiritual service of the Divinity. We have no other function except the service of Sri Guru. By means of the adulterated consciousness of the material world it is not possible to discuss about the eternal Pastimes of Godhead that are inaccessible to Shesha, Siva, Brahma, and their peers.

I am making my prostrated obeisances at your feet, at the feet of the order of my Gurus.

Morality.

THE appearance of the ideas of right and wrong, good and bad, has been supposed to be the decisive mark of, what is called in the English language, the civilized condition of human beings. This test is supposed to be equally applicable to individuals as well as communities.

Man is supposed to be alone endowed with the possession of the moral faculty. Its possession particularly distinguishes mankind from other animals and all lifeless objects. Moral activity is declared to be not merely purposive activity. The purpose must also be righteous. It is quite possible for a person to have a bad purpose. Badness is considered to be distinguishable from ignorance. It is possible for an ignorant person to be a good man.

But it is not so easy to say clearly what makes any act either good or bad. Adultery may be taken as an example. Is it bad or good? It is generally supposed to be immoral. But has any perfectly satisfactory reason been given by any moral philosopher why it should be considered as a bad thing? True, the practice of adultery involves certain consequences both to the individual practising it and to others. But these consequences are not necessarily peculiar to unmarried sexual intercourse or to sexual intercourse in contravention of the rules of mrrriage. The reasons, if there be any against adultery, would, most of them, if not all, apply also to sexual intercourse itself. It would, therefore, be difficult logically to regard the sentiment against adultery as anything more than the result of a longstanding, generally observed, social convention. The good points of the practice of chastity may be admitted without extreme or illogical advocacy of a physical relationship. The married state enjoined by the scriptures is not made to rest on the merely mundane basis.

All the so-called virtues could be proved in a similar way to be, at least in a very great measure, the offspring of habit. It is considered to be a good act to relieve physical suffering. It certainly is welcomed by the person who may be the recipient of the benefit of it. But how do we know that pleasure is morally better than pain? If a drunkard suffers from the troubles of a bad liver how can we say that he does not deserve such suffering, or that such suffering may not do him real and

legs by giving up its alliance with the principle of wolrdly utility. In that case it may claim to be absolute by its own right. If it tries to do so the real difficulty will be in defining it, the existing conventional code being found ineffectual in practice. It will be neither safe nor practicable to overlook this material difficulty of the existing code. If an attempt be made to draw up a new code free from the worst defects of the present one such an attempt may have to advocate the legalising of certain forms of conduct that would go against the fundamental principles of the existing code. The democratic or legislative method is, therefore likely to be unfavourable to the cause of morality as it has been ordinarily understood up till now.

The nearest equivalent of the term '*a-sat*' (অসৎ) is non-permanent existence. It is possible to classify entities into really existent or '*sat*' and not really existent or *a-sat*. The soul belongs to the category of real existence or '*sat*.' The mind and physical body are not real existence. In this world the deluded soul seeks all kinds of relationship with the body and not mind. But the soul can have no real relationship with either. This misguided affinity of the deluded soul towards non.substantive existence, is the cause of all suffering and evil that afflict everyone in this world. If it be our object to lessen physical and mental suffering it will be necessary to find a method for removing the delusion which is the cause of such suffering.

Pleasure and pain are non absolute *i. e.* relative existence (a-sat.) Neither of them can really satisfy the soul. The soul is everlasting. Neither pleasure nor pain can be everlasting. On the contrary they are the co-ordinate faces of the deluded experience. The same is true of all similar other couples which are the offspring of the activities of the material mind. Right and wrong, good and bad are not substantially different from one another. But all of them are substantially and eternally different from the absolute existence or the *sat*.

The moral codes that have been invented by the erring mind can only perpetuate the evil which it does not understand and cannot remove. But the relative existence, *a-sat*, also really exists. It is, therefore, a source of real trouble to all of us. The deluded soul may pretend not to be able to recognise this. He may also be disinclined to recognise that his abnormal alliance with the mind and body is the real and only cause of all his miseries.

But even the conventional moralists are never tired of declaring from the house top that they are also believers in the absolute purity, at any rate potentially, of the soul. If this is really

lasting good, in the sense of making him willing to drink less in future?

There is even more serious objection to admitting any real value of so-called morality, than the above. Morality may be after all only a convenient device for exploiting the ignorant and the weak by the intelligent and the strong for the furtherance of the immoral interests of the latter. For example it is almost generallyadmitted as the moral duty of every civilized country to make suitable provision for the education, health and feeding of the poor. In capitalistic countries this duty is so managed that the interests of the rich are thereby served at the expense of those of the poor.

The moral principle as conceived by the empiricists must always point to some form of mundane utility. It is the nature of such utility to be limited, deteo.. .s, and to a certain extent positively harmful. The practice of such morality can never give all-round satisfaction even to a limited number of persons though only for a short time. For this reason it is quite possible for a number of persons to quarrel with one another by invoking the particular moral principle in defence of his conduct that is best calculated to serve his special purpose. So that ultimately professions of morality become utterly powerless and come to be discredited as of any help for the promotion of real well-being.

This is the reason why at the present moment almost all over the world there is observable almost a definitely general movement against the tenets of the fashionable moral code. The apologists find it impossible to secure the re-acceptance of a worn-out system that has been tried and found wanting. The world is drifting into a non-moral position which is bound to be destructive of regulated social life whose consequences it is not pleasant to contemplate.

If everybody does in society what he likes will it be possible to exercise sufficient check upon the rascals and fools? The non-moral condition will quickly degenerate to all intents and purposes into the professedly immoral. This may be a triumph for the reason but at the expense of everything that makes human life at all interesting. But the ideas of right and wrong cannot be got rid of by simply ignoring them. They are bound to have their revenge if they are attempted to be hustled out so unceremoniously. Animalism is lower than moralism, than even empiric moralism with all its patent defects. If reason cannot discover a morality that is higher than that of the empiric brand it will not certainly be justified to commit suicide by falling back into animalism.

There is a third alternative. Morality may be supplied with real

admitted they should be able to recognise the distinction between the relative and absolute existence *sat* and *a-sat*, and also to recognise this distinction as alone affording the only basis for a true science of conduct that is proper for the soul. Instead of running after socalled bad and good, right and wrong, it is necessary to try to understand the real nature of absolute existence, the *sat*, in the first place.

The distinction between *sat* and *a-sat* is not merely subjective. One cannot become *sat* by simply wishing to be *sat*. The conditioned soul cannot get rid of his fetters of relative cognition by his own efforts. Mental speculation is bound to lead its victim into a blind lane. No amount of mental cogitation can produce real enlightenment or afford real relief from our blinding limitations. It will not do to call any condition good if it is to be found to be of no use to the soul. All impermanent relief is thus proved to be really illusory and, therefore, harmful in one way or another, in as much as it tends to perpetuate the delusion. This is the radical defect of so-called conventional morality. This defect cannot be removed by persisting in the old groove. It is necessary to find out a method of getting out of the vicious groove if any permanent and real relief is to be expected.

The quest of the Absolute thus becomes necessary also for the Utilitarian by the pressure of perpetual disappointment. As neither present, past nor prospective experience offer any escape from the tragedy of the vicious circle the irrational advice of the empiric ethical philosopher has not proved wholly acceptable to the present generation which is aggressively pragmatic and realistic.

The distinction between good and bad is real although it is unattainable by the light of the empiric philosopher. It is necessary for us to know what it is. Our Scriptures tell us that the substantive entity, by whose unwholesome shadow we wrongly suppose ourselves destined to be perpetually deluded, is to be found only on the substantive or absolute plane. This, as will appear from the above, is fully in keeping with the requirements of the rational instinct. That which is absolute is natural, *i. e.* necessarily and fully good, for the soul. What we are required to find is our own selves. The soul is not in his natural condition at present. The soul is naturally good as he is free from all limitations. This perfect condition is also realisable, by the admitted and familiar process of honest apprenticeship, on his own terms, with a person who really knows. The Scriptures help us to find such a person. This help comes at first from within. But this light cannot grow beyond

a certain point if it chooses to confine itself to this selfish, individualistic source. It has to expend into a congregational function by being lifted to the plane of the service of the One Person by many individual persons in concert. In this spiritual community every individual member is related to all the rest as disciple to teacher, to use a very unsatisfactory phrase to denote the mutual relationship subsisting between all perfectly pure souls.

New Earth—New Heaven

BY

Dr. H. W. B. MORENO

One nation yet the world shall see,
The union of humanity
One fatherland of real worth,
And it shall stretch o'er all the earth
One law, all other laws above,
The universal law of love ;
One great religion all to span,
The noble brotherhood of man ;
These unto mortals shall be given
And then shall come new earth, new heaven.

A Talk with a Moulvi

(*Continued from P. 279, February, 1931*)

I.—You cannot say that truth revealed in the Bible is not higher than what is revealed in the Quran; still again, what revealed in the Bhagabat is not also the highest.

M.—But Hazrat Muhammad was the last and greatest Nabi.

I.—He might be the last, yet he might not be the greatest. Again he might be the greatest, yet might not teach the greatest. What parts will a professor show before a class of pupils not acquainted with the alphabets? The chronological order in the advent of the prophets does not make any difference in the quality of their teachings. The latter differ with the different capacities of the taught.

History shows that when the Hindu Aryans were reciting Rik-Veda hymns, the rest of humanity was being rocked in the spiritual cradle. The historians put this date at 4000 B. C. But the people, versed in astrology take the date as far back as 10000 B. C. Evidently these two classes of human beings must at any time require different treatments for their spiritual growths. An adult and an infant cannot be made to sit at the same dish. Appearing as late as in the Seventh Century A. D. Muhammad had to deal with a class of people at a certain stage of spiritual evolution. They were idolators, deifying matter worshipping 'Lat', 'monat' and 'gora' their original deities, till the number of their gods grew to be three hundred and sixty. They observed national mourning, if by accident any limb of any of these gods were broken. They understood brute force more than any thing else. They were divided into different tribes and these tribes were always fighting with one another. When Muhammad began to preach they firmly stood for their traditions and began to conspire to put an end to his life. Muhammad averted the danger by taking to the sword. It was a necessity. What Christ did by love and suffering Muhammad did by love and violence. By the sword he gave them peace and by the sword his followers maintained it. Even now the custom prevails in the Muhammadan society of punishing a social crime by the method of public flogging.

It is supposed by many that the sword aggravates the peace-breaking tendencies. Whoever takes up the sword is supposed to break the peace. Again the sword, while it punishes the crime, leaves untouched the cause. Suffering love may also remove the cause and excite love in return. The victory of the soul-force over the physical force is thus consummated. Love manifests itself in a soul functioning in his full spiritual consciousness. All, in their relation to God, become the objects of love of such a soul. Christ cannot be held to have succeeded among the Israelites, Muhammad was more fortunate among a neighbouring people, the Arabs. While the latter effected his object by making his enemies bleed under his stroke, the former laid down his life on the cross with no less powerful admonition,—"Father forgive them for they know not what they are doing." Christ died, and with him died all that loved him. They died in the body to live in the spirit. "For", says St. Paul,"the love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead : And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." The followers of Muhammad wanted to live properly in the body also. "Fight," says Muhammad, "in the way of Allah with those who fight with you. ..... And kill them wherever you find them and drive them out from whence they drove you out." (Ch. II—190-191). Thus while Muhammad advised His followers, 'Resist evil : Thou shalt love thy neighbour, and hate thine enemy." Christ advised His followers without in any way contradicting Muhammad, 'Resist not evil : love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you. That ye may be the children of your Father which is in heaven."

M.—Do you mean to say that Hazrat Muhammad mistook physical facts for spiritual ones ?

I.—I don't say that. He could not make any such mistake. He did not resort to the sword as a method of preaching His faith. It was a necessity for Him to fight with those who came with swords to turn out and kill the Muslims. He fought neither for conversion, nor for booty, but "to end persecution and establish religious freedom." It was a necessity from another consideration. He had to deal with people in a very different way from that in which Christ dealt with them. Christ's gospel of love in that form would not at all have a chance with these people who understood nothing better than physical force, and took material prosperity to

be the emblem of the spiritual. Though for smallness of number the followers of Muhammad at first hesitated to risk their life in a battle with a large well-armed body of the enemies, Muhammad exhorted them to do so as ordained by Allah. He says, "Fighting is enjoined on you, and it is an object of dislike to you ; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know"—(Ch. II, 216)

The sword in the hand of Muhammad was like the magical rod of Moses. He wrought miracles in the battles. With 313 ill-equipped and inexperienced men, he routed a large well-trained and well-equipped army of Quaraish of Mecca at Badr. People began to flock to his camp. It was more the love for fighting and collecting booty than his faith that attracted those people in such large numbers. Islam began to manifest more as a power than as a faith. Soon after Muhammad had passed away his followers began to strike terror into the hearts of all by their cry, "Allah ho Akbar" which losing all its spiritual significance became merely a war cry. The vast territory extending from Spain in the west to Burma in the east felt the weight of their arms. Many forceful conversions were made and many abominable atrocities were committed during all this time. It was all against the Quran and the pious wish of the prophet. For the Quran says, "Fight in the way of Allah with those who fight with you, and do not exceed the limits ; surely Allah does not love those who exceed the limits. And kill them wherever you find them, and drive them out from whence they drove you. But if they desist you must also desist. And fight with them until there is no persecution ; but if they desist then there should be no hostility except against the oppressors" (Ch. 11, 190-193).

Against all these clear injunctions of the Quran they began to fight aggressively with all the neighbouring nations. Instead of fighting in the way of Allah they began to fight in their own way. They fought these wars as jehad bringing untold sufferings upon millions, either defenceless or ill-defended, but certainly not aggressive. Muhammad fought "to end persecution and to establish religious freedom." But his followers began to fight to enforce religious persecution and to establish religious intolerance.

Every where they were indeed, dreaded but not loved ; though they themselves held in esteem all these their military achievements as the emblem of spiritual progress leading them to *Behast*. In fact the gospel of love that Muhammad wanted to

preach, was entirely lost upon many of his followers. It is now very difficult to say whether by Islam as it was practised by most of the kings and conquerors we would understand 'making of peace' or 'breaking of peace.'

M. Don't mind the bad followers. By the religion of that section of his followers you cannot ascertain the religion of the prophet. With regard to the actual creeds of the different prophets I think we cannot say any thing positively one way or the other.

I. It is true a tree is said to be known by its fruits. You cannot deny that the whole nation showed this mentality. But they could not leave the sword which Muhammad, compelled under certain circumstances, advised them to use. When any of the muslim warriors committed an act of atrocity the whole nation acclaimed it. I shall be glad, if you admit that Muhammad's followers went astray as soon as Muhammad had passed away. They aggressively fought with the Hindus and the Christians, demolishing their temples and churches and building mosques in their stead. Are you prepared to characterise all these activities as un-islamic ?

I can give you from our own Scriptures an instance how the prophets teach different things at different times. Lord Buddha has been described as a plenary manifestation of Vishu in our Scriptures. He is said to have preached a religion without having any reference to the Vedas. This is the view of Buddha's own followers in the historical period. And why ?

The Hindus at the time misunderstood the teachings of the Vedas and were bathing their altars with blood of animals, nay of human beings. No religion can claim a high altitude that does not provide for the safety of the lives of the lower order. Slaughter of animals for food as well as for sacrifice is abominable. Whole India turned Buddhist. There was no alter to receive the blood of the animals, and no house to cook fish or meat. The object for which He came was achieved and He passed away. The people, however, could not be left for a long time without Godhead to love. Sankaracharyya who is no other than Siva, then appeared on the scene by the command of Vishnu. He showed the way how to investigate in to the truth with the help of the Scriptures. People began to worship the Vedas again. India then got rid of Buddhism.

Now should we take to Buddhism again ? Certainly not; for in that case we would be attempting to go back. Our Scriptures also prohibit it.

In the same way a follower of Islam who should follow Muhammad and respect the Quran, must not aggresively

fight nor encourage others to fight with anyone under the pretext of a 'jehad'. If anyone does so, he is but a lip-deep loyalty to the teachings of the Quran.

At the same time it is no harm if any one thinks a particular form of revealed worship, to be the best, and sticks to it. But he surely commits an unpardonable offence when he demands a general acceptance of his faith. It is wrong because, as I have already told you, people differ in spiritual gradation.

The apparently different teachings of the different prophets are really not different as regards their fundamental principles. After we have received a sufficient measure of spiritual culture we should see all these different religions reconciled. We should then consider it practicable for a Hindu, a Christian and a Muhammadan shaking hands with one another.

Though prophets appear at different times in different places, yet one does not come to annul the teachings of another. Nay one practically preaches the doctrine of those that went before him and will come after him. Thus in Ampara in sura baiena we get two ayats ...2. Rasulum sinallahe italu suhufan motaha-haratan fiha kutubun, kaiimaha. 3. Ama takar chakal Lajina ootul kitaba illa mimbade ma ja-at homol bai-illaha—which mean, "He who is sent by God-head recites all the holy documents where there are firm truths."

In Chap. 2 and verse no 136 it has been definitely laid down that Islamic baptism requires a belief in all the prophets of the world. We here below state the verse in the translation of Moulvi Muhammad Ali, M. A. LL. B. "Say : we believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to 'Abraham and Issmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord, we do not make any distinctien between any of them, and to him do we submit". By "Prophets from their Lord" he wants us to understand "prophets of the world, prophets of all nations and all ages."

Evidently you do not sufficiently respect your prophet, if you dishonour others. You dishonour the Quran if you dishonour the Bible or the Bhagabat. All are His prophets and all are His books.

The imperfection which you see in Christianity is, in fact, no imperfection. In Christ's fatherhood-conception of Godhead we should not look for flesh-and-blood relation. Such relation does not obtain in that place of spiritual consciousness in which Christ lives. Things of the spiritual plane must not be confounded with those of the physical

one though they are expressed in human language. In the former spirit responds to spirit but in the latter intercourse is possible only through the medium of matter. Matter is never sanctified into spirit nor does spirit degrade into matter. Spirit descends in the matter. but he should never be designated after the flesh. It is a sin to know a prophet after the flesh. When the people made mention of Christ as the son of David, Christ told them, 'How then doth David in spirit call him Lord saying, "The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy foot-stool. If David then call him Lord, how is he his son ?"

Any theistic philosophy must seek out relation between soul and soul, and between soul and Godhead. The former is automatically settled when the latter is settled. "Love your brothers because you are the sons of the same father." Christ not only designates himself as the son of God but designates all as such. If you love God as Father, you must love all as your brothers. If you love Him as the creator, you must love all that are created by Him. If you love Him as the Lord, you must love all as His servants. Certainly the love shown into Him as father is much intenser than all the rest.

(to be continued)

The Festival of Circumambulation

(of Sridham Nabadwip)

THIS Festival has been instituted by the Acharya of the Gaudiya community as a practice of the function of un-alloyed devotion testified to by all the Scriptures as being the exclusive, eternal function of the individual soul in his natural condition of free loving service of the Supreme Lord. The function was not known in this world till the most auspicious Appearance of Sree Krishna Chaitanya Who was causelessly pleased to confer the only

proper service of Himself by the only method, viz. His own Example, by His Appearance in this world.

There have been secondary appearances of the Lord for coferring a measure of His service. The perfect, and, therefore, the only unalloyed form of service, it was beyond the power of any agent to confer.

Sri Nabadwip Dham is the plane on which this service means the simultaneous appearance also of the corresponding plane of service. The service of Sridham Nabadwip is part and parcel of the practice of the proper function of the soul.

The service of Godhead is not something mental or physical. It is supposed to be a mental process by those who confound the soul with the mind. But as a matter of fact a mental activity is also activity on the physical plane in a refined form. Both the gross and subtle forms of material and mental activity are subject to identical limitations. What has to be denied of the one form is thereby denied also of the other.

The service to Godhead is rendered on the only real plane viz, that on which the Lord Himself abides in all His Divine Plenitude. That plane is the Abode of the Supreme Lord as Teacher and of His disciples. In co-operation they practise there the eternal function of loving devotion to Godhead, as the sole Recipient of all service. It is the Supreme Lord Himself Who can and does teach His own service which is, however, rendered to Himself as Master and not as Servant.

Godhead as Master or Recipient of service is Sri Krishna. Godhead as Teacher or performer of His own service is Sri Krishna Chaitanya. These Names are not concoctions of the clever brain of man. There are names, as those of the objects of this world that lie exposed to our senses, that are made by man to signify the entities of this phenomenal world. The Names Sri Krishna and Sri Krishna Chaitanya are identical with Godhead. There is only one Godhead. He has got two Names. He has one Name as Master, another Name as Servant. The Servant is however, in this case identical with the Master. Those who make a difference between the service of the Servant and that of the Master on the plane of the Absolute know nothing of the real nature of Divine service.

It is on the plane of the eternal realm of Sri Krishna Chaitanya, viz. Sri Nabadwip Dham, that the only proper service of the Supreme Lord Sri Krishna is available.

Sri Nabadwip Dham is also not a certain area of measured space of this mundane world. Those who see Her to be material space do not see Her at

all. To such spectators the Holy Realm of the Supreme Lord only presents Her deluding aspect.

It is the duty of the Acharya to make available the service of Sridham Nabadwip to all sincere souls who really seek the service of the Lord. Sridham Nabadwip is not a place that may minister to our sensuous enjoyment like the various localities of this mundane plane. She is a servant of the Supreme Lord and ministers exclusively to His pleasure. We, by our proper nature, are the dissociated counterparts of the eternal servants of the Supreme Lord. As under-servants of the Supreme Lord we are constituent parts of Sridham Nabadwip and She is really the kind Mother of all of us. If we want to serve the Lord at all it will be necessary for us to be allotted our proper location in the Abode of the Supreme Lord for the purpose. To allow us to serve Her is the function of the Acharya.

Sree Gopal Bhatta Goswami.

By Sj. Kisori Mohan Paul B. L.

THE province of Dravida is one of the holiest lands of India. She is literally the mother of jewels in every sense just as Sri Gaur Sundar, Embodiment of magnanimity by manifesting Himself with His realm and paraphernalia sanctified the country of Gauda (Bengal) which has since become the objective of pilgrimage, so the Vaishnava acharyyas who are founders of the four Vaishnava-sects, by appearing in the province of Dravida scattered broadcast the rays of devotional service throughout the world. Eternal and everlasting by its nature the principle of transcendental devotion first of all dawned upon this world to the mind of Vedavyas in its exclusive state, in the grassy land of Brahmmabarta on the bank of the Saraswati and passed through the stages of infancy and boyhood on the holy plains of the Naimisha forest on the bank of the Gomati. By the fostering service of the four founder-acharyyas, the process manifested its adolescence on the banks of the holy streams of the province of Dravida finally displaying its full maturity on the bank of the most sacred Ganges, in the town of Nabadwip in the country of Gauda by the touch of the holy feet of Sriman

Mahaprabhu, in its perfect manifestation as the mellowing principle of higher (spiritual) amorous love (*unnata ujjvala rasa*).

Sree Rangakshetra lies on the beautiful bank of the Koliron, an arm of the Kaveri in the province of Dravida. The place has been designated as Sree Rangam or Rangakshetra after Vishnu or Sree Ranganath. Tirumongoi Alwar, a great saint in the order of preceptorial succession anterior to Sree Ramanuja Acharyya, made his appearance in the province of Dravida in the remote antiquity. In the Tamil language, the great Vaishnava saints go by the name of Alwar or Dibyasuri. Etymologically the word 'Alwar' means administrator hence it shows that the Vaishnavas are really the universal Gurus and as such all Jivas should come under their Divinely authorized spiritual jurisdiction as Guides.

Once upon a time in course of travels with his disciples, when Tirumongoi came to the temple-yard of of Sree Ranganath he was mortified to find the ruined condition of the temple which was encompassed by flourishing jungles on all sides. Finding the temple turned into an abode of bats and the haunting-ground of ferocious wild animals, Tirumongoi said to his disciples, 'You see, volptuous people by misappropriation and misapplication of their Master's money are getting steeped in luxury, but the master or Lord, who has manifested Himself in the form of the Sree Bigraha, stands here utterly neglected and abandoned'. Therefore, to collect funds for the restoration of the temple, Tirumongoi, with his disciples, went from door to door of all well-to-do people and accosted them thus—'Wealthy people, don't you see, your wealth has become productive only of your selfish enjoyments. It should not be so, but service to Godhead alone should be rendered by the instrumentality of all your wealth'.

But all advice fell flat on deaf ears and in some instances, Tirumongoi had to meet with harsh rebuffs from people intoxicated with the arrogance of wealth. Finding the people to be in such abnormal condition Tirumongoi determined to collect by hook or by crook, from the opulent people, money which is meant for the enjoyment of its sole Enjoyer viz., Godhead alone. Although this extraordinary conduct of Tirumongoi may appear condemnable to certain schools of empiric thinkers, yet it is symptomatic of the exclusive devotion of one who has surrendered himself body and soul to the Feet of Krishna. Having collected large funds by the method of apparently heartless exploitation he finished the work of the complete

restoration of the temple of Sree Rangam, a structure on such a gigantic scale that it remains incomparable and inimitable example of its kind among the whole range of edifices dedicated to religious purposes in India.

In the month of Ashada of 1433 of the Saka era, corresponding to 1511 A. D., the sky with dark clouds lit up by occasional flashes of lightning, wore a beautiful appearance. The eleventh day of the moon from which the period of vow of continence for four months (*chaturmasyabrata*) commences every year, was near at hand. A young ascetic of golden hue with hands extending to the knee shedding all round the wonderful halo of His bright person, was passing along one of the roads of the country of Dravida fully absorbed in contemplation, chanting with His mouth, "Rama ! Raghava ! Rama ! Raghava ! Rama ! Raghava ! Pahi mam, Krishna ! Keshaba ! Krishna ! Keshaba ! Krishna ! Keshaba ! Raksha mam," and a Brahmana carrying a water-pot used by ascetics following Him. This Sannyasin passed through many holy places of pilgrimage sanctifying them by His touch. On the way He had held many discourses about Sree Hari with one of His most loved favourites, Ramananda Ray, in Vidyanagar on the bank of the Godavari. From Vidyanagar, passing through Gautami Ganga, Mallikarjuna, Ahobala Nrisingha, Siddhabat, Skanda-kshettra, Trimath, Briddha Kasi, Bauddhasthan, Tripadi, Trimalla, Papa Nrisingha, Siva Kanchi, Vishnu Kanchi, Trikalhasti, Bridhaka, Siali Bhairabi etc, He now reached the beautiful bank of the Kaveri and performed His bath in her sacred water. Being most highly favoured by the touch of the holy Feet of that Sannyasin, in token of her gratitude the Kaveri showed the effusion of her delight by the deep agitation of her high-heaving waves. After bath the Sannyasin had the sight of Sree Ranganath and danced and sang before Godhead with rapturous love. The effulgent beauty, splendour and majesty of the young Sannyasin struck unforeseen wonders into the hearts of the beholders who stood in silent awe like painted picture and gazed at Him without taking off their eyes. Reader, have you been able to recognise this young travelling Sannyasin of golden colour ? He only wears the disguise of a sannyasin. He is an Object incomprehensible to the yogins and the rishis. Even the devas are unable to have the sight of His form and are apt to get bewildered in the attempt. He is the self-revealing supreme Reality. Non-devotees over-powered by his deluding Energy cannot obtain the sight of His incomprehensible

actual form. He is unique and there is none who is either equal or superior to Him. He is Godhead Himself and all visible and invisible things are His servants, the 'Brahman' of the Upanishads and the 'Paramatman' of the yogins are the lustre of His All-holy Person and His partial Manifestations respectively. This Sannyasin is Sree Krishna Chaitanya, the same as the Son of the chief of Braja (Brindaban), the only Saviour of this Iron Age, Who appeared in this world to give away to all souls the treasures of His Own Name and Love for Himself Who are identical with Himself.

The Magnanimity of Sree Gaursundar, the Embodiment of Divine Pity in His fullness captured the attention of a fortunate Vaishnava belonging to the theistic community which follows the Consort of Vishnu viz., Sree Devi. Venkatta Bhatta who hailed originally from Northern India but was then a sojourner in Sree Rangakshetra, was the name of the Brahmana who now prostrated himself at the Feet of the Supreme Lord and invited him to His home for doing Him the high favour of accepting his hospitality. He had two other brothers, Trimalla or Tirumalaya Bhatta and Tridandi Swami Prabodhananda. The latter was a sannyasin of the school of Sree Ramanujacharyya. Sree Prabodhananda's vast knowledge of the Scriptures had earned for him the scholastic title of 'Saraswati'. Venkata Bhatta was a pious householder devoted to the service of Sree Narayana. He had a jewel-like son named Gopala.

(*To be continued*)

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER II

Summary :—This chapter contains the following narrative :

The devotees informed Adwaita of the Lords of love of Krishna. Adwaita was delighted on hearing the same. Adwaita spoke about his dream to all the devotees. The Lord made obeisance as soon as He chanced to see Sribash and other devotees and the devotees in their turn blessed Him. The Lord accepted their good wishes and manifested the ideal of the service of the Vaishnavas in diverse ways. Devotees showed their blessings and formed high hopes at this. The Lord expressed confidence in the devotees on hearing of their griefs caused by the turbulent conduct of the haters of Vaishnavas and slandering atheists resident at Nabadwipa. The Lord was filled with anger against the *Pashandis*. Ignorant persons requested mother Sachi to arrange for His medical treatment supposing that the Lord was

afflicted with nervous malady. One day Sribash went to the house of the Lord and beheld on the person of the Lord the signs of the prevalence of the highest devotion. The Lord embraced Sribash on hearing his declaration to that effect. The mother gave up her suspicion that her Son was suffering from nervous malady on hearing the words of Sribash as he described to her the love of her Son for Krishna. The Lord visited the home of Adwaita in the company of Gadadhar. Adwaita who practised *archan* of Krishna by the method of love worshipped the feet of the Lord. Adwaita hymned the Lord. Gadadhar who enjoyed the confidence of the Lord prevented the same and expressed his surprise. On regaining His eternal consciousness the Lord hymned Adwaita by concealing His own identity. This did not prevent Adwaita from realising in his heart the coming of the Lord. Adwaita went to Santipur to test the magnanimous nature of the Lord's appearance. The Lord chanted daily the *Kirtan* of Krishna in the company of the devotees. The Lord, under the over-powering influence of loving separation, described to His inner devotees His vision of Krishna in His dawning youth resplendent with the yellow sheen of the tamala tree and the hue of fresh clouds in the neighbourhood of Kanai's Natsala on His way back from Gaya, and swooned away during the recital. The devotees with great joy praised the Lord after He regained this external consciousness. Even after His return home the Lord manifested continuous experience of the state of over-powering bliss and tendency to enquire of all persons regarding Krishna. One day the Lord attempted to tear open His own heart with His finger-nails on hearing from Gadadhar that Krishna dwelt in His heart, and could be induced to be patient only by the persuasions of Gadadhar for which Sachi Devi who was most devotedly attached to her Son, warmly praised the tact of Gadadhar. Sachi Devi manifested reverential fear for her Son, instead of motherly affection. The Lord in the company of His devotees listened in His own house in the evening to the singing of *Kirtan* by Mukunda. The performance of all-night-*Kirtan* was began. The *Pashandis* were angered by reason of interruption to their pleasure of sleep. They were filled with chagrin especially against Sribas, which led them to spread the false rumour of the King's displeasure against Sribas. The Lord appeared in this four-armed Divine Form before Sribas while the latter was engaged in his house in worshipping Sree Krisinghadeva and encouraged him by His words of mercy. Sribas hymned the Lord realising that He was Krishna Himself. On hearing the hymn of Sribas the Lord manifested His own Form and commanded Sribas with his wife to have a sight of His Divine Form and worship Him. Sribas with all members of his family worshipped the Lord and expressed his humility. The Lord then spoke to Sribas in order to remove his fears. At the command of the Lord Sree Narayani, the daugher of Sribas's brother forthwith swooned away and in view of all the devotees crying 'Krishna' and then began to weep. Sribas was relieved of all his fears of the *Pashandis*' by beholding all these Divine manifestations and chanted the praises of the Lord. Sribas was permitted to have the sight of the manifestation of the Divine power which is attainable with difficulty even to the Vedas. The Lord forbade Sribas to divulge His hidden appearance. The Lord returned home after giving Sribash His assurances of support against all danger. The author's eulogy of the glory of the household of Sribas is full of the service of Krishna. The author declares that the service of the devotees of Krishna is the only means of obtaining the service of Krishna. The author ventured to set upon the composition of the work by command of Nityananda.

1 All glory to Gaurchandra, the Well-being
of the whole world !
Vouchsafe to the heart the gift of thy twin
Feet !

2 All glory to Gauranga with the Society
of His devotees !
By listening to the narrative of Chaitanya
devotion is gained.

3 On beholding the love of the Lord the
minds of all the devotees
Were filled with the greatest astonishment

4 With the highest delight, to Adwaita
All of them narrated whatever they had
seen.

5 Through the force of the bond of devotion
Adwaita, of great prowess
Knew full well that the Lord had appeared.

6 Yet the Truth that is One and Indivisible
may not be understood.
He manifests His appearance and is
forthwith self-concealed.

7 On hearing the Truth Adwaita was filled
with great joy.
He began to speak with the highest
inspiration,—

8 'Brothers all, listen to my words regarding
this day;
I have found some indication during the
night.

9 'Not having understood well the meaning
of what I read in the Geeta
I had remained without food through
sadness of mind.

10 'When a part of the night had passed
there appeared a certain person
who said to me,
'Get up, Acharyya, quickly take your food.

11 'This is the text that was read,—this is its
meaning that I tell you.
Get up, eat your food and worship Me.

12 'Why do you feel further sorrow ? You
have obtained all,
That for which you had resolved is
fulfilled.

13 'All the fasting and all the worship that
you have performed,
All the tears that you have shed crying the
Name of Krishna,

14 'The selfsame Lord Whom to bring down,
'You vowed with hands uplifted, has now
appeared.

15 'There will be *Kirtan* of Krishna in all
lands,
In every home and in every town and at
all time.

16 'All the devotion that there be and scarcely
attainable even by Brahma,
All the people will now behold by your
favour.

17 'In this home of Sribas all the Vaishnavas
Will witness realisations hardly possible
even to Brahma and his equals.

18 'May you have your food, I now depart
I will come again while you are at your
meal'.

19 'On opening my eyes I saw—this
Biswambhar.
I could scarcely see, as He quickly
disappeared.

20 'I donot understand at all the mystery of
Krishna;
In which form He manifests Himself or in
Whom.

21 'His elder-born, by name Biswarup, formerly
Used to come and expound the Geeta
with me.

22 'This Child, possessed of most delicious
beauty,
Came to my place to call His brother.

23 'Being so beautiful the child stole all the
faculties of my heart,
I blessed Him saying, 'May there be
devotion to God'.

24 'By high lineage He is the Son of a great
person.
He is the daughter's son of Nilambar
Chakravarty.

25 'Himself also is most erudite and possessed
of all good qualites.
It is meet that He should have devotion
to Krishna.

26 'I am very happy on hearing the tidings.
May all of you bless Him saying, 'Be it so.'

27 'May the mercy of Krishna be manifested to
all.
May the whole world be intoxicated by the
Name of Krishna.

28 'If there be truth, then to this place
All will come, even to this worthless
Brahmana'

29 For joy Adwaita rolled forth the mightiest ejaculations.
All the Vaishnavas raised the chant of jubilation.

30 The mouths of all uttered continuously the Name of Hari.
There arose the manifestation of Krishna in the Form of the *Kirtan*.

31 Said some, 'When Nimai Pandit will be cured of His illness
Then we could perform the *Samkirtan* with the greatest zeal'

32 The company of the devotees having made their obeisance to the Acharyya
Took their departure, chanting joyously together the *Samkirtan* of Hari.

33 Every one of those who happened to meet the Lord
Greeted Him with the greatest cordiality.

34 In the morning when the Lord set out for His bath in the Ganges
He met all the Vaishnavas.

35 At sight of Sribas and his companions the Lord made obeisance.
The devotees were gladdened and blessed.

36 'May thou have devotion to the Feet of Krishna.
Say 'Krishna' with thy mouth hear 'Krishna' with thy ears.

37 'It is only by worshipping Krishna that everything becomes true.
If Krishna is not served, beauty and learning go for nothing.

(*To be continued*)

Ourselves

Circumambulation of Sreedham Nabadwip Feb. 22—Mar. 1

The huge *Kirtan* procession consisting of several thousands of devotees from all parts of the country for the circumambulation of Sreedham Navadwip on this auspicious occasion of the Advent of the Supreme Lord Sree Krishna Chaitanya started from Sree Chaitanya Math on the 22nd of February and was led on the first two days by His Divine Grace Sreela Bhakti Siddhanta Saraswati Goswami Maharaj in person. From Sree Godruma-dwipa onwards the charge of the function was made over to the other Tridandi Sannyasi Maharajas of the Mission. The procession of chanters in an imposing array passed through Koladwipa (Town Navadwip) on the 27th February and returned to Sreedham Mayapur on the 1st of March without any accident having accomplished the greater part of the journey in very foul weather. A short exposition of the function appears on a separate page.

Festival of the 445th Anniversary of the Advent of the Supreme Lord Sree Krishna Chaitanya at Sreedham Mayapur March 4

The festival of the 445th anniversary of the Advent of the Supreme Lord was celebrated in the great Audience Hall of Sree Chaitanya Math by a vast assemblage of devotees, on the evening of the 4th of March. His Holiness Tridandi Swami Sreemad Bhakti Vivek Bharati Maharaj led the chant of the account of the Appearance of the Supreme Lord as the Divine service was performed with due solemnity on the rising of the full-moon in the evening. This was followed by a lantern lecture exhibiting the Lila of the Lord. Not less than ten thousand persons were present to honour the mahaprasad in the spacious compound of Sree Chaitanya Math. A rich variety of mahaprasad was distributed without stint among those present.

The Advent Anniversary of the Supreme Lord was duly observed by all the branch Maths. The reader should also consult the opening article of the present issue in this connection.

Thirty-seventh annual session of Sree Nabadwip Dham Pracharini Sabha, March 5

The Sabha held its thirty-seventh annual session in the Natya Mandir of Sree Yoga-peetha in Sreedham Mayapur from 5 to 10 P. M. on the 5th of March under presidency of His Divine Grace Paramahansa Paribrajakacharyya Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj. A short account of the proceedings of the meeting will be published

in the next number of the journal. The meeting was attended by a very large number of members and other persons from all parts of the country and was very successful.

Sampradaya Vaibhabacharyya and Bhaktisastri examinations 4—5 March

The above examinations were duly held in the Temple premises of Sree Chaitanya Math, Sreedham Mayapur on the 4th and 5th of March respectively.

Bhakti-vijaya Bhaban March 4

His Divine Grace made His formal entry into Bhakti-vijaya Bhaban on the anniversary day of the Advent of the Supreme Lord by the ceremony of congregational chant. This elegant two storeyed house is the offering of Sreepad Sakhi Charan Bhakti-vijaya prabhu for the residence of His Divine Grace. The event was celebrated by the distribution of mahaprasad of every rich variety, on the following day to not less than ten-thousand residents of the adjoining villages.

Removal of Sree Ekayan Math to its own Buildings at Hanskhali, March 7

His Divine Grace accompanied by a party of His Grace' prominent followers and admirers paid a visit to Hanskhali and declared the spacious buildings at the place newly purchased from Government as the permanent site of Sree Ekayan Math which was thereby transferred from Krishnagar City to its own buildings at Hansakshetra. A large assemblage of people from the adjoining villages gathered to witness the ceremony.

Propaganda during the month of March in Calcutta

Sripad Sundarananda Vidyavinod, B. A., lectured on the difference between the views that prevail in the current forms of the Vaishnava religion and those preached by Sriman Mahaprabhu and represented by the activities of the Gaudiya Math at the palatial residence of Srijukta Amulyadhan Adhya, the millionaire Zemindar of Chetla before a distinguished gathering on the 22nd of March from 6-30 to 9-30 P.M. The Samkirtan was led on this occasion by Srijukta Pramole Bhusan Chakravarty Pratna-Vidyalankar.

24 Perganas

His Holiness Tridandi Swami Srimad Bhakti Vaibhab Sagar Maharaj expounded the Bhagabat at the residence of Srijut Jiban Krishna Dasadhikari in the village of Ramanathpur and later on at the Kutchery of the Hon'ble Raja Rishee Case Law C.I.E. in the village of Dhanyaghata.

Pabna

His Holiness Tridandi Swami Srimad Bhakti Vilas Gabhastinemi Maharaj lectured on "The Great Gift of Sri Chaitanya" on the 8th of March from 5 to 8 P. M. at the Town Hall of Pabna City before a gathering of over 400 elites of the town. Srijukta Jahnabi Charan Bhowmik presided. All present expressed their high appreciation of the exposition of the Swamiji.

Midnapur

His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj toured through the District of Midnapur delivering public lectures at the following villages—

13—16 March at Malpar on Sanatan Dharma (Eternal function).
17 March at Naogaon on the religion of pure devotion.
20 " at Masumpur on spiritual function (Dharma)
23 " at Sitalda on the function (dharma) of householders.
26 " at Raichak, exposition of the Bhagabatam.

The great success of the tour was mainly due to the selfless exertions of Srijukta Pulin Behari De, Kenaram Samanta, Iswari Chandra Mandal, Bhagabat Das and other devotees.

Hooghly

His Holiness Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj expounded the Lila of the meeting between Sree Rupa and Sanatan from Sri Chaitanya Charitamrita at the village of Rajbalhat in the District of Hooghly in the spacious compound of the Natyamandir belonging to Srijukta Nibaran Chandra Bhar on the 29th of March. Rajbalhat is situated three miles from Tara-Antpur station on the Howrah-Champadanga Light Railway. Tara-Antpur is the Sreepat (place of the performance of intimate service of the Divinity) of Sree Parameswari Thakur, one of the twelve gopalas. This function was followed on the 30th by a huge Samkirtan procession through the village and exposition of the career of Sree Prahlad Maharaj from the Bhagabatam. His Holiness Srimad Aprakrita Bhaktisaranga Goswami prabhu delivered a lantern lecture on the principles of pure devotion on the 31st.

Srijukta Gostha Hari Das, Fakir Chandra Bhar and Jahar Lal Bhar promised handsome donations for the furtherence of the devotional activities of the Mission.

To our subscribers and readers

It is a pleasant duty to approach our readers and subscribers on the last day of the year to propose the continuance of the journal for another year, by the method of mutual co-operation. We do not hold the view that we are the instructors of our readers, because such view is opposed to the teachings of the Scriptures and also to the rational principle of natural spiritual subordination to every existing entity that should guide the minutest detail of the conduct of every pure soul.

It is only in so far as this only standard of the truly rational conduct is actually followed in practice by one that he will be in a position to co-operate to that extent either as reader or writer of the spiritual journal. We, therefore, invite our readers to kindly extend to us the privilege of serving them in the spirit of true humility to enable us to gradually pick up by means of the loyal effort to follow the process, eligibility for serving all existing entities without discrimination. This consummation is the one that is proposed to every fettered soul, like myself, by the Supreme Lord Sree Gaursundar. It is on this common platform of unconditional spiritual service that the infinity of the outstanding issues of suffering humanity have their only rational chance of perfect and real solution.

In view of the fact that it has not been possible for us to make up our arrear in the matter of the regular appearance of the journal during the year just elapsed we have decided to issue a combined number for May and June without increasing the size correspondingly and counting the New Year from July instead of from June, as we have done hitherto. The years of the journal will, therefore, in future run from July to June instead of from June to May. This will not involve any loss to the subscribers as they will have received twelve numbers of the journal for their annual subscription viz., Rs. 3/- only for one complete year.

Subscribers are requested to kindly expedite the remittance of the amount of their annual subscriptions so as to reach the Manager before the end of the first week of July to enable him to post the first Number of the journal of the New Year in proper time. It is our intention in future to post the journal within the first week of the month to which it belongs. Subscribers are, therefore, requested to promptly inform the management of any delay in receipt of the journal beyond the corresponding date of its delivery at destination. Subscribers are also requested to join the service of the journal, if they happen to be convinced of its view-point, by actively trying to introduce the journal to the circle of their friends and constituents.

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST
OR
SHREE SAJJANATOSHANI

VOL. XXVIII | MAY-JUNE 1931, Chaitanya-Era 445 | NO. 12.

Empiricism versus Religion

THE empiric propaganda against Religion is strongly intrenched in the secular literatures of the world. The charge of fanaticism is no less applicable to the empiric thinker, of every school, than to the pseudo-religionist who is really an empiricist of a particular stamp. The direct empiric opposition to religion takes a great variety of forms. It is to be remembered that the empiric thinker makes his appeal ultimately to the self-sufficiency of the limited understanding of humanity. This may be called his forte which he is pleased to call by the catch-word 'non-sectarianism.' The empiricist always prides himself on his absolute freedom from this so-called sectarian bias. 'Look', says he, 'at the sciences that have been built up by the patient allegiance to the truth of the greatest geniuses of the race. Let us be guided by their teaching. The sciences are, no doubt, far from being perfect. They themselves do not claim to be perfect. But neither do they profess to be what they are not. For one thing they never ask us to take anything on trust. They always prove the truth of what they want us to accept. It is for this quality that they are bound (?) to receive the allegiance

of every thoughtful person. Moreover they teach truth that is always verifiable (?) by every one on his own separate (?) account. They teach truth that has always a universal application and which is always (?) open to be rectified (?) by the successful rational challenge of every individual. It is no water-tight(?)nook of any unchangeable system into which they want to squeeze the infinite possibilities of our powers of understanding. All these good points, they contend, distinguish the empiric sciences from Religion as that subject has been ordinarily understood in the history of the world.'

There are empiric apologists of Religion who have consciously or unconsciously been playing into the hands of their compatriots of the opposite camp. These religionists have either claimed to be enemies of all rational thinking on the subject of religion or have agreed to convert religion into one of the departments of the empiric sciences. The extreme fanaticism of the opposite school may be inferred from the fact that every concession on the part of these pseudo-religionists has only strengthened the empiric opposition to religion. Such a result was not very difficult to foresee and must have been either actually intended by those who offered such concession or opposition, or might have been deliberately intended only to put off what was desired by a few years or centuries.

We mean to do neither in this short paper. We know and are fully prepared to admit the propriety of the convinced empiricist making every honest effort to propagate his particular methods and opinions if he thinks them to be really beneficial for humanity. But we are not equally prepared to admit that he possesses the same toleration for the methods and doctrines of Religion which he rightly or wrongly demands for his own views. He has been taught to suspect the bonafide of the rationale of the point of view of all revealed Religion. He has sought to find a mischievous plea for entertaining such suspicion in the fanatical and compromising attitudes of the pseudo-religionist towards his own position. We say that this kind of suspicion and the virulent propaganda based on such wrong suspicion that is being carried on against Religion itself by an influential section of the responsible leaders of empiric thought all over the world, deserve the severest condemnation on the very principle of rational toleration of all hostile opinion claimed by the empiricists themselves as their greatest virtue and monopoly.

Let us illustrate our position by a concrete example. Objection was openly taken to the introduction of this Journal to the reading-room of the professors

of a certain educational institution on the ground that no one should on principle lend any countenance to a denominational paper which professes to carry on propaganda of a particular sect. This motion was not moved to a division for reasons of civility and was not also probably on the whole well received. But it nevertheless shows the bias against religion being regarded as a proper subject for the serious consideration of everybody, as capable of being seriously entertained by responsible empiric thinkers. If the empiricist really wants to be true to his own logic he should be genuinely prepared to give his unbiased hearing to the exponents of Religion on a footing of strict equality with the exponent of empiric science. He should not allow himself to be put down by the fanaticism or insincere dodges of either prejudiced scientists or pseudo-religionists, of any school or community.

The above is only symptomatic of a tacit propaganda behind the back. We are always prepared to meet any open rational objection by a reasoned elucidation of our position. What we are troubled about is not direct opposition but indifference due to hasty prejudice. The literature of the day is devoid of any serious thought for the true Religion which alone is able to supply the real need of our souls. This self-satisfied secular taste has grown to such inordinate lengths especially in our schools and colleges that Religion has been banned by almost common consent to shift by itself. If secular pedantry cannot be expected to provide for Religion being taught or considered in the public places of popular education under the plea of giving a wide berth to sectarian controversy, may not the people insist on at least the free admission of an adequate body of healthy literature on this all-important subject to which every body especially the unsophisticated students, should have easy access ? We wish that this should be provided out of the public funds in the spirit of a wide toleration to enable both students and teachers to arrive at a rational state of opinion on the subject.

This is not demanding too much when it is borne in mind that the propaganda of the opposition camp is being mechanically supported on a scale of gigantic magnificence at the public cost. We do not want to shut the door of our public schools to any religious sect or opinion for banishing the subject of religion. The comparative point of view in our opinion is all-important also in the proper understanding of the problems of Religion. The educational institutions of the people should secure an impartial hearing for every school of opinion on principle and this should be practicable

at a very small pecuniary outlay. The Colleges which stand for culture as culture, cannot be pardoned if they choose deliberately to follow the narrow and irrational policy of exclusion under no tenable plea.

The study of Religion should be raised to the dignity of that of a subject that concerns the whole of humanity and not merely any particular section of the same. No opposition on the part of fanatics of any camp should be allowed to stand in the way of providing for this higher comparative study of the problem of Religion in the truly catholic spirit. Such an arrangement will be welcomed by the leading exponents of all the principal religions so far as can be gathered from their published views. The Harmonist also hopes for a place in one corner of the hospitable reading-table of every rationally conducted public seminary.

Sreepad Sundarananda

THERE have been many persons who have gained the undoubtedly rare distinction of being successful authors. There is also no manner of doubt that more persons will yet gain the same enviable distinction in the times to come. Many undoubtedly great philosophers have already given us their brilliant expositions of the philosophy of Nescience conceived by the empiricists. More commanding intellects will undoubtedly gain further world-wide renown by offering even more brilliant expositions of the subject on the same lines in the long Ages still unborn. There have similarly been, and will be, an unending series of geniuses giving the empiric exposition of the system of Differentiated Absolute (Tattvavada). Many have achieved, and more will achieve, the great distinction that is rightly due to the successful orator. Many have already attained and more will yet attain the sterling quality of sincerity. Many have earned and many more will yet earn the priceless eligibility for the service of the Guru.

From some time past there has been visible on the horizon of the Gaudiya firmament a shining star who combines in his single personality, before our very eyes, the amazing distinction of having been successful as an author, orator, an excellent judge of the comparative merits of the schools of empiric nescience and differentiated absolute of possessing a developed aesthetic

THE HARMONIST

OR

SREE SAJJÀNATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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Shree Gaudiya Math Temple.

knowledge and high tact in the artless service of Hari, Guru and Vaishnavas. Such an event is a very rare occurrence in this world.

Have the contemporaneous critics and reviewers had occasion of keeping due watch of this notable fact? If they have they must have been led to realise that there is great need for the appearance of such a desired luminary in the dark firmament of the present Age full of the blindest ignorance of the only Truth.

What a curious medley of speculations is being allowed now-a-days to pass unchallenged as devotional literature! Neither is there the least want of any amount and degree of filthy simulated madness that is allowed to parade itself under the much enduring designation of Vaishnava Philosophy,—of the very worst variety of literature that is bringing down unmeasured corruption into the society in the name of aesthetics!

Has the reader had occasion to give his serious thought to that gladdening point of pure light who has been shedding, during these several years, his penetrating radiance, so amply promotive of the peace of the conscience of all sincere seekers of the Truth, for dissipating once for all the thousand and one of these most pernicious influences?

The readers of the Bengali religious Weekly which bears the name of the Gaudiya and which is being published these nine years from the Gaudiya Math of Calcutta, must have been following with breathless interest the highly instructive movements of this peerless disc of serving light.

In this connection we feel it to be our duty to invite the special attention of our readers to the fact that it is never possible for a hireling to be a writer who deserves to be heard on the score of the possession of any real worth. It is never possible for a person, who is subject to the temptations of the world to be impartial. No one who is bent upon advertising his own greatness by artificial diligence, can be an unbiased Truth-serving literature. If one intends deliberately to cherish wrong selfish interests and is led by consequent inevitable inflation of silly vanity to learn to perform the wildest antics on the stage of this subsidising world, there is no longer any chance of the Truth being uttered by him with the perfect fearlessness that is his due. By freeing himself wholly from the fatal grip of all these temptations the unprecedented opportunity of being engaged in the true function of the soul that the Editor of the Gaudiya, Sripad Sundarananda Vidyavinode, has been affording to the readers of the Bengali Literature by his own personal example of undeviating devotion to the Truth, must indeed be pronounced as being without a parallel.

The straightforwardness and intense desire of benefiting others of this unpurchased literature and philosopher will be brought home to every reader who will go through the illuminating pages of the thirty-eighth number of the Gaudiya of the ninth year just published. We cherish the hope that the path that is to be followed in the future by other preachers and workers of the Gaudiya Math will be settled in pursuance of that trod by Sreepad Sudaranauda. Sincerity of disposition makes its appearance as a matter of course if one can have regard for the Truth. Uncultured bullies failing to understand the unmixed goodness of the genuine devotee mistake impartiality for ruffianliness. There is not an iota of hope for the enrichment of the Gaudiya literature by the labours of an infinite array of the heroes, who dedicate themselves to immoral activities. It is comparatively easy to find hundreds and thousands of heroes of good and bad worldly activity. But the chanter of Hari is very very rare, indeed. If the numerous body of hypocrites with the insatiable aptitude for worldly activity, whose inner conduct is always bound to be different from their external behaviour, betake to reforming their own character by the careful study of the priceless articles of the Gaudiya, they would thereby effect the true well-being of the present Age by being themselves benefited.

(J.)

Presidential Address at the All-Theistic Conference

THIRD DAY'S SITTING

SUBJECT—Regarding Reference : the categories of object of worship and worshipper : Knowledge of real and non-real entities.

[N. B. The instalment of the Presidential Address published in the December (1930) issue of the Journal, pp. 202-8, is the concluding part of the second day's Address and should be read as such. The second day's Address should therefore be read in three instalments in the following revised order viz., 1st instalment published in January '31, 2nd in February '31, 3rd in December '30.]

'Will Sree Chaitanya once more appear within the scope of my vision, even He Who is the constant Object of worship, possessed of the Human Form, bowed to by many felicitous speakers such as Shiva, Brahma, and others engaged in instructing His devotees in the activity of His own intimate service ?'

There is a function which is called 'Upanayana' (bringing near). We come to learn from the words of the Sruti that the birth of a man is three fold, viz., (1) seminal birth, (2) by

Gayatri, (3) by initiation. The seminal birth comes first in order of time, from the mother's womb. Then comes the second birth on the attainment of purification by the *Gayatri-mantram*. The next birth is brought about on receiving Spiritual enlightenment (diksha). We obtain a body from the mother's womb by vital fluid from the father. This is our first birth. The body that we get by this process is one kind of body. The second kind of body is that which is born by the union of the *Acharyya* as father and the *Gayatri* as mother at the time of our investiture with the Holy thread. Then the Acharyya-father binds us with the thread of Sacrifice for the purpose of introducing us to the study of the Vedas by means of the *Mantras*, 'I will lead thee into the presence of the Veda etc.', the birth to which we are thereby subjected in the home of the Acharyya, is our second birth. The ceremony of tying the Sacrificial thread does not import that thereby the physical body may be preserved but that the *Veda* or true Knowledge may be gained by its means. Our third birth takes place on the occasion of the ceremony of imparting spiritual enlightenment by initiation into performance of worship (*Yajna*).

This is spiritual birth proper by attainment of enlightenment. The function of the body born of the ceremony of imparting enlightenment is performance of Divine worship (*Yajna*) or '*upasana*' which latter means 'to live in close proximity' this being the etymological meaning of the word '*upasana*'. The performance of *yajna* or *upasana* is the function that has to be practised subsequent to receiving spiritual enlightenment (diksha). The function which we perform on appearing in the presence of the Holy Form of real Knowledge (Veda) is termed *upasana*. The Person in Whose presence we dwell on gaining access to His proximity is the Object of *upasana* (*upasya*). He is the Veda-Person, Lord of *Yajna*, Vishnu. The function for the performance of which we dwell with Him is *upasana* or worship which is also *Yajna* or sacrifice.

The prescribed method of *Yajna* is different for the different Cycles (*Yugas*). For the Satya *Yuga*—when virtue is fully prevalent—the method prescribed is that of meditation (*dhyana*). In the Treta Age—when the prevalence of virtue has decreased by one quarter—the *Yajna* is of the form of sacrifice by fire (*makha*) In the Dwapara Age when *dharma* has decreased by one half it is of the form of ministering to the person of Godhead as a servant attends to his master's needs (*paricharyya*). In the *Kali Yuga* when virtue has gone under to the proportion of three quarters the *yajna* has the form of preaching or *kirtana*. In this Iron Age virtue is

totally on its last legs and in consequence the other methods have no chance of success.

The code of scriptural regulations, known as the Veda has come down to this world as *Sruti* (that which has been heard) from preaching (*kirtan*) as its source. The present is the Age of controversy (*kalikala*). In this Age whatever proposition may happen to be put forward forthwith provokes active discussion of its pros and cons and raises a storm of reasoned opposition. The chanting or preaching of Hari is the only Scriptural method (*Srauta pantha*). That absolutely consistent expounder of the Sruti, Srimat Purnaprajna Madhvacharyya, in his commentary on the Mundakopanishada quotes the following words of the Narayana Sambita :—"In the Dwapara Age Vishnu is worshipped by all people by the method laid down in the Pancharatra (division of the Scriptures treating of their *rational*). In the present controversial Age (Kali yuga) the Supreme Lord Hari is worshipped by means of His Name alone."

It is needful to consider about the Object of our worship. If we *obtain access to the presence* (*upasana*) of any inanimate object or happen to be situated in its vicinity we are thereby induced to put it to some use or in other words, to the attempt to extract some service to ourselves from it. But the entity that happens to be self-conscious is necessarily also a free agent. If I make the attempt to get up his shoulders he is apt to offer his opposition to such activity. We have no power at all whereby we can put to our own service One Who is fully self-consciousness and therefore, fully free. On the contrary it is we who find ourselves irresistably put to His own service. The current Utilitarian theory is always busy to find a use for every thing, for the natural current of the flowing river, for the free air of the atmosphere, for the falls of the Niagara. But we cannot employ any self-conscious entity least of all, the fully Self-conscious and fully free Entity—in the same way in our service. He never submits to us.

During our sojourn into this world the consideration viz., that other objects may serve our pleasure—that we may become the worshipped has come to prevail. Is the show of service that we display in the garb of worshippers towards other entities of this world, possessed of a mixed quality or unalloyed purity? The generations of the Rishis practised sacrifices, meditations,(yajnas, dhyanas) etc. They never entertained the judgment that they are eligible to receive the service of others. They offered their services to their *Devatas*. In the portions of the Veda treating of worship (*upasana*) we find them making use of the following *mantra* (which saves from

thraldom to the mind) in their hymn of praise of the gods.

'Thou, fire (i.e. Vishnu), may Thou lead us unto the treasure of the supreme desideratum (paramartha) by the good path. Bright one, may Thou lead us in unison with the movement of the whole cosmos and by the method of the knowledge fully directed to Thyself. May thou destroy all our sins in the forms of nescience and insincerity. We bow to Thee time and again'. They praise the gods by means of this and other similar hymns. They consider these hymns as the constituent limbs of the acts of *upasana* (lit. abiding in the presence of the object of worship). The proof of these statements has been most clearly preserved in the oldest Vedic history. The Rishis did not regard themselves as objects of worship. They were worshippers of the Devatas. This disposes of the allegation that the process which bears the name of *upasana* is a comparatively modern innovation. The method that is approved by the school of pure knowledge or exclusive Monism is that the proper object of life is to merge in the Brahman. It is found to be the historical fact that in times long before the origin of the method of the attempt to merge in the Divinity the desire for service for *upasana* was the only spiritual impulse which existed among all people while their disposition retained its natural, primitive simplicity. Now-a-days in this Age which is so inordinately fond of discordant controversy (Kaliyuga), the opinion which is opposed to History has become fashionable that the method of Spiritual activity of the form of *upasana*, is of recent origin. Such a view is altogether erroneous. Wheresoever the function of consciousness has been found to exist the tradition of *upasana* is also seen to have prevailed from the very beginning of history. Brahman or the Entity of real Knowledge (Veda) the real Truth, first manifested Himself in the heart of Brahma, the first progenitor of all animated beings of this world.

The Rishis and the Devatas are the offsprings of Brahma. The Devatas possess the quality of self-effulgence in a boundless measure. It is for this reason that the Rishis served the Devatas with infinite devotion. This relationship of the worshipper with the worshipped must have always subsisted between the Rishis and the Devatas.

We also notice that in the first dawn of our consciousness as well as in the beginning of our cultured state or intellectualism that service or *upasana* is the universal natural impulse. In the subsequent periods if we carefully consider the diverse forms of religion also in the pre-historic Ages, we find that the impulse of service is always spontaneous in human nature.

It is in this Age of Discord that there has arisen such an amount of disputation on this subject. The reason is that we are now-a-days unhesitatingly occupied in the engrossing task of trying to lord it over one another. The Utilitarian theory has undergone its due expansion and is aspiring to yoke everything into our so-called service. We spare no manner of close endeavour (*upasana*)—every one of us does it to the best of his power—to become the recipients of service (*upasana*). This familiar process known as barter made its appearance with the beginning of civilization. If I perform some service for another he pays me its value. Men are thus placed towards one another in relation of servant and master. In this world we possess different sense organs to the number of eleven for doing service viz., the eye, ear, nose, tongue, skin, speech, hand, anus, leg, generative organ and mind. By means of these instruments we adjust our respective occupations as towards one another. One thus becomes the master of another who in his turn becomes his servant or subordinate. One occupies a high the other a low position. One is engaged in rendering obedient service to another.

Every human being—all animated, all conscious and non-conscious entities—are thus located in the system of the threefold relationship of worshipper, worship and object of worship. Each entity is related to another as servant and master. Wherever we find more than one or many entities each of them is seen to be engaged in ministering to the wants of another. We observe this process called '*upasana*' in constant operation in both animate and inanimate worlds and yet we are anxious to establish the view that the Reality is absolutely devoid of all distinctive features and to congratulate ourselves on possessing sound judgment and wonderful power of argument, by which we are enabled to reach such a grand conclusion. If the knowledge that is devoid of all distinctive features be the object of my worship, the endeavour which I put forward for the purpose of serving such object is itself the process of my specific kind of worship.

The person who is engaged in the quest of the Undifferentiated Brahman says that at the point where the three seperate lines of consideration of knower, object of knowledge and knowledge merge into one indivisible activity (?) of cognition, the logical limit of the cognitive process itself is reached. 'Let the diversity end. One is observing, another is showing himself to his observer. Let the functions of both cease'. Such a consummation is called the desirable state of non-activity. If the observer of the light and the process of observing the light could be extinguished it is supposed that such

an event could free us from the necessity of worship (*upaśana*), rescue us from the grip of the process of the triple texture. We are in the midst of, we are engaged in the performance of, certain forms of activity. If this process is destroyed we are disposed to imagine that the principle of activity itself is thereby eliminated.

We are located on the marginal line forming the boundary between this perishable world and the realm of the Absolute (*Vaikuntha*). All speculations involving any reference to the phenomenal world will cease if we could reach the marginal line. So long as we happen to be engaged in the quest of the principle of non-cognition we are led to think that we might escape the clutches of our evil lot on the cessation of the seperate existence of object of knowledge, act of knowledge and knower. The goal to which such a proposition leads is devoid of both categories, there being no reference either to the phenomenal world or to the realm of the Absolute in such goal. The composite position of knower, knowledge and object of knowledge is evolved from the marginal power. It forms one of the perishable divisions of the Reality. In the marginal position we engage in diverse activities and are enabled thereby to experience the existence of the worshipper, worshipped and act of worship. All of these are, also not one but many. In common parlance we say that one cannot serve many masters. When we try to serve the entities of this world we find ourselves committed by such endeavours to the slavery of lust, anger, greed, infatuation, vanity, malice etc. If the object of worship, the act of worship and the worshipper merge into one category a condition of intense maliciousness is found to prevail as the sequel of such consummation which exist only in one's imagination.

Those who possess sound judgment declare that the activity of service has prevailed at all periods in the history of the world. Every object is always found to be closely bound to every other object by the relationship of servant and master. If any entity adopts on its own account the role of master it thereby falls into the evil condition of such activity.

Should we be worshippers or worshipped ? There is a certain sect which is called "*Baul*" or insane. The *Baul* says, "I am enjoyer. This home is for my enjoyment. This tenement is meant to serve myself". There are two kinds of *Bauls*, householder *Bauls* and recluse *Bauls*. A number of *Bauls* renounce the world. They, however, put on the garb of Krishna for the exclusive purpose of enjoying the world. They intent to become Krishna in right earnest. Their point of view is that all other persons

should place themselves body and soul at their entire disposal.

Sree Gaursundar does not endorse the validity of such opinions. He says that the undifferentiated monistic view cannot be considered as the real meaning of the Vedanta or of the Veda. He says that there are found three kinds of propositions in the Veda viz., those regarding the nature of relationship, those regarding the practice of relationship and those regarding the object of such endeavour. These different groups cannot be made to lose their distinctive specifications. Mahaprabhu tells us of the process of the Evolution of power. He does not advocate any process of mere confusion of one thing for another (*Vivarta*) as the explanation of the principle of evil.

The good old Vaishnava Acharyyapada Sree Madhwa says, "Vishnu Himself is the Ultimate Real Substantive Entity." The seeker of the undifferentiated Brahman maintains that the featureless Great One (Brahman) is the ultimate Principal. But this last is a proposition that can be put forward only by those who are themselves in the conditioned state. In the state of freedom such consideration automatically ceases to be entertained. The Entity Who is the source of every thing, is Vishnu. The transcendental quality of surpassing everything is in Vishnu. All beauty has its source of existence in Vishnu. We also notice in the formula (mantram) that saves from the plight of mental speculation, that we have to utter at all time, that in the pure state and in the state of defilement, in all conditions, he who recollects the Possessor of the Lotus Eyes (Vishnu) is pure both internally and externally.

One is higher than another in proportion as his conduct is more in conformity with the requirements of the spiritual standard. The Brahmana is the highest of all the *Varnas* for the reason that he has learnt to behave properly from the Acharyya i. e. one who practices the function of the soul and establishes others in the same. The Kshatriyas (military class) are the protectors of mundane society. They devote themselves exclusively to politics. Those who have similarly to busy themselves very much about knowledge of the Brahman and worship of Godhead, have also very little time to spare for other kinds of activities.

The life of the Brahmana is that of the beggar. It is the duty of society to serve, to help, those whose sole profession is to cultivate the knowledge of the Brahman. The Brahmanas also should obtain what they require by the method of begging. If there is left any surplus on their hands over and above what they

require for their own use they should give it away to others as free gift. They must not accumulate anything as a provision. That function belongs to the Kshatriyas.

In many places, as for instance in the Government census operations, the whole body of destitute beggars have been put into one class with the *sadhus*. If the ordinary beggar who is in want of necessaries be regarded as identical with the Tridandi or Sadhu Bhikshu of the Bhagabatam the true position is reversed.

The Vagrancy Act is not applicable to the bona fide itinerant preacher viz., the Tridandi Bhikshu. If the seeker of the knowledge of the Brahman has to find much time for getting his food and clothing the margin of time left to him for finding the knowledge of the Brahman is unduly curtailed. It is for this reason that Manu has said that the whole world belongs to the Brahmana as its proprietor. This is perfectly true. Those who worship Godhead accept what they require at any time by the method of meeting only the requirement of the moment. They entertain no anxiety on this account. The society is under obligation to provide them with neither more nor less than what is necessary for their cultivation of the knowledge of the Brahman. The society which does not place itself under the guidance of those who possess the knowledge of the Brahman (Brahmanas) will sink down to the uttermost depths of difficulties.

The Brahmana, the Kshatriya and the Vaisya are the proper objects of worship of the Sudra. If in this world any one is disposed to entertain any principle of superiority he must go by this rule. He who does not seek for the Entity Who is the object of quest of the Brahmana, is landed into the thousand and one futile topics of this world, that are absolutely different from the quest of the Brahman.

"The four Varnas with the Ashramas sprang separate from the Face, the Hands, the Thighs, and the Feet of the Supreme Purusha (Indweller). He who does not serve or fail to render due respect to the Purusha Who is the Lord Himself and the source of all souls loses and falls from his possession."

The Face of the Purusha is the highest of all His Limbs, His Hands are next below His Face in the order of excellence. His Thighs are lower than His Hands and His Feet are lower still. In otherwords, there is gradation of descent from the higher to the lower, from the Face to the lower portions of the Form of the Purusha. In like manner the Brahmana is the best of all ; the Kshatriya is next lower : the Vaishya is lower than the Kshatriya ; and the Sudra is the lowest.

of all. The face is the best of all limbs. In the face are placed the brain, the seat of intelligence, and the mouth, the seat of speech (*Kirtan*). That Brahamana who devotes all his time to the chanting of the best of Purushas viz., Vishnu, the Source from Whom he has sprung, alone is properly Vaishnava. The head performs the functions of judging and deciding. The Brahamana who is the brain of the society controls all activities of the hands and thighs of the social body. It is the brain, the Brahmana, who tells the feet in what manner they should move. He tells them where to go and where not to go. It is the Brahmana who tells them to walk on the plane of Krishna in the eternal realm. "It is the function of the house-holder, the husband to betake himself to his wife at the due season. But My worship is obligatory on all."

If the community of the recluse *Bauls* demand, "We will indulge in the unchecked gratification of our senses by putting on the garb of Krishna, or if the *Baul* who is addicted to domesticity, think, 'I will enjoy the pleasures of my home, it may be asked how long it would be possible for a servant who belongs to this external world, by his own admission to continue in such service? If the Brahmana do not serve the Supreme Lord who is the source of all souls, if he do not serve Him Whose eternal servant he is by his proper nature, he gradually sinks lower in the scale of his function, suffering successive degradation into the respective conditions of Kshatriya, Vaishya, Sudra, Antyaja, Mlechcha and others.

There is a certain class of persons who are devoid of ordinary common sense, who say, "The function of the servant of this world is the worst of all. We have, therefore, no intention of practising any similar function in the next world. We intend to be masters, to be objects of worship." As if the transcendental realm is full of unwholesomeness, is tortured by the triple quality, as is the case with this world! If one is ignorant of the true meaning of "Vaikuntha" one is liable to fall into this kind of poverty of judgment. He is apt to attribute and imagine the existence of the unwholesomeness of the perverted reflected image to the undisturbed substantive entity itself. Into that realm where there is no principle of limitation, no question of evil, where there is only unmixed good, it is not our duty to carry from here any thing that is productive of evil. The sun is a self-revealing entity. It is not necessary to carry any lamp to the sun.

There is popular tale to this effect. A certain boatman was troubled by the idea that the operation of pulling

at the cord for towing his boat was a miserable job involving great hardships, in as much as it required him to trudge painfully along most uneven ground over thorns and brambles which often stuck into the bare soles of his feet. Therefore, if he could manage to get rich by some how he would be in a position to tug at his cord by bestriding quilts and mattresses which he would take care to spread over either banks of the river. The boat-man of the story was so foolish that he intended to carry all the miserable affairs of his poverty-stricken state into the condition of affluence. The consideration, that if he could get rich it might not be necessary for him to tug at the cord at all, would not penetrate his foolish pate. Those persons who are bent on journeying to the transcendental realm laden with all the superstitions and mat judgment of this world, who are anxious to export their sense-ridden logic to the transcendental realm, who choose to imagine that in the realm that lies beyond this world there can be any scope for the unavoidable slave mentality of this world or any form of service which is in any way characterised by the factors of unwholesomeness of this world, are fully as stupid as the foolish boat-man of the story. The function of the servant that prevails in the realm of the Absolute—the servitude of the soul in the state of freedom from the fetters of material bondage—is the natural condition of the soul i. e. perfect subordination to his own proper nature (*swadhinata*). By such servitude even Unconquerable Godhead Himself is subdued—the Supreme Lord of all lords is purchased.

(*to be continued*)

Sree Nrisinghadeva

The Manifestations of Vishnu cannot be numbered. Each of them has distinctive Functions which should not be confounded with those of the Others. None of Them must be supposed to be inferior or superior to Another. None of Them is less than Divine. There is no applicability of the principle of disruptive divisibility either of Function or of Personality to Vishnu or in regard to His Divine constituents. Those, therefore, who choose to display any want, or discrimination in the degree, of regard towards any of the Manifestations of the Divinity, commit a grave offence and display utter ignorance of the real

Nature of the Divinity by confounding Him with a narrow fiction of their depraved imaginations.

It is, however, no offence to recognize the distinctive nature of the Personality and Functions of the different Divine Manifestations. The view that there can be no distinctiveness in Godhead as regards either activity or personality ignores the absolute Nature of the Divinity who comprehends, both individually as well as collectively, every entity and, at the same time, maintains His Absolute aloofness from all of them in His Own Proper Personality and his infinite plenary and secondary Manifestations.

As a matter of fact it is only the unreserved serving aptitude of the perfectly pure soul that is eligible to function on the plane of the Absolute without being troubled by disruptive discriminations on the one hand and denial of all distinctiveness of the Divine Function on the other.

Sree Nrisinghadeva performs the Divine Function of protecting the Devotee of Godhead and punishing his persecutors. This Function is performed in a way that is wholly incomprehensible to the expectations of the persecutors themselves. In their confusion those who happen to undergo the Divine punishment are only impressed with the most terrible form of an unintelligible manifestation. The devotee is privileged to find the true and perfectly benign nature of the process and of the Personality of the Punisher. This Function as well as this distinctive Divine Personality are not a passing affair. Both of them are eternal and there is a specific realm where Sri Nrisinghadeva is eternally served by His devotees.

Sree Nrisinghadeva graciously made His Appearance in this world, that is to say to the actual view of unbelievers, at a very early stage in the evolution of the theistic consciousness of the human race. He has been described as the fourth of the Avataras of Vishnu. He appeared as the protector of the great devotee of Godhead, Sree Prahlad Maharaj from the persecutions of his demon-father Hiranyakashipu who was slain by Sree Nrisinghadeva.

The beginning of devotion is attended by the manifestation of the causeless mercy of Sree Nrisinghadeva exemplified in the conduct of Sree Prahlad Maharaj. The boy Prahlada is perfectly fearless and is distinguished by the quality of speaking the truth under all circumstances from his very childhood. He does not brag of his bravery. Such bragging would be hypocrisy for one who is perfectly aware that he is the protected of the Lord. He is only anxious to act up to his great opportunity of preaching the unalloyed truth in the most uncon-

genial circumstances humanly conceivable in the only manner in which it will command attention viz. by the direct method of blunt unconcern for personal consequences.

The martyr for religion is one of the trite characters, who has been unduly lauded to the skies by persons who have no idea of true devotion. It is time that the so-called martyr for religion need go out of the theistic literature of the world for good. Let there be martyrs for all other causes. But religion does not require any martyrs or any sacrifice on the part of any person. This is so for the simple reason that he is the only person who is in a position to understand that every thing in the scheme of Providence is a contrivance for his protection.

A child can be infinitely more fearless, and naturally, than the bravest warriors and heroes of this world, if he obtains the mercy of Sri Nrisinghadeva. It is not altogether inconceivable to admit the possibility of the eternal existence of a happy realm where this mercy is enjoyed by every one of its denizens. It is also perfectly admissible that such a state of things would be incompatible with one of the interests that we are so anxious to promote (?) by our futile efforts. But it is not given to our poor understanding to apprehend how such conduct would be feasible on this mundane plane. The conduct of Prahlada would seem to be opposed to all our most cherished interests and the methods intended for securing them. It is likely to be voted as chimerical and mischievous and there is every possibility of its turning out a real nuisance if the attempt to imitate the conduct of Prahlada is made by a person who has no access to the plane of Divine service.

But it would not be less foolish to pay no heed to the teachings of Sri Prahlada Maharaj on the ground that it is not applicable to a hypocrite like myself. It would be both foolish and wicked to condemn the conduct of a pure devotee of Sri Nrisinghadeva, for the deliberate failures of fettered souls. This argument will not of course help to establish the claim of any particular individual to the status of a pure devotee of Sri Nrisinghadeva. The pure devotee is a substantive reality in the only sense of that term. His existence cannot be challenged any more than the existence of a piece of stone. Nay the existence of the devotee is rightly claimed to be the substantive reality itself of which the mundane stone is only a perverted reflection. The function of the devotee is also correspondingly more real than any form of mundane activity and is, therefore, not obstructible by any so-called adverse mundane circumstance. As a matter of fact there can be no adverse

circumstance on the plane of the spiritual function.

There are persons who may be disposed to assent to the principle of the above facts but who withhold their complete consent to the point of personal participation in the ritualistic worship of Sri Nrisinghadeva as laid down in the Scriptures. This objection to ritual takes one of two forms. The objection may be either to mechanicality, or to the form of concrete external symbols as representing the object or offerings of worship. Those who are disposed to confound the Holy form of the Divinity revealed to our view by the sadhus in pursuance of the Scriptures, with idols made by man, may be regarded as opposed to all worship on principle. Because the charge will be brought against all forms of worship if one is definitely disposed to be sceptical regarding the possibility of revelation. This would be also opposed to the rational principle itself and one may be pardoned if one refuses to consider further the opposition of such irrational atheists.

The objection of mechanicality deserves the most careful consideration at the hands of all persons who are not prepared to be deprived of the proper use of their rational faculty. The whole issue of genuineness of worship depends practically on the personality of the worshipper. It is our contention based on Shastric as well as rationalistic considerations that unless the worshipper has access to the transcendental plane no genuine worship of the Absolute person is possible. The *sadhu* is such a person. The *sadhu* is identical with the individual soul in the natural state of perfect freedom from the domination of the limiting power. It is the possible nay the only and paramount, duty of every person to seek to attain to the purely spiritual state. This is a duty which every individual owes to his own proper self. This state of free spiritual existence is not attainable by any method devised by the limited understanding of man, as it is at present. He, therefore, requires help from a transcendental source. The genuine *sadhu* is such a source. He alone can, therefore, devise any system of genuine worship for the conditioned soul. This help is also in accordance with the teachings of the Scriptures.

If we try to follow the Scriptures by our own limited and fallible understanding we are bound to be turned into either an irrational fanatic or an irrational sceptic or a malicious atheist. But neither can any of us avoid the duty of following the Scriptures under the absolute guidance of real *sadhus* without turning into the enemies of pure devotees like Sri

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Prahlada Maharaj, and being killed by Sri Nrisinghadeva in consequence of the offence of persecuting His servants for their beneficent activities.

The Thirty-seventh Annual Session of Shree Shree Nabadwip Dham Pracharini Sabha.

(Held at the Natyamandir of Mahayogapeetha of Sreedham Mayapur on March 5, 1931).

On the proposal of Pandit Kaviraj Srijukta Sachindra Chandra Chakravarty Sudarsan-Vachaspati Kavya-Vyakarana-Sankhya Vedanta-Saradarshana-Tirtha, seconded by Rai Sahib Sreejukta Akshay Kumar Gupta, Paramahansa Paribrajakacharya Shree Shreemad Bhakti Sidhanta Saraswati Goswami Maharaj was unanimously elected president and was pleased to grace the chair. This was followed by a *Kirtan*-song sung by Sripad Ananta Vasudev Para-vidyabhusan, B. A. The piece selected was a composition of Thakur Bhaktivinode (কবে হবে বল সে দিন আমার...). The President then read a telegraphic message from the Secretary of the Sabha, Rajarshi Kumar Saradindu Narayan Rai Vedantabhusan, M.A., Prajna, regretting his inability to be present at the meeting of the Sabha. The President thereupon requested Sripad Sundaranand Vidyavinode to read the report of the last session of the Sabha in the unavoidable absence of the Secretary. The report was duly read and adopted. On the proposal of His Holiness Shreemad Bhakti Vivek Bharati Maharaj, seconded by Sreejukta Biraj Mohan Dey, Bhaktibhusan, proprietor of the Dacca Monomohan Press, the following gentlemen were unanimously elected additional members of the executive Committee of Sridham Pracharini Sabha, viz. :—(1) Srijukta Advaita Prasad Dey, M.A., B.L., retired Sub-Judge, (2) Srijukta Ganesh Chandra De, retired Superintendent of Industries settled at Allahbad, (3) Sripad Haripada Mandal, B. Sc. Demonostrator of Physics, A.M. College, Mymensingh, (4) Sreejukta Balkissen Khemka of Calcutta (5) Sreejukta

Jitendra Nath Mukhopadhyaya of Dacca and (6) Sreejukta Nibaran Chandra Bhar, Merchant of Calcutta. On a motion from the Chair the Sabha expressed its sense of severance from their edifying association at the departure from this world of the following friends who had been working strenuously for the fulfilment of the Heart's desire of Sree Gauranga, viz :— (1) Sresthyarya Sreela Jagabandhu Bhaktiranjan (2) Sreepad Kalibairi Vedantabhusan, (3) Brahmachari Sree Trailokya Nath, (4) Brahmachary Sree Radhakanta, (5) Dasadhikari Sree Abhayacharanarabinda, (6) Krishnakanti Babaji

The following gentlemen were formally thanked on behalf of the Sabha for their loyal services rendered during the year under report for ministering to the pleasure of Sree Gauranga :—Acharyapad Kunja Behari Vidyabhusan ; Tridandiswami Bhakti Hridaya Bon Maharaj ; Sreepad Atul Chandra Bandyopadhyaya Bhaktisaranga Goswami, Bhaktisastri ; Sreejukta Sakhi Charan Roy Bhaktibijoy ; Srijukta Birajmohan Dey Bhaktibhusan ; the two widows of Sresthyarya Jagabandhu Bhaktiranjan ; Professor Sripad Narayandas Bhktisastri Bhaktisudhakar, M. A., ; Professor Sreepad Jadubar Bhaktisastri M.A., B.L. ; Sripad Paramananda Brahmachari Sampradaya Vaibhavacharya Vidyaratna ; Sreejukta Rashbihari Dasadhikari ; Sreepad Nimananda Sebatirtha, Bhaktisastri, B. Ag., B. T. ; Srijukta Jagaduddharan Dasadhikary B. A., ; Sripad Narahari Brahmachari ; Brahmachari Sreepad Kirtanananandaji ; Brahmachari Sreepad Mahanandaji ; Brahmachari Sreepad Hayagribaji ; Brahmachari Sreepad Siddhaswarup ; Brahmachari Sreepad Pyari Mohanji ; Sreepad Mukunda Vinode Das Banachari ; Sreepad Nityananda Brajabasi ; Sreejukta Jatindra Nath Pal B.A. ; Sreejukta Bipin Bihari Mitra Vidyabhusan ; Sreejukta Pulin Bihari Mitra ; Sreejukta Nibaran Chandra Bhar ; Srejukta Biraj Mohan De, Bhaktibhusan Srijukta Indra Narayan Chandra of Nirshachati ; Sreejukta Advaita Prosad De, M.A., B.L.; Srijukta Jatindra Nath Mukhopadhya ; Sreejukta Radhabullabh Dasadhikari ; Sreejukta Hemchandra Datta ; Srijukta Monomohan Rai Choudhuri. Zemindar of Baliati, Dacca ; Sreejukta Srimanta Das, Merchant, Calcutta ; Srijukta Jatindra Nath Bose M.A., B.L., M.L.C., Attorney-at-Law ; Dr. Sir Devaprasad Sarbadhikari ; Thakurshabib Tikamsingji of Bijnour ; Srijukta Dwarika Prosadji ; Sreejukta Narendra Nath Ghose ; Sreejukta Shibendra Narayan Singha Rai, Zemindar of Nakashipara, M. B. Ry. P. N. Sankarnarayan Aiyar Avargal B.A , B.L. ; M. R. Ry, C V. Krishna Swami Aiyer Avargal, B.A. M. R. Ry.

Swaminath Aiyar Avargal ; Mr. Harish Chandra Padhi, Engineer, Kurmachal ; Sreejukta Nafar Chandra Pal Choudhuri Bhaktibhusan, Zemindar ; Rai Nagendra Nath Mukherjee Bahadur, Chairman Nadia District Board ; Srijukta Shyama Prosad Bhattacharjee M.A., Dhirendra Nath Sen Esq. M. A. of the staff of the Advance ; Maharaj Sir Prodyot Kumar Thakur ; Sreemati Aparna Devi, daughter of Deshbandhu C. R. Das ; Mr. S. N. Mitter, Advocate ; Mr. C. B. Harvard, Dewan Bahadur of the Cochin State ; M. R. Ry the Hon'ble V. S. Subrahmanya Aiyar Avargal, Dewan Bahadur of Trivancore State ; the Hon'ble K. V. Rangaswami Ayangar, Principal Travancore College ; Kurula Ram Chandraji, Zemindar, Rajmahendri, M.R.Ry. M.V. Subbarao Avargal, Zemindar, Kovvur ; Dr. U. Ram Rao ; Her Highness Maharani Saheba of Mysore ; Lieutenant S. C. Choudhuri ; Sreejukta Radhelal Goswami of Sreedham Brindaban ; Rai Bahadur Sreejukta Ramdeo Chokhani ; Rai Bahadur Sreejukta Rameswar Dudhoola ; Sreejukta Rameswar Das Gendariwalla ; Sreejukta Fulchand Tikmani ; Srijukta Bilas Rai Dalmia ; Sreejukta Balkissen Das Khemka ; Srijukta Sachikanta Ghose, B. A., personal assistant to Income-tax Commissioner ; Rao Saheb Lal Harduari, Zemindar of Shajahanpur ; Rev. Mohanta Maharaj of Emar Math, Puri ; Sreejukta Gadadhar Ramanuj Das ; Rev. Mahanta Maharaj of Uttarparsha Math, Puri, Sreejukta Govinda Ramanuj Das ; Sreejukta Manomohan Sanyal of Allahabad ; Hon'ble Justice Lal Gopal Mukhopadhyaya of the Allahabad High Court ; Sreejukta Haridhan Ray, Allahabad ; Sreejukta Satish Chandra Bandyapadhyaya, Zemindar of Dehradun ; Seth Srimad Ram Kishoreji ; Sreejukta Pramoda Sundari Devi ; Sreejukta Karunamaya Mukhopadhya ; Sreejukta Manomohini Dasi ; Sreejukta Hari Mohan Bhuiya ; Sreejukta Jamini Kanta De ; Sreejukta Kanai Lal Maiti ; Sreejukta Jnanendra Prasad Datta ; Kaviraj Pandit Sreejukta Sachindra Chandra Sudarsan-Vachaspati Saradarshanatirtha ; Sir P.C. Sivaswami Aiyar C.I.E., K. C. I. E, ; His Excellency Lieutenant Colonel the Right Hon'ble Sir George Frederick Stanley, G. C. I.E., C. M. G., Governor of Madras ; Mr. Frederick Wyne Robertson, I. C. S., Divisional Commissioner, Bengal ; Mr. T. C. Ray, District Magistrate, Nadia ; Sreejukta Anadi Ranjan Basu, Deputy Magistrate, Nadia ; Sreejukta Taranath Gupta, S. D. O., Nadia ; Rai Saheb Sreejukta Rangin Lal Ghose, Police Inspector ; Rai Bahadur Sreejukta Satish chandra Mazumdar, D. S.P.

The following gentlemen were awarded the blessings of Sree Gauranga in the shape of Titles, by the President

on behalf of the Sabha in recognition of their services :—

The Title of Vedanta-bhusan was awarded to Kumar Bahadur Rajarshi Rao Saheb Sreejukta Saradindu Narayan Ray, M.A., Prajna of Dinajpur; the Title of Gauranghrirenu to M.R.Ry P. N. Sankar Narayan Aiyar, B.A., B.L. Avargal of Madras; the Title of Bhaktibhusan to Sreejukta Biraj Mohan De, proprietor, Monomohan Press, Dacca; the Title of Bhaktyashrama to Sreejukta Jitendra Nath Mukhopadhya of Dacca; the Title of Kalakovida to Sreejukta Manindra Chandra Acharya.

Medals were awarded to the following persons in recognition of their skilled service :—

'Sasthi Devi Medal' and books of devotion were awarded to Sreejukta Aparna Devi of Dacca, Faridabad, for standing first in order of merit in an essay competition on the 'relative positions of the *karmin* and *bhakta*.'

Sreejukta Dayamayee Devi of Coochbihar was awarded devotional books as second prize on the result of the above examination.

Professor Sripal Yadubar Dasadhikari Bhaktisastri M.A., B.L. was declared as having won the Bhaktivinode Medal for having stood first in order of merit in the Bhaktisastri examination held in 1930.

A Talk with a Maulvi

(*Continued from p. 342, April 1931*).

Again the Vedic sonhood-conception of Godhead stages love on a still higher pedestal. In all the stages enumerated above love is controlled by fear of punishment and hope of reward. If you do not do what you are commanded to do then you are thrown into the hell or *Dojak*; and if you do what you are commanded to do, then you are raised to the heaven or *behest*. In the hell the unbelievers along with stones are made the fuel of the fire. (Ch. II, 24—Quran). In the heaven the belivers will have gardens abounding in beautiful rivers, and young girls for their wives. (Ch. II, 25—Quran). These mark the initial stage in the service of Godhead. The real service does not manifest at this stage. Fear of punishment and hope of reward simply keep

the servant on the way. He refrains from doing wrong, and that is all. What little service he attempts to do in this stage is, therefore, as yet hardly spontaneous. And he does so more for his own ease than for the pleasure of his Lord. In Nanda's affection for Krishna there is no self-seeking and there cannot be any self-seeking. The love in this stage is spontaneous, and the element of fear that naturally arises from the idea of greatness of the object of love being entirely absent in this stage, love expresses itself unchecked and fully. Again the father having nothing to fear or hope from his son his service is spontaneous and most disinterested. He takes every care of his Lord, but expects none from Him in return. He must serve Him. It does not matter whether he is put in the hell or in the heaven. He serves Him, that is all. Such complete service is not possible unless the Lord be made to hold a position much inferior to that of His servant. It is a singular triumph for the servant, a singular triumph for love which Godhead, to please His servant, comes down to such a level to accept.

There is one Nanda but also innumerable souls who are privileged to serve Nanda. Whoever attains such a spiritual height is enlightened regarding the real nature of the love of Nanda for his son and is privileged to experience actual fatherly affection for Krishna without identifying himself with Nanda or Yashoda. There are innumerable persons sharing the love of Nanda for Godhead, as counterparts of Nanda in that spiritual plane which has been designated in our Scriptures as Brajadham. Even here on earth there may be persons who have attained to the sight of Godhead as son of Nanda. Godhead appears before their minds in the figure of the beloved son of Nanda, the beautiful pastoral Lad Krishna.

When Krishna chooses to manifest Himself on earth, He is ever born in the household of Nanda or Vasudeva. But it is a mistake to suppose that He is born in the physical sense of the term. No earthly womb can bear Him. But that He appears to be born is not also mere hallucination. We see what is really a Divine Event. Actually we do not know the ways of Godhead, as they really are and we cannot know them except by His Grace. Being born He is not born in the worldly sense and being born He dies not. In the Geeta Krishna says, 'My Birth and Actions connected therewith are all transcendental. Those who know them what they in reality are come to Me. Fools hold that I was formless but have recently assumed this Form. They do not know that I, in this Form, eternally exist. I simply manifest My Form on this earth. And this I can do.'

Godhead does not come down in the human form only to allow his servants to hold communion with Him. Those who are capable of holding communion with Godhead, will see Him in His Own Form whether He comes down on this earth or remains beyond the ken of mortals in His eternal abode of Vaikuntha. Krishna may also be moving among us in His Own Divine Form yet we may not hold any communion with Him. Not endowed with spiritual sight, we will not know that He, in that form, is fully Divine. So, seeing Him, we see Him not. This is due to *Maya* or the power of illusion that He exercises upon the bound souls.

M.—I say, don't you put some limitations on Him, when you give Him a form and locate Him in a particular place?

I.—On the contrary we bring Him under limitation when we deny Him a form. We can neither give Him a form nor can deny Him any. In both cases we shall be guilty of mental speculation. Godhead is what He is, and not what we want to take Him. If He has a Form we must not deny it, and if He has not, then we must not create any. In the Scriptures He has been revealed with a Form. His is certainly a transcendental Form, made of the same elements of which He is made and unlike our body which is different from our soul. He and His Form are one, an indivisible whole. Not only He but all the angels that live with Him, have such a form. In the Bible we find, Godhead has created man after His own Image. This shows that Godhead has human Form. But in this Form He is also Omnipresent.

M.—It is very difficult to believe that He appears to His devotees in a particular form. It may be hallucination as well.

I.—It may not also be so. Do you mean to say that Hazrat Muhammad was under hallucination, when He heard Gebriel talking to Him, when he saw 'Nur Elahi' (light of Godhead) and fainted? Were the twelve disciples of Christ under hallucination, when they saw Christ, felt Him, talked with Him after His resurrection? Were Moses, Aaron, Abraham and many others of the Old Testament under hallucination when they heard Godhead talking from a veil of cloud? If Muhammad could see 'Nur Elahi' Nanda and others could see Krishna in the 'Nur Elahi.' If you believe in one place you should believe in another. If ear has heard Him, eye has also seen Him. Of course He is not to be perceived by this eye or this ear. We will have to acquire other eyes and other ears. We must not adopt grapes-are-sour argument in our spiritual investigation.

Again it is not the question of our perceiving Him, but it is the question of His allowing us to perceive Him. We must remain contented with that much perception of Him as much He, out of His overwhelming mercy, allows us to have. Therefore, stop where you are, but do not say, thus far and no farther.

Now with regard to the question of Brahma and Siva sharing in godly virtues, our Scriptures do not set them up as Krishna's equals. They are agents of Him. You also believe in the existence of a host of angels as his agents. Brahma and Siva are nothing but angels possessing varying measures of the Divine Potency. They carry out His mandates, but do not, and cannot initiate a new policy in their respective spheres of activities. The supreme Lord Krishna delegates certain powers to them to enable them to discharge their duties. Those Jivas of one creation who are found spiritually fittest, are appointed as Brahma and Siva in the next creation after dissolution. Then what is the harm of believing in the existence of such a class of Jivas with exceptional abilities to do the will of their Lord ? Every one of the angels exercises in a more or less extent, godly powers. Moses, Christ, Muhammad are supposed to have exercised them.

M.—That's a torture upon faith.

I.—Aye, it is so. "We shall go by faith and not by sight." Verification of spiritual facts is impossible on the material plane of consciousness. On the spiritual plane of consciousness they are seen as they are believed. So long as we are not endowed with spiritual vision, we must accept them as they are represented to us. We would believe what is revealed to us and we would believe what is not revealed to us. Torture on faith is everywhere. If we put up with it in one place we must put up with it in another.

M.—We have a reason. Shall we not exercise it ?

I.—We have; but how far can we trust it ? Can we bring our intellect to bear upon a realm where it cannot go ? The conditioned souls must have Divine light to guide them. Muhammad is reported to have said to his writers, "Write what I tell you to write, but don't write what I say" and why ? Because human reasoning is defective, but Divine reasoning is not so.

Now with regard to respect for creatures of a lower order the Vedas are ahead of all. They want us to have respect for all of them, for they are also souls enmeshed in different physical forms. The Quran in one place tells us to practise pure diet. But it is doubtful if it excludes meat and fish. Probably Mahammad advises His

followers to take them as Halal or pure food. Blood, according to Lord Chaitanya, is an impure food, and it must, on no account, under any pretext be taken as food. Such a diet by justifying malice in a palpable form, incapacitates the consumer for spiritual thinking.

M.—Thanks. I am getting late. I am very glad to have a talk with you. I have not made any comparative study of different religions. We shall meet another day. Now, one thing. Do all Hindus interpret the Vedas like you ?

I.—You can't say if all Muhammadans think like you. A true Hindu, a sincere follower of the Vedas, must think in the proper way. I thank you for the opportunity you have afforded me to serve you. I shall be always at your service. Good bye.

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER II

(Continued from P. 350, April 1931)

38 'Krishna is father of the world, Krishna is life,
Serve with a firm purpose, my Dear, the Feet of Krishna.

39 On hearing these words of blessing the Lord felt very happy.
The Lord, lifting up His beautiful face, looked them in the face.

40 'You do tell the truth by your blessings.
Why would you give any other favour ?

41 'You alone may bestow the loving service of Krishna.
Krishna is kind to one who serves His servant.

42 'You, indeed, teach Me My duty to Vishnu.
This proves to Me that I must have performed before now the best of deeds

43 'I can have devotion to Krishna only by serving all of you.
So saying the Lord clasped the feet of some of them on the spot.

44 He wrung out with care the water from the wet clothing of some,
Took to some with His own Hands their wearihg clothes.

45 The Lord put into the hands of some
the Kusa grass and the earth
of the Ganges.
On other days, carrying their baskets
of flowers, He accompanied
some to their homes.
46 All those Vaishnavas exhorted Him to
stop with their cries of anguish,
'What are all these that thou do'st ?'
Yet Biswambhar did it.
47 In this manner daily Lord Biswambhar
Himself did loyally the biddings of His
own servants.
48 What service of His servant is there
that the Lord does not do ?
The Lord abdicates His own proper
function for the sake of His servant.
49 'Krishna is the best of friends of all,'
say all the Scriptures.
Whence no one is an object of malice
or indifference to Krishna.
50 Even this quality Krishna gives up for
the sake of His devotee.
The annihilation of the family of
Duryyodhana bears witness to this.
51 It is the nature of His devotee to serve
Krishna.
All the Doings of Krishna are for the
sake of His devotees
52 The devotee can barter away Krishna
by the sweet quality of devotion.
Witness Satyabhama at the time of His
residence at Dwaraka.
53 The self-same Lord Gauranga-Sundara
Biswambhar,
Abode in this hidden manner within
Nabadwipa.
54 No one could recognise his own Lord,
Even of those for whom the Lord
manifested His appearance.
55 Who cherishes the desire of serving
Krishna
Let him even serve the embodiment of
all blessing, the loved servant of Krishna.
56 Gaurchandra, Godhead Himself, taught
this to all
By serving the Vaishnavas Himself.
57 He carried their flower-baskets, clothes
without feeling ashamed.
The Vaishnavas with reverance caught
hold of His Hands to dissuade.
58 Observing the humility of Biswambhar
the devotees
Blessed at all time in undisguised fashion.
59 'Serve Krishna with devotion, recollect
Krishna, hear the Name of Krishna,
May Krishna be the Life, Teasure,
Breath of all.'
60 'Say, Oh, do say, 'Krishna', be the
servant of Krishna
May Krishna manifest His appearance
in Thy heart.
61 May nothing else save Krishna manifest
itself to Thee.
May the sorrows of all of us be dispelled
by Thee.
62 'All those wretched people who laugh at
Kirtan
May those be made to dive in the
liquid mellowness of Krishna by Thee.
63 'As Thou triumphed over all the world
by knowledge of the Scriptures
Even so may Thou subdue the wicked
by Thy devoted service of Krishna.
64 'May all of us by Thy Grace
Sing Krishna with joy and dance with
ecstasy,'
65 The devotees laying their hands on the
Body of the Lord
Blessed by submitting to Him their
sorrows.

66 'In this Nabadwip, my Dear, all the teachers
Are dumb in praising devotion to Krishna.
67 'Whether it be Sannyasi, ascetic, the whole body of the well-informed—
All those great personages that so abound in Nabadwip—
68 'No one of them, Dear, extols the *Kirtan* of Krishna,
Neither does explain ; but, on the contrary, constantly maligns,
69 'All the sinful hearers catch up those words.
No one deems us even as the equal of a straw.
70 'Intense sorrow, Dear, burns up the frames of us all
By not hearing the *Kirtan* of Krishna anywhere.
71 'Now at last Krishna is propitious to all,—
So He has admitted thee to this Path.
72 'From Thee will ensue the decline of the wicked,
We have felt this as certain in our minds.
73 'May Thou live for ever, take the Name of Krishna !
May the infinite Excellences of Krishna become manifest by Thee
74 The Lord received the blessing of the devotees on His Head.
By the blessing of the devotees verily devotion to Krishna is aroused.
75 Hearing the griefs of the devotees, Lord Biswambhar
Was moved in His heart to manifest Himself in a short time.
76 The Lord said, You are all beloved of Krishna.
Only that which you say must surely happen.
77 'Worthy of all praise is My Life as you say it is good,
If you commend Death cannot devour.
78 'Waste no thought on the atheists worthy of contempt.'
With an easy mind practise the chant of Krishna-chandra.'
79 The Lord can never bear the griefs of His devotee.
Krishna comes down to all places for the sake of His devotee.
80 'It is the time, Me-thinks, when ye will bring down Krishna-chandra ;
Ye will cause the joy of Vaikuntha to appear in Nabadwip.
81 'It is by you all that the world will be delivered:
Ye will bring about the Descent of Krishna.
82 'May all of you recognise Me as your servant.
I pray for this boon, 'May ye never forsake Me.'
83 Biswambhar took the dust of the feet of all.
All blessed Him in manifold ways.
84 All of them bathed in the Ganges and turned homeward ;
And the Lord also did the same, laughing internally.
85 As thus the Lord Himself heard of the griefs of His devotees
His wrath against the atheists waxed strong.
86 'I will destroy all', He thundered ;
'I am Himself ; I, indeed, am He', He said repeatedly.
87 At times He laughed, often cried and repeatedly swooned away.
At times at sight of Lakshmi He ran to beat her.

88 Thus was the Lord pervaded by the loving
mood of the Vaishnava :
Sachi did not understand, thinking it to
be some form of malady.

89 Sachi knew nothing except to love her
Son ;
She narrated to every one the behaviour of
Biswambhar.

90 'Providence took my husband, took away
my sons also ;
There is only One remaining, of all of
them.

91 'I cannot make out what even He has in
mind ;
He laughs at times, often cries and
frequently gets into a swoon.

92 'He mutters inaudibly unto Himself ;
Often exclaims crying 'Tear off the heads
of the atheists'.

93 'At some moment He climbs to the topmost
branch of the tree ;
Does not open His Eyes and often falls
prone on the ground.

94 'He gnashes His Teeth tucks up His loin-
cloth in the fashion of a wrestler,
Rolls on she ground and can utter no
word'.

95 The people had never seen nor heard of
perturbations for Krishna.
Thinking it was madness they said that
He might be bound.

96 Those who came to see, on hearing from
Sachi,
Departed laughing, supposing it was all due
to insanity.

97 With tender concern they led off the
mother ;
The people told her, 'It is the old madness
that has reappeared'.
Some said, 'Lady, you are so ignorant.
Why do you want to ask about His
condition any more ?

99 'The madness of His former days has again
taken possession of His Body.
Keep Him within the house with both
His Feet fast bound.

100 'Let Him have the water of the green
cocoanut for drink,
Till the nervous malady that breeds
madness no longer grows in strength.'

101 Some said, 'What can so weak medicine
avail in this ?
It is only by application of the medicated
fat of the jackal that such madness may
heal.

102 'Get him to bathe by applying medicated
oil which has been properly boiled,
Till the strength of the disease is found
to have abated.'

103 Most generously disposed was Sachi,
mother of the world.
She also spoke as she heard the people say.

104 The mother was distracted by anxiety,
did not understand anything.
She threw herself on the protection of
Govinda, in body, mind and speech.

105 To Sribas and the other Vaishnavas,—
individually to each,—
Sachi submitted everything by sending
out persons to tell them about it all.

106 One day Sribas Pandit made his way
thither.
On seeing him the Lord stood up and
made obeisance with due care.

107 At sight of His devotee the mood of the
servant grew strong in the Lord,
Horripilation, shedding of tears, shivering—
reciprocative of love.

108 The Lord had been circumambulating the
tulasi
The Lord fainted instantly at the sight of
His d

109 After a while, on regaining external
consciousness, He began to weep.
He shivered violently and could never be
quiet.

110 On beholding this wonderful sight
Sribas thought within himself,
'This is the highest state of devotion ;—
who calls it madness ?

111 On gaining His external consciousness
the Lord said to the Pandit,
'Pandit, what do you think of these ways
of Mine ?

112 'Some say it is stark madness and advise
that I may be bound ;
Pandit, what do you think of Me at
heart ?'

113 Sribas Pandit smiled as he said, Madness,
indeed !
The same madness that is yours I stand
in need myself.

114 'It is the highest devotional manifestation
that I behold in Thy body ;
Sri Krishna's favour has been bestowed
on Thee !'

115 As soon as He heard this from the mouth
of Sribas
The Lord clasped Sribas to His Bosom
with great happiness.

116 'All say it is madness, you alone have
properly assured Me ;
I am, indeed, much obliged to you this
day.

117 'If you had told Me to-day that it seems
to you to be the malady,
I would have this very day entered the
waters of the Ganges.'

118 Said Sribas, 'The manifestation of
devotion that I behold in Thee—
This high treasure—is coveted by Brahma,
Shiva, Sanaka and all high souls.

119 'All of us shall perform the *kirtan*
together in the same place,
Whatever all the atheist sinners may
say to the contrary.'

120 Srinibas then said these words to Sachi,
'Cancel all the griefs of your heart.

(To be continued)

Ourselves

Opening of Thakur Bhaktivinode Institute—April 3

Thakur Bhaktivinode Institute teaching up to the Matriculation standard of the Calcutta University with provisions for the residence of students, was declared open by Paramahansa Paribrajakacharyya Sri Srimat Bhaktisiddhanta Saraswati Goswami Maharaj on Good Friday, the 3rd. April, 1931 before a distinguished gathering of gentlemen hailing from far and nea... The Institute is located at Sreedham thin the compound of the Maha-yogapitha (site of advent of Lord Sri Chaitanya) in the most picturesque and healthy surroundings. The substance of the speech delivered on this occasion explaining the object of the Institution, has already appeared in the Gaudiya of April 11. We have a mind to incorporate its English version in a later issue of this journal. The policy of purely secular education to which the modern Universities are steadily drifting, only makes worse the evil which it intends to cure. The real cure of sectarianism can be found in the provision of religious education under the supervision of bonafide

teachers of the principles of the universal function of the soul. No one can be a bonafide teacher of the soul, who does not himself lead in all sincerity a perfectly pure and non-sectarian life. There is necessity for an Institution for teaching the Truth Absolute by really competent teachers. Such teaching does not stand in the way of any real interest of individual or society. Thakur Bhaktivinode has demonstrated in his works that it is the teaching of Sri Chaitanya that the Scriptures do not require us either to be thoughtlessly engrossed in the temporary affairs of this world or to neglect them in any way. It is possible for and incumbent on every one to perform all secular duties in conformity with the universal serving aptitude of the pure soul. Thakur Bhaktivinode Institute stands for this substantive spiritual culture as being not only practicable but necessary as providing the real remedy of all the evils of the Age. Srijut Bipin Bihari Bandyopadhyaya, B. A., B. T., Headmaster of the Ranaghat H. E. School in a nicely worded address expressed reasoned appreciation of the educational policy put before them by the Presidential speech.

Sreedham Mayapur

Excavation of Nitai Kunda :—

At the desire of Paramahansa Paribrajakacharyya Sri Srimat Bhakti Siddhanta Saraswati Goswami Maharaj the work of excavation of the Nitai Kunda (Nitai's Pool) measuring 200 feet square, was begun on the 6th of April. Nitai's Pool adjoins Gaur Kunda and is situated to the east of the latter.

Sri Advaita Temple and Arch :—The foundation-stone of Sri Advaita-Temple was laid by Srila Paramahansa Thakur last year. The donor Shree Saranagata Dasadhikari (Indra Narayan Chandra), Bhaktibhusan has been pushing on the construction of the Temple and Gateway and has also expressed a desire for extending the Dharmasala already built by him at Sreedham Mayapur.

Sree Rashbehari Dharmasala :—This handsome building has been completed. It stands close to the site of the residence of Sree Advaitacharyya. We congratulate the donor Srijukta Rashbihari Dasadhikari on its speedy and successful completion.

His Excellency the Governor of Bengal's sympathy for the Mission:—His Excellency Colonel the Right Hon'ble Sir Francis Stanley Jackson P. C., G. C. I. E, Governor of Bengal was pleased to grant an interview of over forty minutes at Darjeeling on the 21st, April, 1931. to Sreepad Atul Chandra Bandyopadhayya Goswami Bhaktisaranga Bhaktisastri, Secretary of the Viswa-Vaishnava-Raj-Sabha. His Excellency expressed his sympathetic interest in all the activities of the Mission and a desire to visit Sreedham Mayapur and the Gaudiya Math at Calcutta and also enquired about the newly-established Thakur Bhaktivinode Institute. Srimat Bhaktisaranga Goswami Prabhu then formally presented the following devotional publications of the Gaudiya Math to His Excellency:—Life and precepts of Chaitanya Mahaprabhu by Thakur Bhaktivinode, Sri Chaitanya Charitamrita, Jaiva Dharma in Bengali by Thakur Bhaktivinode, English translation of Sri Chaitanya Bhagabat, Part I, Erotic principle and unalloyed devotion, Vaishnavism, Chitra Nabadwip compiled by Rajarshi Kumar Srila Saradindunarayan Rai, M. A., Prajna. His Excellency expressed his pleasure in accepting the works presented to him and his intention of having the Bengali works translated into English and preserving the books in his library. His Excellency listened with attention to the account of the propaganda of the religion preached by Sri Chaitanya that is being carried on by the Biswa Vaishnava Raj Sabha narrated by Srimat Bhaktisaranga Goswami Prabhu.

Annual Mahotsab of Shree Purusotham Math, Puri, 21st April—27th July

The Annual celebration of Shree Purusottam Math Puri, will commence from the 21st, of April and will continue till the 27th of July. The annual celebrations of Shree Brahma Gaudiya Math at Alalnath will take place during the period of *anabasara*. The 17th Anniversary of the disappearance of Thakur Bhaktivinode will be celebrated on the 16th of June, 1931.

Restoration of the Temple of Sri Alalnath

The work of constuction has been recommenced after a short lull when the work had to be suspended for want of funds. Srijukta Paramananda Brahmachari Vidyaratna, Shree Purusottam Math, Puri, has issued an earnest appeal to the public for sending to his address their contributions to enable him to carry on the work of restoration without

further stoppage. By the active exertions of Srijukta Jagannath Misra, Vice-Chairman of Puri District Board, the work of improving the road from Puri to Alalnath has been taken up in earnest and it is hoped that the road will be practicable for Motor traffic in course of a couple of years.

Celebration at Madras Gaudiya Math—May, 7

The festival in honour of the disappearance of Rai Ramananda was celebrated at the Madras Gaudiya Math on the 9th of May, 1931. Speeches were delivered in Hindi, Tamil and English respectively, preceded and followed by the performance of the congregational chant (Sankirtan). All present stayed to honour the mahaprasad.

Propaganda.

At Darjeeling

His Holiness Srimad Bhakti Vivek Bharati Maharaj delivered a most instructive and learned lecture on 'Sanatan Dharma' on Sunday the 26th of April, in the evening, at the Nripendranarayan Hindu Public Hall, lasting for over two hours. The function was presided over by the Hon'ble Lieutenant Srijukta Bijoyprasad Singha Rai, M. A., B. L., Minister of Local Self-Government, Bengal.

Paramahansa Paribrajakacharyya Srimat Bhakti-Siddhanta Saraswati Goswami Maharaj attended by a party of his followers started from Calcutta on the 3rd of May (1931) on a tour of propaganda to Darjeeling arriving there at 11 o'clock next day. Paramahansa Thakur availed of the hospitality of Dr. Sisir Kumar Pal, Superintendent of Lowis Jubilee Sanitarium, who placed his beautiful residential quarters at His disposal during His stay at Darjeeling. Srila Paramahansa Thakur removed to the Augusta Villa on the 7th which was offered for His residence by H.H. Maharani Regent Saheba of Cooch Bihar The discourses delivered by Srila Paramhansa Thakur in answer to the queries of visitors, are being published in the Gaudiya. His Divine Grace returned to Calcutta on the 19th of May.

In the Madras Presidency.

Tridandi Swami Srimad Bhaktiranjan Sar Maharaj went to Tirupati on a tour of propaganda of the teachings of Shree Chaitanya.

The devotees of the Madras Gaudiya Math discoursed on the teachings of Shree Chaitanya at 'Gauranga-Samaj,' in the Kamaleswarampet quarter of Madras City, on the 8th of May, 1931, before a large and representative gathering of the public. The function was organised by Mr. Bijayaratnam Pillai.

Disappearance from this world

Brahmachari Shree Jogendraji of the Gaudiya Mission, who belonged originally to the Province of Assam, left this world on the 4th of April, after providing the bright example of a life dedicated to the exclusive service of the Supreme Lord from an early age and thereby attaining, within such a short period, the highest fulfilment of the only object of human life. Those who are accustomed to measure the worth of a life by the amount of noise that it makes in the world among those who have no idea of spiritual living by actual experience of the same, are apt to sadly under-estimate the value of the unobstrusive life of a pure soul devoting himself to the causeless service of Godhead under the unconditional direction of the genuine Spiritual Guide. Such a life may even appear to them to be one of slavish, unintellectual drudgery. But a self-realised soul always functions on the plane of perfect activity to which the pedants of this world have no access. Brhmachari Sri Jogendraji will continue to influence the world for the better for all time through every pure soul who has had the good fortune of coming in personal contact with him. The Gaudiya Math is shorn of one shining star from the galaxy of the servants of the Lord by the departure of this pure, serving, soul who is apparently so utterly unknown to fame.

THE HARMONIST

OR

SREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

ALL-GLORY TO GURU AND GAURANGA

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The Harmonist

(Sree Sajjanatosbani)

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The Forgetfulness of the Humanists

By Bhakti Siddhanta Saraswati

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

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

The present human figure or the figure of a member of the Zoo or of one of the family of phytographic species has got a restrictive and depending position and it is liable to change in the shape of growth and deterioration. The eternal nature of the absolute-infinitesimals is spirit and takes the initiative ; whereas, the difference of quality cannot show the power of taking initiative, similar to that of living entities.

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

though it is endowed with a material association in its outward appearance.

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

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

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

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

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

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

The Fountain-head alone has the reservation of Ubiquity; whereas, all ubiquitous aspects are wanting in infinitesimals. So isolation and association of infinitesimals with the Infinite should

not be recognised as two different entities. Pleasure and pain are of the same temporary stay and they are counted differently in their gradatory condition.

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

The border-land potency can be traced to exhibit her neutral position which is normal and does not espouse at that time the cause of temporal or eternal manifestation of the Fountain-head. The members of this potency are apt to be forgetful of their eternal situation, when they have stronger affinity to live in this temporal region as lords and by their inherent free-will want not to submit to their eternal functions of the transcendence.

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

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

The absolute infinitesimal has got his free will, and by his free will he can either pose himself as a forgetful agent or can awaken himself for his original eternal function of remembering his own eternal exploits. The Fountain-head does never wish to delude nor oblige His parts—the infinitesimal spirits by devoiding them of such free will but allows them the freedom inherent in them.

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

SPIRITUAL PROGRESS

By Prof. Nisi Kanta Sanyal

The Jiva or individual soul is an infinitesimal particle of the spiritual potency of the Absolute Who is the possessor of all powers. The individual soul can attach himself to the plenary spiritual potency in order to have a place in the plane of service of the Absolute He may, in the alternative, seek to choose his function independently of the guidance of the plenary spiritual power. He is, however, so constituted that he cannot function at all except through the plenary power. When, therefore, he seeks to choose his function independently, he does so against his own nature. In order to be enabled to function at all on his own terms, he is endowed with a second nature in keeping with the requirements of this unnatural demand. This adventitous nature can be cultivated on the mundane plane where it is possible for the rebellious Jiva to indulge his unnatural appetite for independence against the power of Godhead, within certain very narrow limits. But, as a matter of fact, the rebellious soul is compelled to obey unconditionally the deluding phase of the plenary power which produces in him the false egoism that regards itself as having mastery over physical Nature.

If the deluded soul goes on indulging his appetite for worldly domination, he gradually loses all characteristics of his spiritual nature and approximates to the condition of insentience. This state of gradually increasing unspirituality is hailed by the deluded soul as the hall-mark of progress. The close thraldom of the deluding energy appears to him as the realisation of the state of complete freedom from the galling yoke of the Absolute. All arguments are wasted on the willing victim of such self-elected folly. It, therefore, becomes one of the kind duties of the true benefactors of all deluded souls to humour the irrational complacency of this abject condition of bondage to his lower nature in their attempts to effect the cure of this malady.

If the Truth is fully divulged to the unrepentant conditioned soul, it only serves to increase his aversion to Godhead. This is so, because he allows himself to be wholly guided by the dictates of his lower nature. It is in this way that evil is born. Those who suppose that the Absolute is responsible for the miseries of the unconditioned state of the rebellious soul overlook the above considerations. The conditioned soul requires to be left in the state of delusion and thus reconciled to the conditions of penal servitude imposed upon him for his regeneration by his own reclaimed rational choice. The conditioned soul may not resent what his suppressed rational nature enables him to imagine to be the logical conse-

quence of the abuse of his powers of initiative exercised in a fully independent manner. He feels that the mercy of Godhead provides him with a fair field and no favour for making or marring his own destiny. This tragedy cannot be interrupted by any form of mechanical intervention.

The enlightened soul understands and deplores the plight of conditioned souls without being able to render any directly real help. But the conditioned soul cannot be rescued from the clutches of the deluded energy without seeking the help of the plenary spiritual power. It is only when the repentant rebel sincerely seeks such help that it is possible for the enlightened soul to offer him the requisite help.

The progress of material civilisation is no proof of spiritual advancement. Neither is it necessarily opposed to spiritual progress. Material civilisation is brought about by the operations of the eclipsing potency of Godhead. The rebellious soul does not know this. He wrongly thinks that he is the maker of material civilisation. Nor has he direct access to the service of Godhead. The individual soul is not the possessor of power. He can make neither the material world nor the spiritual realm. He is an infinitesimal particle of the potency of God lying between the spiritual and the mundane —the border potency. The individual soul has to realise this if he wishes to function in accordance with his real nature. He can function in either realm only by the will of Godhead, which does not interfere with his freedom of choice. He is free to behave properly or improperly towards the entities of the realm in which he may be placed by the will of Godhead. Those worlds exist independently of him and are ruled independantly of him by the will of the Absolute Autocrat. He may be incorporated or rejected by either phase of the divine energy according to the will of Godhead. He would be in his natural position in either realm if he behaves properly towards his environment.

But the mind of man is averse to this divine arrangement. He longs for domination and not for service. Such longing is against his own nature. But he is free to rebel against himself and to desire for self-mutilation. In proportion as this malady tends to increase in virulence, its victim retrogresses towards insentiency or self-destruction. By a device of the deluding energy this effect is not produced in the course of one lifetime. This prevents the offender from realising the gravity of his danger.

Metempsychosis is regarded as a conception of the irrational minds of the Indian people by the *savants* of the West who labour under the influence of the Semitic thought which emphasises chiefly on retributive justice as the guarantee of the moral order of this wicked world. But the one-birth theory is a crude conception derived from the mundane outlook of conditioned souls. The stage set for the mundane performances of the conditioned soul is not so narrow as the Semitic school chooses to think. It is against probability.

The progress from one mundane sphere to another may, indeed, be either upward or downward. But it would be a great blunder to mistake the upward mundane journey to be identical with spiritual progress. Still less should we suppose any change in our environ-

ment in this world to indicate an upward movement into the next life. The progress of material civilisation as such has absolutely nothing to do with the spiritual progress of the race. Materialistic thought of the West needlessly stunts itself even in its conception of the mundane scope.

The activities of the mundane plane even on the enlarged scale realised by the more thorough-going materialistic thinkers of India, if they are performed without reference to the requirements of the spiritual realm, are bound to prove a positive hinderance to the progress of the soul towards the resuscitation of his normal activity. It is practicable to attain the plane of spiritual service in this life only by the conscious rejection of every form of felicity and power that it is within the competence of the deluding energy to offer in the different spheres of its godless realm.

It is very rarely, indeed, that any conditioned soul becomes really disposed towards the spiritual life. When such an inclination makes its appearance in the pure essence of the soul in the conditioned state, he is thereby rendered simultaneously conscious of his own utter unfitness and powerlessness for the attainment of his coveted function. This realisation of helplessness impels him to seek for support from every likely quarter. In the course of this search for guidance he meets with many different specimen of pseudo-religionists. If he is sincere, he survives the ordeal by the Grace of Godhead till at last the real guide manifests Himself to his soul.

The meeting with the bonafide spiritual guide is the first event on the path of the journey towards the spiritual realm. This is the starting-point of a novice. There is a long series of stages which the neophyte has to pass before reaching the goal of his journey. Each stage has its own corresponding difficulties and dangers which cannot be surmounted except by the constant mercy of the spiritual guide.

The spiritual goal does not imply any stationary condition, but on the contrary the unlimited activity of the pure cognitive essence is everlastingly realised there. It is this activity that bears the name of *Prema* or love for the Absolute Autocrat, realised as the centre of all the exquisite joys of the Infinite Personality. It is a transcendental condition having a strange resemblance to the state of man in this world.

The Liberation of the conditioned Soul

By Hari Pada Vidyaratna

People cherish many erroneous ideas and indulge in idle speculations about the attainment of the service of Godhead. They also have many wrong notions

about His devotees. What are we and what relationship do we bear towards Him ? We have to try to understand that, before we can attempt to discover how to attain Him. A man has a soul, a mind, senses and a body. While he is conditioned, his mind reigns over all the rest with the result that he falls in the hands of delusion or *Maya* and is thus enmeshed in many troubles and whirled round in manifold births and deaths in various forms both animate and inanimate. But where the soul reigns supreme, the mind, the body and the senses are all engaged in the service of the Supreme Lord Krishna, and the result is abiding hermony and eternal bliss.

Our senses and the body which are always making us acquainted with material goods and the desire for tasting their qualities, are like a receiving apparatus. The body is the place where the receiving takes place and the mind is the criminal recepient—the false enjoyer. The soul of a conditioned man, the real owner, is asleep or as is more often the case, held a prisoner while the mind orders the senses to provide things for the enjoyment of itself and its colleague, the body. As the open and simple-hearted king who entrusted his all to his false minister to be managed and maintained for him, was in return imprisoned by the treacherous servant who enjoyed all his wealth and power, even so does the wily mind with the unwary soul.

The mind by its very nature cannot know Him and is thus unwilling to serve Godhead. Having, however, attained a demoniac power not only over the senses, the things of the material world and the body, but also having deluded the soul it has kept it, from birth to birth, in a series of illusory surroundings like a prisoner in a jail. It is also trying all the time, with the help of the senses and by its own positive and negative self-intrigues to completely usurp those functions of the soul, wherein there is no place for the service of the King of kings—Lord Sree Krishna. The soul thus being deprived of its liberty cannot attain its only real object, the service of the Transcendental and His true devotees through the service of Sree Gurudeva, the spiritual intercessor of the soul before the Supreme Lord. When the soul wakes up, it tries to break the bondage of the mind with great agony and travail. But it cannot free itself excepting through the infinite and unimaginable grace of Sree Gurudeva who if pleased, with his prayer and service may open a bright path of light for him to proceed towards his eternal goal—the service of the Lotus Feet of the Supreme Lord Sree Krishna. Thus when the soul blossoms forth in his true vigour, the mind with its associates—the senses, the body and material phenomena—all in a body fall repentent at the feet of the soul and, being forgiven, they are also pressed into the service of the Lotus feet of Sree Gurudeva who in his turn directs all of them to the service of Godhead. The soul can attain the service of Godhead only through the mercy of Sree Gurudeva, without whom it is impossible for him to be freed from the strong fetters of the mind and the senses.

How Chand Kazi attained Grace

(Adopted from Sree Chaitanya Charitamrita)

"Obeisance again and again to Lord Sree Hari, to Lord Sree Krishna Yadava, to Lord Sree Gopal, to Lord Sree Govind, to Lord Sree Ram and to Lord Sree Madhusudan."

Thus were the people of Navadweep exhorted by the Lord to sing *Sankeertan* in their homes. There rose, whereupon, a great din of *Sankeertan* to the accompaniment *mridangas* and *karatals*,[1] and one could hear nothing else in the town but the chanting of the name. The Moslems who lived there were much incensed at this sound of Lord Sree Hari's Name, dinned into their ears by the voice of the multitude of devotees, and they approached the Kazi of the place to represent their grievance to him.

The Kazi was a very important personage in the Muhamadan Kingdoms. He was the Judge as well as the Governor of the town. Chand Kazi of Navadweep was a particularly powerful man by reason of his being the preceptor of Husain Shah, the Nawab of Gauda. Gauda at that period comprised the greater part of Bengal. Chand, on receiving the complaint of the Moslem citizens and having himself heard *Sankeertan* resounding through the city, summoned his guards, proceeded to the heart of the town and entering one of the houses dragged out the people, who were doing *Sankeertan*, along with their *mridangas* which he broke into pieces. Then he thus addressed them :

"No one in this town dared till now to indulge loudly in Hindu religious ceremonials, surely there is someone behind you whose support has given you the courage to do so. But be sure, nothing will avail you if you disobey my order and chant *Sankeertan* again in my city. If anyone is discovered chanting the Name his property will be forfeited to the State and he shall be exiled from his home."

Having thus delivered his orders with great passion the Kazi asked the people to disperse and went to his home. At this the Hindus of the place were much perturbed and in a body went to Lord Gaura-Hari to Whom they related the incident. The Lord told them not to be disheartened and commanded them to go to their homes and continue chanting *Sankeertan*. He added that if any non-devotees interfered with them they would surely be exterminated.

The people went to their homes and continued to perform *Sankeertan* every day as hitherto, but they were ill at ease ; for they were affraid of the Kazi. The Lord perceiving this sent for them one day and when they had arrived, said :

"Make gay the whole town with buntings and flowers, illuminate every house this evening. I myself shall perform *Sankeertan* throughout the city

1. *Mridangas* are ellipsoid drum and *Karatalas* brass cymbals.

for I have nothing to fear from the Kazi."

That evening the Lord started with three *Sankeertan* parties. Sree Haridas, dancing, led the foremost group and in the midst of the second danced Sree Adwait Acharya in transports of joy and then came Lord Gaura Chandra Himself dancing with Lord Sree Nityananda. This marvellous incident has been described at great length by Sree Brindaban Das in the *Sree Chaitanya Bhagavat.*

When the *Sankeertan* parties, reveling round the city, reached the house of the Kazi, the common people in the concourse entered the flower-garden round his house and uttering threatening cries did some injury to the property. The Kazi out of fear shut himself up in his house. Lord Sree Gaura said that His indulgence had sent the people mad and while He sat at the gate sent some of His followers to call the Kazi. Chand came out and bowing stood at a distance, but the Lord made a seat for him and requested him to sit down, saying :

"It is a strange courtesy you show to me I come to your house as a guest and you choose to hide yourself from me."

"You come here in anger against me" replied the Kazi, "that is why I hid myself. Now that your wrath has been appeased I have appeared before you and am thankful to my good fortune that she has sent me a guest like you. By relationship of village courtesy, which is more often stronger than blood ties, your maternal grandfather Neelamber Chakravartee is my uncle, thus you are my nephew. Uncle and nephew must not fall out but must bear with each other's faults."

Thus they continued to converse together and none knew that which lay hidden behind their words. Now the Lord said to the Kazi that he had come to ask him a question :

"You drink the cow's milk, therefore, she becomes your mother and the buli raises corn for you in the fields, therefore, he is a father to you. How is it then that you kill them who are in the relation of parents to you and devour them? What sanction do you find for such monstrous deeds."

To this the Kazi replied :

"Like your holy books the Vedas and the Puranas, the *Koran* constitutes our scriptures. It distinguishes between the path of Enjoyment and the path of Renunciation ; according to the latter we are forbidden to slay human beings; according to the former cattle were given to us for our food. That is the mandate of our scriptures. Moreover, even in your Vedas the sacrifice of kine is enjoined."

"The Vedas forbid the slaughter of cattle," said Lord Sree Gaura "and all Hindus, therefore, refrain from it. There is, however, a special sanction for sacrificing animals but only for those who have the power of bringing them to life again through the Vedic *Mantras.*[1] Thus was the decrepit made young. But as in this *Kali-Yuga*[2], *the Brahmans* no longer possess such powers, animal sacrifice is forbidden. The Shastras say that the sacrifice of animals, asceticism, offering meat to the dead, bearing children on the widows of elder

1. Mantras are incantations whose transcendental sounds have super-mundane powers. Some Christians also hold that their Latins chants have powers that are denied to their translations in the vulgar Languages—their sound value being lost.

2. Age of spiritual gloom.

brothers is not allowed in *Kali-Yuga*,[1] though they were enjoined in the other three Ages.

This is because lust and enjoyment are rampant in our age, and because we do not possess the power to revive the sacrificed animals. Incessant tortures in the Hell of *Raurava*[2] are in store for him who kills cattle. The framers of your scriptures were mistaken."

With such converse Chand Kazi was convinced of his errors and exclaimed : "O, Sage, whatever you have said is true, but I follow the religion of my nation."

"O, Uncle" said the Lord smilingly, "I put to you another question which you must answer truly without any excuses. Everyday there has been *Sankeertan*, all over your city, to the accompaniment of loud music and dancing. How is it then that you have not enforced your order by stopping them ?"

"Sree Gaura Hari, I address you thus" said Chand Kazi "because everybody else does so, I have somewhat to say to you and would pray that you be closeted alone with me".

"All these with me are my intimate associates ; you may speak freely before them" said the Lord.

The Kazi related : "After breaking the *Mridangas* and ordering that *Sankeertan* was never more to be performed in my city, I went home and that very night a most terrible figure of a Man with a lion's head[3] jumped upon my bed who, digging his nails in my chest, roared, 'I shall rend thy body even as thou didst rend my *Mridangas*. I shall destroy thee as thou did stop my *Sankeertan*'. Whereupon, a great fear seized upon me and I trembled in every limb, determining not to interfere again with the *Sankeertan*. Then the Lion-man finding me intimidated spoke to me even graciously : 'I have given thee a warning, but if thou repeatest thy conduct again, I shall surely destroy thee and the entire race of *Moslems*'. Look, I still bear the marks of nails upon my chest".

He showed the nail-marks upon his chest to the whole assembly and continued, "I did not relate this incident to anyone, but the other day one of my city guards reported to me that he and everyone else who went to stop the *Sankeertan* had his beard and face burnt up with supernatural sparks of fire. I, therefore, bade them not to interfere with the *Sankeertan*. Then all the Moslems of the town came to me in a body saying that the whole place was resounding with the name of Lord Sree Hari and surely if the *Badshah*[4] came to know of it, he would mete out dire punishment to me. One of them said that the Hindus danced, laughed, cried, sang and rolled upon the dust chanting Lord Sree Krishna, Lord Sree Krishna incessantly."

Chand Kazi told Lord Gaura-Hari that that some of the Moslems continued to repeat the Holy name in his presence and on being questioned as to

1. The predominating duties for the four ages are : austere fervour in *Satya Yuga*, knowledgein *Treta*, sacrifice in Dwapara and the chanting of the Name in *Kali*.

2. *Raurava* is one of Yama's hells so called because those who are put there are constantly crying in agony. The Hells of Milton and Dante are tame affairs compared to this place, with its wonderful appointments and contrivances for torture.

3. Narasingh is one of the Avatars of Vishnu for protecting the virtuous and destroying the evil-doers.

4. The reigning king who was a Moslem.

why they, being Moslems, constantly uttered the name of Sree Lord Krishna, they all answered that they began by mocking the Hindus who, they said, were posing to be the servants of Sree Krishna and Sree Ram and uttering their names, but were all the time thinking as to how they could steal someone else's goods; they began by mocking and ended by being unable to stop uttering the Name, and, therefore, they further charged the Hindus with magical practices.

"Nor was this all" continued the Kazi. "Your own co-religionists six or seven Hindus came to me with the complaint that you have transgressed their religion by your innovation of the *Sankeertan*, something quite unknown to Hinduism. That your loud *Sankeertan* interfered with their respectable music and dancing on the nights of the vigils that they held in honour of Sree Chandee[1] and Sree Manasa[2]. They said that Nemai Pandit was quite sane and decent before he went to Gya, but since his return from there he had behaved most strangely. He chants aloud, claps His hands, beats upon *Mridangas* and sounds the *Karatals* and along with Himself he has turned the citizens mad: they laugh, sing, dance, roll upon the ground, get up and dance and sing again. This went on all night and they could not get any rest."

The Hindus had complained to the Kazi that Nemai Pandit or Sree Gaura-Hari, as he was called, since his return from Gya, had taught even the low-caste people to recite the name of Sree Krishna. They represented to him that the Holy Name had the powers of a *Mantra* and its repetition or even hearing by the common people was tantamount to sacrilage, and that if the Hindu religion was thus insulted, the town would be made desolate. As Governor of the town, they appealed to him to put a stop to all this and to deport Sree Gaura-Hari. The Kazi spoke to them all in soothing words and sent them to their homes.

"It is strange" said the Lord, "that the Name of Lord Sree Krishna is constantly on thy tongue. All your sins have thereby been washed away, you are made holy. You took the three Names, Sree Hari, Sree Krishna, Sree Ram, which shows you are blessed and most favoured".

Hearing this Chand Kazi fell at the Lotus Feet of Gaura-Hari and uttered with great emotion: "My evil heart has been made whole-some by Your mercy; now I beseach You to confer upon me this Grace that my devotion may ever rest in You".

The Lord Sree Gaura-Hari and His associates together with Chand Kazi went round the city of Navadweep holding loud *Sankeertan* to the accompaniment of dancing and *Mridangas* and *Karatals*.

1. Chandi is the goddess of Hindus who ask of her virtue, wealth, lust for their fruitive worship of her.
2. Manasa is the serpent-goddess of polytheist

THE GAUDIYA CREED

It is probably the most hopeful trait of the Western mentality, that it has been capable even now of expecting to be enlightened by 'Men from the East'. There is a spiritual tradition behind this attitude, but the exploitation of the Scriptures of India by the well-meaning *savants* of the West has not so far resulted in giving any really new angle to the thought and activity of the Western world. On the contrary, it is India which has been palpably influenced not only by the material civilisation of the West but also, in no small measure, by the speculations of European scholars in the domain of Indian philosophical and religious thought.

Apparently, therefore, the welcome extended to our preachers there indicates that Europe is not satisfied with the fashionable interpretations of Indian religion. They want to learn from those who possess living faith in what they profess to teach to others. Many scientific men in Europe suppose that the transcendental claims of religion are nothing more serious than the survivals of obsolete cultures. The so-called higher criticism of the Bible accordingly seeks to understand the teaching of Christ by reference to purely mundane affairs. Despite the teaching of Christ to the contrary his present-day followers seem to possess very little practical interest for aught that implies any subordination of the concerns of this life to any higher purpose. But the Bible abounds in passages that declare attachment to the possessions of this world to be not only of no value but as positive hindrances in the quest after Truth. There are hints in the Bible that Christ did not want to establish an order of things which would tend to make men love the possessions of this world.

These are the deeper questions presented by the teachings of Christ. Mere material prosperity does not contain even the guarantee of its undesirable permanence. It is full of unwhole-some conditions that are essential for its maintenance. Nothing is clearer than this to those very nations who have progressed most in material civilisation. The evil is found to have an irrepressible tendency to increase in the face of every effort to get rid of it. It has also the quality of quickly assuming the very form of the remedy that is devised for its cure. Much of the current forms of evil are in the forms of its old remedies. This irony overtakes all attempts devised by the brain of man for securing unmixed good in this world. It is perfectly in keeping with the whole trend of our experience to hold the view that the new remedies that are being proposed, at the present moment, with so much confidence, will before long share the fate of the old remedies which they are intended to supplant.

This deluding negative back-ground of the positive reality is quite familiar to everyone. But there must be somewhere a positive plane which offers the real anchor-ground that is denied by these negative conditions. It should also be practicable for every person to attempt their attainment.

The different religions advocate apparently different methods for the achievement of this, and they are held in the greatest reverence by their respective followers. But the miseries of the world show no apparent signs of any diminution. May it not be possible that the evil has assumed the very forms of the religions which were originally intended to lift humanity to the positive plane of the higher life ?

We have been talking plainly and systematically on the plight of the religions in the hands of their pseudo-followers, in the pages of this Journal, for the last 30 years. We deprecate no religion, our remarks apply only to the principle of evil which is masquerading in the garb of religion. The pseudo-religionists have always attempted to prevent plain speaking specially on the subject of religion. They are the greatest enemies of religion. Intolerance of evil in the garb of religion must not be confounded with the intolerence of religion itself.

We must seek the concrete Reality. We are not satisfied with methods which are not concrete and definite. To chase the shadow by the shadow was fatal indeed. We have no place for impersonalism and idealism in this matter-of-fact world. The impersonalist and idealist avoid the real facts of life. We must not carry their attitude into the quest of the Absolute. For instance, we must not be startled when we are told that Krishna is the actual *Name* of the Absolute. But at the same time we must by no means avoid to try to understand the Personal Absolute.

To study the Absolute it is not, however, proposed to do away with the activities of this world. The activities of this world are the products of the convictions and capacities of man. The destiny of man, temporal as well as spiritual, is the result of his own *Karma* subject to the Divine dispensation Krishna does not interfere with the fullest freedom of choice of any person. There is always the possibility in every person of such a thing as *causeless* repugnance to the Truth. Such repugnance can only be deplored. This is also the *only Evil*. It is perversity and offence against Krishna as well as against one's own proper self. But every person is none the less entirely free to go against himself. Obviously, however, such a course will entail unpleasant consequences. The perverse person finds himself out of his element in every position, for which he himself is to blame.

Sree Krishna Chaitanya says that the things of this world are neither false nor evil in themselves. They are very real and very good to one who cares to understand their proper nature, and to deal with them accordingly. One cannot know the real nature of anything unless he cares to know about Krishna.

One cannot know even himself without seeking to know Krishna. The Truth can be konwn only on His terms. This is His Nature. It is our proper function to submit to be regulated by Him. Krishna is the Name of Godhead, and is one and the same with Him. We shall know this when we are fully disposed to seek the Absolute Truth.

The Truth is only negatively present to our present faculties in this world. It cannot be approached by the faculties in the positive way by the faculties we now possess. Therefore, it is necessary to seek for His special Grace for knowing Him as He really is. The *Name* Krishna is the positive Absolute. He must not be confounded with any negative entity. For example, we must not bother about the etymological or historical associations of the word Krishna. Neither should we needlessly suppose that the Name of the Absolute is any mundane entity.

There is also corresponding danger of an opposite kind. We must not admit that we know Krishna till He is actually pleased to show Himself to us. We must avoid all hypocrisy. The first thing necessary for us will be to associate with those persons who profess to be the servants of Krishna by word and deed. If we cultivate close association with such persons with a view to learn about the Truth in the spirit of unchallenging humility towards the Truth, we would surely be blessed with His sight in a very short time.

Krishna can be revealed to us only by His Name. We should, therefore, approach the Name by listening to Him from those who are fit to repeat *Him*. This sums up the teachings of Sree Krishna Chaitanya. This is the Gaudiya Creed.

Caste System and Varnashrama

By Prof. Nisi Kanta Sanyal

The caste-system is not liked by many educated Hindus. But what do they really propose to do about it? Total abolitionists of caste are still in a minority and include only persons who have some real experience of Western society. The masses are certainly vehement supporters of the system.

Those among the educated classes, who want to retain the institution as it is, sometimes wrongly indentify it with the *Shastric Varnashrama* institution. But neither *Varna* nor *Ashrama* has anything to do with caste. *Varna* did not mean colour; *Varna* is explained by the Mahabharata as individual disposition. *Ashrama* means the four-fold division of the life of a twice-born, prescribed by the Shastras.

Caste is the division of the Hindu society into a very large number of exclusive hereditary groups. This arrangement is wrongly believed, on the supposed authority of the Shastras, to be due to the *Karma* of individuals in their previous births. A person is supposed to be born in a higher or a lower caste according as his *Karma* in the previous births is better or worse.

Such belief is sometimes sought to be

supported by misinterpretation of certain passages of the Shastras. But *Karma* is connected by the Shastras with *Varna* and not with *Jati* (birth, heredity). The inborn disposition of a person is the result of his deeds in his previous lives. It is changed by deeds performed during the present life. There are many texts to the effect that a Brahman is liable to lose his *Varna*, by unspiritual conduct, during his life-time. Re-birth in the forms of lower animal, tree or stone is declared to be the result of the deliberate practice of thoughtlessness by a person in his previous births as man. There is no mention of caste in this connection.

The *Varnashrama* organisation of society is part and parcel of the Vedic religion. The present Hindu society is, however, not organised into castes by reference to the stage of life and individual disposition. The caste-system is probably the historical descendant of the tribal organisation of primitive society on which was imposed, in an unwarrantable way, the decayed tradition of the *Varnashrama* organisation. It seems to be one of the worst crimes that have been ever committed against the well-being of a people by ecclesiastical self-seeking.

Current Hinduism has learnt to take its stand on the caste under the wrong impression that it is identical with the *Varnashrama* organisation. Sufficient cogent historical causes have made the caste system a necessary part of the present social order of the Hindus, and its summary abolition is, therefore, sure to lead to social anarchy and far worse confusion than what we are experiencing by its retention.

Nevertheless it is not less true that the Vedic religion can be practised in its living form only within the *Varnashrama* organisation. In caste-ridden India, however, it is very difficult to obtain a sympathetic hearing for the *Varnashrama* organisation which is altogether different in its form and spirit from the caste. The tradition of this Shastric organisation is maintained in the caste arrangement by the retention of certain designations and forms of practice. Under the cover of these names and forms there have grown up very strong vested interests within the caste, whose very life is threatened tby any proposal for the re-establishment of the *Varnashrama* organisation in this country.

The most stubborn opponents of any proposal for the revival of the *Varnashrama* organisation are sure to come from the ranks of the caste-Brahmanas. For centuries the hereditary Brahmanas have been enjoying the monopoly of power over the religious affairs of the Hindus. Much ingenuity has been exercised in changing inconvenient readings of the old texts, interpolating corrupt opinion and manufacturing Shastric literature in aid of the supremacy of the caste-Brahmanas. The appeal to the Shastras is not so much dreaded by these reactionaries, thanks to these precautions, as the appeal to common sense.

The social supremacy of the caste-Brahmanas is, however, opposed to the democratic spirit of the Age. It is also being assailed by the labours of scholars who are restoring the proper reading of the texts of the Shastras, on the deliberate perversions of which the superstitious and irrational upholders of a spurious system have been accustomed uptil now to place their chief reliance.

Buddhism : Its True Significance

Buddhism as it prevails to-day is silent on the real issue—the realisation of the Transcendental.

Buddha is supposed, by his professed followers to have arrived at a negative solution of life—getting rid of our temporal nature by an elaborate mundane process. But to try to get rid of the mundane by the rational method, does not and cannot lead to transcendence. The administration of opium deadens the sensation of pain but it does not get rid of the cause of it.

The senses are undoubtedly a great asset. They cannot be stifled without extremely harmful results. But they have to be properly used. Buddhism suggests how to use the senses so that ultimately they may cease to function. The negative result of cessation of mundane thought is also produced by the pursuit of the positive goal *viz.*, the transcendental service of Godhead. But the two negatives are not the same inspite of their apparent resemblance. On the resuscitation of normal spritual activity the hallucinative functions naturally stop. Such stoppage is not harmful. But if the abnormal activities of the diseased person are sought to be ended by the method of drugging, such deadening need not be proclaimed as the cure of the disease.

If Buddha really chose to be silent about the permanence of the soul and about the Transcendental, it is not wise for his followers to set up as physicians on such purely negative training. The teachings of the Buddha show that even moral life is bound to be barren of permanently positive results Buddha's teachings are really emphatic condemnation of the practice of "Godless" morality and it has appeard to his admirers to be palpably better than the ridiculous performances of cruel sacrifices and penances for attaining elevation to the status of the gods. Buddha condemned the reckless pursuit of sensuous pleasure represented by the elevationist. In order to do this he had recourse to the rationalistic method, and, if he is read between the lines, he also, thereby, exposed the futility of the goal sought to be attained by the empiric rationalistic process.

Did Buddha really hold that moral life is identical with the spiritual and did he accordingly discourage the quest of the Transcendental? He certainly set his face against all empiric speculations about transcendence, but he never declared that transcendence was non-existent, unnecessary or impossible of realisation. The negative teaching of Buddha was intended for discouraging the futile rationalistic speculations about the Reality. Only this negative part of his teachings has come down to us in the extant books of the Buddhists.

We claim Buddha as one of the *Avatars* (Descent) of Vishnu (Godhead).

There were evidently two interpretations of his teachings, but the Vishnavite or theistic interpretation has not come down to us intact, the negative part alone has survived.

The revolt against the so-called moral life of this world represented by Buddhism is a revolt against the gnostic interpretation of the Veda. Why should we cease to exist? We are bound to cease to be if we follow either elevationism or salvationism—the paths of work and knowledge—as is clearly declared in our Scriptures. In our present condition we have a natural and apparently unconquerable affinity for these forbidden alternatives. The analysis of Buddha brings out the fatuity of following them. Rationalistic thought, indeed, kills the aptitude for work but ends by killing itself. At the conclusion of the process only a void is left. Buddha offers this severe analysis of the complete cycle of the worldly course. But does he, therefore, recommend its adoption? That could never be his purpose. It is difficult to believe that Buddha had nothing permanent to offer.

Buddha has really exploded once for all the speculative or philosophical method prevailing at his time by demonstrating its innate inability to help in the quest of the Absolute Reality. He thereby helped the gnostics to realise the hollowness of their sophistries. He did not intend to lead his followers to annihilation. The personality of the Buddha stands expressed in all his beauty and mercy in his recorded words. Rightly understood they will remain an eternal and priceless heritage of man.

The Buddhism of Buddha requires to be clearly distinguished, from the cult professed by his avowed atheistical followers. The same is true of Sankara and for similar reasons. It is necessary to understand the real significance of the records available. Both of them only follow the method of the Veda in employing the *paroksha* process for the exposition of their transcendental propositions. The positive transcendental method is seldom acceptable or intelligible to the people of this world. It thus becomes necessary to adopt the indirect method of exploding empiric conceptions about religion by the only acceptable method of explaining existing practices and thoughts in an apparently rationalistic way leaving the conclusion to be drawn by each individual according to his temperament or requirement.

Vidura : Royal Counsellor and Devotee

(II)

The conversation of Vidur addressed to king Dhritarashtra just before the departure of the later from this world are given in the Bhagabatam in a detailed form. The substance of them will be found in the article on

Vidura in the previous issue of this journal (Pp. 9-13). Vidura was naturally grieved on finding his aged brother unable to turn his mind to Godhead and to extricate himself from hankering for the enjoyments of life even after the extirpation of his family by his evil counsel. Vidura knew that it would never be possible for king Dhritarashtra to listen to good counsel unless he threw himself personally and unconditionally on the protection of Godhead. By a variety of arguments Vidura succeeded in creating in the mind of Dhritarashtra extreme repugnance against his abject mode of living. King Dhritarashtra and his virtuous queen Gandhari were induced to leave the protection of the Pandavas, steal out of their palace and betake themselves to the solitudes of the Himalayas for the undisturbed opportunity of fixing their minds on the mercy of Godhead. Vidura accompanied them to the Saptasrota and helped them with his advice up to the last moment of their earthly lives.

But Vidura himself had renounced the world before the great war of Kurukshetra. He had, therefore, had a very much longer period of life of renunciation for learning the tidings of the supreme good from the lips of transcendental devotees. He had met, during his wanderings to the various places of pilgrimage, both Uddhava and afterwards Maitreya. Both of them had informed him of the teaching of Sree Krishna contained in four slokas of the Bhagabatam which Sree Krishna had spoken to Brahma.

Vidura had been loved by Krishna. Maitreya was aware that Vidura was an eternal servitor of Sree Krishna. The episode of Sree Krishna preferring the humble meal offered to Him by Vidura to the costly dishes prepared for Him by Duryodhan, the enemy of the Pandavas, shows that Krishna always chooses to abide with the righteous poor by avoiding the homes of unrighteous kings.

But Vidura did not feel that it was proper for him to lead the life of a house-holder in his advanced age. Was he unfit to serve Sree Krishna without renouncing the world ? The words of Maitreya, already referred to, do not support such a view. Sree Krishna Himself had accepted the services of house-holder Vidura on terms of loving intimacy. But Vidura also knew that he was not entitled to remain at home by neglecting a duty that he owed to Sree Krishna Himself. That duty was to make known to the world the Teaching of Sree Krishna.

But no one can be a preacher of the Word of Godhead without also outwardly renouncing the world. In order, therefore, to make himself fit for rendering to Krishna the best form of service, Vidura accepted the life of a *Sanyasi*.

But Vidura did not think that the mere acceptance of a life of renunciation entitles a person to be a preacher of the Word. The *Sanyasi* is in a position to learn about the Truth. It is the duty of a *Sanyasi* to seek for spiritual enlightenment from the devotees of the Supreme Lord. Vidura did not neglect to go out in search of the true devotee. It is enjoined by the Scriptures that the *Sanyasi* must not stay for long at any one place lest he may contract again attachment for the things of this world. The *Sanyasi* is enjoined to wander to the holy places associated with the activities of the Divinity. This is, however, a preliminary affair. It is of

the nature of the means to the end. If the *Sanyasi* keeps before him, as the end of these holy journeys, the prospect of finding the pure devotee of the Lord he is assured the successful termination of such travel.

Vidura was successful in the quest of the Absolute. He learnt from Uddhava about the Transcendental Career of Sree Krishna. He was also referred by Uddhava to Maitreya for being enlightened about the Teaching of Sree Krishna that was given to Brahma and which forms the subject-matter of the Bhagabatam.

But the Teaching of Krishna is not anything outside the Personality of Krishna. Maitreya told Vidura that he was not ignorant about Krishna. Maitreya also said that he had been commanded by Krishna to describe to Vidura the mystery of creation and the Descent of the Divinity to the mundane plane for the redemption of conditioned souls.

The instructions of Maitreya form the subject-matter of the third and fourth *Skandhas* of the Bhagabatam. Vidura submitted to be instructed in these matters by Maitreya. This was the process by which the world was made acquainted with that first principle which every seeker of the Truth has to learn from the Guru on his first meeting with the devotee of the Lord. The Geeta was told to Arjuna by Sree Krishna. The Bhagabatam opens with the instructions of Maitreya to Vidura. This teaching can be understood in its transcendental sense only by the disciple who, after renunciation of the world, makes his complete submission to the feet of the pure devotee of the Supreme Lord.

It was only after Vidura had been enlightened by the mercy of Maitreya that he was eligible to preach the Word of God to the people of this world. Such preaching is consciously controlled by the Will of Sree Krishna. The preacher of the Word is the spiritual agent of Sree Krishna for conveying His Mercy to the conditioned soul King Dhritarashtra had not lost his regard for Vidura. After the terrible disillusionment of the great war he was in a position to give his undivided attention to the words of Vidura. His real enemies, his sons and kingdom, had been mercifully taken away from him by Krishna. This could produce the vacuum in the place of the objects of his wrong attachment, which demanded to be filled up. This was the psychological moment that was chosen by Vidura, under the direction of Krishna, for effecting the deliverance of king Dhritarashtra. There cannot be conceived a clearer exhibition of the supreme excellence and perfect working of the Mercy of Krishna than is supplied by the career of Vidura and the deliverance of king Dhritarashtra by his agency.

Chaitanyadev and Image Worship

By Prof. Nisi Kanta Sanyal

Mr. Melville T. Kennedy M.A., in his 'Chaitanya Movement' (P. 247), in enumerating the defects of the *Bhakti* cult of Chaitanya, mentions the use of images 'which play so prominent a part'. He goes on to observe that the common defence of image-worship, that it is a necessary aid for ignorant and spiritually undeveloped folk, manifestly cannot be applied to Chaitanya, one of Bengal's greatest sons'. The writer has given his clear opinion on P. 114 where he states that 'Chaitanya fully shared the view-point of His time, and believed in the reality and blessedness of the God's presence in the 'image before him'.

Mr. Kennedy is rightly opposed to the worship of images of wood and stone. But Sree Chaitanya never taught the worship of such images. Sree Chaitanya Charitamrita puts the point of view of Sree Chaitanya in a very clear manner. 'There is no greater blasphemy against Vishnu than to suppose that His Body is mundane'. (Ch. Ch. Adi. VII 115). Sree Chaitanya commanded His followers on their arrival at Puri not to see the Image of Jagannath in the Temple but to seek, from the sea-shore the sight of the *chakra* or disc at the top of His Temple. (Ch. Ch. Madhya XI. 183). Those who are liable to see only the image of wood, according to Sree Chaitanya, have no business to enter the Temple of Jagannath. Neither did Sree Chaitanya see His God in the image of wood. As a matter of fact He did not see the wood at all. Sree Chaitanya Charitamrita has described the nature of the vision of the devotees of the highest order. 'The pure devotee sees inanimate entities and also entities that possess animation ; but he does not see their material forms (images). Instead of matter he finds everywhere the manifestation of the Godhead of His cherished worship'. (Ch. Ch. Madhya VIII, 274).

Sree Chaitanya did not believe that His God was present in any image of wood or stone. The Ganges was to His perfect vision the waters of spiritual pedic lavation of Krishna and not any material substance. When He emphasises the worship of Ganges-water and wood-Brahma He does so to contradict allegorical or poetic misinterpretations of the reality of transcendental manifestations testified to by the narratives of the Scriptures.

The philosophical back-ground is provided by the doctrine of Divine descent (Avataravad). Krishna is the Transcendental Supreme Person. His Realm is also Transcendental. Krishna has power to descend with His Realm to the plane of mortal vision. Thus alone is the worship of Godhead by mortals made possible and they are enabled to avoid the worship of idols.

Another philosophical help is supplied by the Doctrine of the existence

of the mundane world as a perverted reflection. This mundane world is the perverted reflection of the Absolute Realm. Every detail of entititive existence of this world is a reflection of the wealth of the spiritual entititive existence, the region of the Absolute. Therefore, the 'Archa' or 'the Visible Form of Godhead' and Ganges-water need not be conceived of as either wood or water, nor their transcendence as concoctions of the human brain. The Bhagavat informs us that the supremacy of the Divinity consists in this that He is able to retain His Supremacy over every entity intact even when He manifests His Appearance in the likeness of a mundane object and seems to be subject to the laws of physical Nature.

We are, however, also cautioned against committing the futher blunder of supposing that it is open to mortals to have a sight of the Divine Form of Sree Jagannath merely by entering the Temple at Puri. Jagannath is certainly visible at Puri to all persons, and yet He is also always liable to be seen only as common wood by those who do not possess the spiritual vision. But the worshippers of Sree Jagannath are not, therefore, idolaters. This is so because they alone worship God's Real Manifest Form. If any among such worshippers fail to find His Transcendental Form they can also get rid of their misfortune only by following the method of worship of Sree Jagannath laid down in the Scriptures, under the guidance of persons who really possess the true spiritual vision and judgment.

Sree Chaitanya was consistently opposed to the doctrine of non-differential monism—the error that is bound to overtake all persons who seek to find the Absolute Truth on the unhelped resources of their individual reason. The monists deny the existence of specifications in the Absolute. They also deny the reality of transcendental activities of the pure devotees of Godhead. The monists are the only consistent opponents of the worship of the Transcendental Form of Godhead who manifests His Descent to the view of conditioned souls to enable them to be redeemed through real worship of Godhead by means of their spiritualised equipments. This is the only true form of worship that is possible in this world. All other forms of worship are idolatries and their professors can be justly charged with the perpetration of the worst form of blasphemy.

EDITORIALS

WORLD TURMOIL

No one believes that war can be avoided. It is only a question of time. Not that there is any "war spirit" in any country in the world—barring Germany and perhaps one other—only they all feel themselves drawn, helpless

victims into a horrible vortex of war. It was prophesied about the last great war that it would be the last war, the war to end all wars, that it would give birth to a new world. They said that life had become too frivolous, that the desire for pleasure, passion for money, contempt of virtue had overleaped all restraints. It was admitted that the war was a costly remedy but they said that the hoped for result was worth it. It was to sweep for ever into oblivion the seekers after sense-excitement, the sceptics and the destroyers of high endeavour. Even the preachers in the pulpit foreshadowed the emergence of a transformed humanity from that terrible ordeal.

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"Bitter derision" writes a contributor to the Paris Christianisme an XXme Siecle, "On the very morrow of the day when the civilised world, shocked by the horrors of the world butchery, was making an heroic effort to liberate itself from the curse of war, and while the nations were gathered in solemn conference with the object of organising a lasting peace, new massacres were taking place on the other side of the planet. And today we are everywhere and everyday facing the infernal and insidious menace of war." The maladies of the nations are daily growing worse. The daily press of all the lands is full of forbodings. The earth is full of violence. Strikes are common, civil wars are threatened, organised dacoity is being committed by criminal bands in every country, justice is perverted, equity sneered at, and truth has fallen in the streets. The political strain between the nations has almost reached the breaking point, and while academic discussions on disarmament continue, from cushioned ease in luxurious chambers, the people of the East and of the West, both Far and Near, are out in the streets raising barricades for offence and defence. Listen to the nations' voices.

* * * *

"The GERMAN nation needs room if it is not to suffocate. Germans too need air and sun," said General Goering the other day. How should be interpreted this? Is it their colonies only that they want to get back, or is it that they are also yearning after the pure air and sun of the Austrian Alps? Anyway their yearning is fraught with grave danger. "Every family in ITALY should dedicate at least one son to aviation," said General Guiseppe Valle, Under-Secretary for air, when announcing that Mussolini's eldest son had completed his pilot's course, and concluded, "I predict now an increase of the number of Italian pilots from 5,000 to 50,000. Signor Mussolini announced after the days he and Herr Hitler spent together that they had been in "intimate spiritual communion." It was guessed that the future of AUSTRIA was agreed upon and the "Eastern Locarno" disapproved. Later events, however, proved that the "Times" punning comment was justified. "Communion of spirits" would have been more appropriate. While Hitler and Mussolini are said to have disapproved of the "Eastern Locarno," RUSSIA is getting together with the Balkan and Baltic states. Mr. Stanley Baldwin recently warned the people of GREAT BRITAIN: "If you have this country divided into two private armies (Fascist and Communists) each desiring to go their own way by suppression, by force if necessary, you have then all the material for what we have

not had for 300 years, and that is civil war." The gravity of the situation becomes apparent when we are told that the member of the Fascists in Britain is one million and that of the Communists something similar. The conference of British Admirals at Singapore is reported to have come to the decision of an immediate increase in the the AUSTRALIAN navy. "Britain felt compelled to abandon the sincere stand she took on behalf of disarmament" was the tenor of Mr. Baldwin's speach in the British House of Commons only a few weeks ago.

* * * *

Walter Lippman writing in the AMERICAN Press on the situation in Europe says : "Europe's tragic moment has arrived. It would be vain to deny it. It is a situation in which force and not formula, power and not diplomacy, self-help and not place-pacts are the measures of what will and will not be done. It is a mad and sad world." Asia is not far behind Europe. TURKEY and PERSIA have put their heads together and Pan-Islamism is again in the air. Unhappy CHINA—diseased, suffering and groaning from internal anarchy—is a ready-made stage for Russian, Japanese and American ambitions and fears. "The entire nation (JAPAN) must be mobilised. There will be no discrimination between combatants and the non-combatants. The present civilisation is fast leading to this dreadful war," wrote Yosuka Matsoka in *Osaka Nichi Nichi* less than a year ago. The whole world is a chaos. NOT is INDIA out of the picture.

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Foot Prints of Sree Krishna Chaitanya

Shrines of the *Archa* of the Foot-prints of Shree Chaitanya have been installed at Kanai-Natsala, Mandar, Jajpur, Kurmachalam, Simhachalam, Kovvur, Mangalgiri, Chhatrabhog.

ALL GLORY TO GURU AND GAURANGA

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The Harmonist.

(Sree Sajjanatosbani)

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God, Spirit and Matter—their Inter-relation

[Substance of the speech delivered by His Holiness Tridandi Swami B. P. Tirtha Maharaj of Gaudiya Math on Sunday the 30th September, at 6-30 p. m. in the Math premises.]

Man is by nature religious. Whether he admits or not his indwelling monitor tells him that there is an existence of One unseen Power who is Omnipotent, Omniscient and Omnipresent and who rules this universe and guides the destinies of man. It is his natural aptitude and outward environments that exercise some influence on his nature and make him theist or atheist. His education is also a no small factor in the building of his character. The society in which he is born and brought up is mainly responsible for his future career. "Tell me the company you keep and I shall tell your character."

Those who believe in the existence of God, maintain that God is Great and He has none to vie or excel Him. Some opine that He is Impersonal and call Him Brahman (the Supreme Being) while others hold that He is a Personal God and designate Him Paramatma or Parameswara (the Supreme Personality). But whether He is *Sakara* (Personal) or *Nirakara* (Impersonal) it depends upon one's true knowledge of the real conception of the Godhead and this true knowledge is to be attained from a living source who has already realised Godhead and can make others realise Him, because human knowledge is limited and confined within the four walls of time and space and Godhead is purely transcendental. He is the Truth Absolute. So He is not comprehensible by limited human knowledge. Our limited knowledge can comprehend things of three dimensions and cannot conceive of anything or things beyond

scope or jurisdiction of Time and Space. The Absolute Truth, therefore, reserves the absolute prerogative of not to be exposed to the present human sense-experience. Then how are we to realise Him ? He reveals Himself to him who surrenders himself to Him unconditionally and unreservedly and renders his loving service to Him whole-heartedly. If anyone, therefore, is willing to have a true conception of God, he must submit to such Absolute-realised soul and learn from him the transcendental knowledge regarding the true Nature, Form, Qualities, Deeds of the Supreme Lord and His Kingdom. An Absolute-realised soul is one who is in touch with the Supreme Lord, lives in Him, moves in Him and has his being in Him. He does not budge an inch from Him. He always communes with the Central Figure Who is All-Love, All-Beauty and All-Harmony. When the centre is fixed there is the circle and all radii (activities) drawn from the centre to the circumference are all equal. So an Absolute-realised soul is an inspired soul, living and moving in the central Head. Whatever he speaks, he speaks from within and not from without. Whatever he does, he does inspired by the Fountain Head and for His satisfaction. So his words and activities, ideas and thoughts are purely selfless and hence free from all defects such as error, inadvertence, inadequacy of sense-perception and deception. The words he utters are transcendental and hence identical with Godhead. But the words in the mundane plane are not identical with the things denoted by them. So those transcendental words entering into the ears of a willing listener eliminate all doubts, prejudices and accumulated heaps of limited experiences from his mind born of nescience or *Avidya* which has so long deprived him of acquiring true knowledge of Supreme Lord the Reality Absolute. And this is known as the process of descension or submission to the Divine Master in order of preceptorial succession as distinguished from the process of ascension or induction which consists in the complete reliance upon one's own individual experience acquired by sense-perception. Just as the sun is visible without the assistance of any external artificial light when his rays fall upon our unobstructed retina, so the Supreme Lord reveals Himself with all His Entourage out of His infinite mercy to him who really wants Him and consecrates all his activities, his life and properties and whatever he claims to be his own to the absolute service of the Divine Master. Just as the sun is reflected on transparent objects and not on opaque ones, so a transparent mind free from all mundane relativities is competent enough to receive the true light of Godhead and His kingdom. But a mind

that is fidgety by nature and changeable in character cannot form any conception of God or His transcendental Kingdom which lies beyond the scope of mental speculation. Mind that meddles with matter is opaque and cannot, therefore, comprehend God who is *Sat*, (All Being). *Chit* (All Intelligence) and *Ananda* (All Bliss) or in other words He possesses a transcendental Being who is the Receptacle of all beauty, sweetness, truth and harmony. He is all attractive as He is all Love and the Fountain-head of all bliss. He is the beginningless as well as the cause of all causes. He is the Preserver in His *Sattwa* quality, Creator in His *Raja* quality and Destroyer in His *Tama* quality or attribute. He is the Supreme Enjoyer of all His potencies. He is the Absolute Proprietor of all His properties -the sentient and insentient worlds. Just as the rays of the sun emanate from the sun, exist in the sun and the sun exists in them and they are inseparably connected with the sun but are not identical with him, so the *jeevas* and the manifested phenomena eternally exist in the Supreme Being and He in them and they are inseparably connected with Him but are not identical with Him. This doctrine of simultaneous existence of distinction and non-distinction is known as *Achintya Vedavel Tattwa* as promulgated by the Supreme Lord Sree Krishna Chaitanya of Nadia, Bengal, some 450 years ago. It is *Achintya* because it is inconceivable to limited human reasoning. It is the key-note of the Vedanta philosophy as expounded in the Srimad Bhagabatam,—the Divine Book of authority of the true devotees of the Supreme Lord Sree Bhagawan.

Thakur Bhaktivinode as an Author

It is very difficult to understand the nature of Thakur Bhaktivinode's contribution to the world's literature of the Absolute Truth. The path of devotion is liable to be confounded with a surrender to the guidance of the emotional side of one's mundane nature. There are also the familiar arguments in support of persons who choose to follow the guidance of their emotions.

This unwarrantable view is responsible for that undue under-valuation of the two other sides of human nature which has produced disastrous moral con-equences in the ranks of the votaries of such emotionalism.

The writings of Thakur Bhaktivinode offer a perfectly clear exposition of the spiritual principle of *bhakti*. From the stand-point of art His writings are distinguished by the qualities of simplicity of style and precision, richness, and naturalness of vocabulary. He is a wonderfully well-informed writer. Almost every sentence that He has penned is reminiscent of some well-known text of the vast Shastric literature. Those who are acquainted with the philosophical and theological portions of the Sanskrit literature, would appreciate this classic quality of His writings. But Thakur Bhaktivinode is no less fully acquainted with the modern thought of the world. This combination of the old and new produces a never-failing impression of freshness and a keen expectation of real enlightenment. No person with any taste for the truth can refuse to be attracted by His illuminating pages. He is always almost severely condensed both in His thought and expression. But it never produces any sense of fatigue or loss of interest in the reader. It is possible to read His Jaiva Dharma almost with as much ease and interest as a high class modern novel. This is no mean praise for the charm and lightness of His style if we remember that the subject treated in that work is the whole field of religious enquiry by the comparative method.

But unequalled as the style of Jiava Dharma must certainly appear to all lovers of art, its thought is nothing short of a revelation. The Shastras are literally made to live and talk to us on a footing of unreserved familiarity. I can do no better than let the author speak for Himself by offering a few passages from His wonderful 'manual of the religion of all souls'. I take the passages from different parts of the book quite at random.

ब्रजनाथ। 'वैष्णवजन' बलिले कि गृहत्यागी वैष्णवके बुझिते हइबे ?

बाबाजी। शुद्धकृष्णभक्तइ वैष्णव—गृहस्थइ हउन वा गृहत्यागी हउन, ब्राह्मणइ हउन वा चण्डालइ हउन, धनिमानीइ हउन वा दरिद्रइ हउन, ताँहार ये परिमाणे शुद्धकृष्णभक्ति आछे, सेइ परिमाणे तिनि कृष्णभक्त।

ब्र। मायाकवलित जीव पञ्चप्रकार, ताहा आपनि बलियाछेन। साधन भक्त ओ भावरक्तगणकेओ मायाबद्धमध्ये परिगणित करियाछेन। भक्तगण कि अवस्था पर्य्यन्त पौँछिले "मायामुक्त" मध्ये गणित हन ?

बा। भक्तजीवन आरम्भ हइलेइ 'मायामुक्त' बलिया जीव अभिहित हन, किन्तु "वस्तुगत मायामुक्ति" भक्ति साधनेर परिपक्व अवस्थाय आसिलेइ घटिते पारे, ताहार पूर्व्वे केवल "स्वरूपगत मायामुक्ति" घटिया थाके। ओवेर स्थूल ओ लिङ्गशरीर सम्पूर्णरूपे विच्छिन्न हइले वस्तुगत मायामुक्ति" हय। साधनभक्तिर अनुशीलन करिते करिते

भावभक्तिर उदय हय। भावभक्तिते जीव दृढ-रूपे अवस्थित हइया जड़देह परित्यागानन्तर लिङ्गदेहके विसर्ज्जन दिया चिच्छरीरे अवस्थित हन। अतएव साधनभक्तिकाले मायिक दशा थाके, भावभक्तिर प्रारम्भेओ सेँ दशा सम्पूर्णरूपे विगत हय ना—एइ दुइ अवस्था विचार करिया 'साधनभक्त' ओ 'भावभक्तके 'मायाकवलित' पञ्चप्रकार जीवेर मध्ये राखा हइयाछे। विषया ओ मुमुक्षुगण एइ पञ्चप्रकारेर मध्ये अवश्य परिगणित। मुक्तगणेर मध्ये मायामुक्ति हरि-भक्तिद्वाराइ सिद्ध हय। जीव अपराधी हइया मायाबद्ध हइयाछेन,—'आमि कृष्णदास' एइ कथा विस्मृत हओयाइ मूल अपराध। कृष्ण-कृपा व्यतीत अपराध याय ना, सुतरां तद्व्यतीत मायामुक्तिरओ सम्भावना नाइ। ज्ञानिसम्प्रदाय एरूप विश्वास करेन ये, केवल ज्ञाने मुक्ति हइबे—सेटी अमूलक विश्वास, कृष्णकृपा व्यतीत मायामोचन कखनइ हइबे ना। अतएव श्रीमद्-भागवते देवतादिगेर दुइटी सिद्धान्तयुक्त श्लोक (१०।२।३२-३३) पाओया याय—

येऽन्येऽरविन्दाक्ष विमुक्तमानिनस्त्वय्यस्तभावादविशुद्धबुद्धयः।
आरुह्य कृच्छ्रेण परं पदं ततः पतन्त्यधोऽनादृतयुष्मदङ्घ्रयः॥
तथा न ते माधव तावकाः क्वचिद् भ्रश्यन्ति मार्गात् त्वयि बद्धसौहृदाः।
त्वयाभिगुप्ता विचरन्ति निर्भया विनायकानीकपमूर्द्धसु प्रभो॥

Brajanath—By the tern 'Vaishnava' am I to understand a Vaishnava who has renounced the world ?

Babaji—Every pure devotee of Krishna is a Vaishnava, whether he is a *Grihastha* or *Griha-tyagi*, a Brahmana or a Chandala, whether he is a rich and honoured person or neglected and poor. One is a Vaishnava to the extent that he possesses pure devotion to the Feet of Krishna.

Brajanath—You have said that jeevas in the grip of Maya are of five kinds. You have included *sadhana-bhaktas* and *bhava-bhaktas* also among fettered souls. At what stage of their spiritual progress are devotees counted among unfettered souls ?

Babaji—The *jeeva* is declared to be unfettered (Maya-mukta) as soon as his life of devotion begins. But the unfettered state that is identical with one's spiritual entity is realised only when one's spiritual novitiate is completed. Before spiritual maturity the unfettered state that is realised by the devotee consists only in the attainment of the function of one's proper self. It is only after the gross and subtle material bodies of the *jeeva* are completely detached from his entity that he attains the unfettered state that is identical with his spiritual ego. *Bhava-bhakti* manifests itself in due course through practice of *sadhana-bhakti*. The *jeeva* being firmly established in *bhava-bhakti* attains his spiritual body after giving up his subtle material and gross physical bodies. Therefore, the material or fettered state persists during the stages of *sadhana-bhakti*. The fettered state does not also fully disappear at the commencement of *bhava-bhakti*. These considerations explain why

sadhan-bhaktas and *bhava-bhaktas* have been classed among the five kinds of fettered souls. Persons who are addicted to worldly life and those who desire for liberation are certainly among the five kinds of fettered souls. The emancipation, from the power of Maya, of unfettered souls is effected only by the service of Hari. The *jeeva* is put in fetters by Maya for the commission of offence. The fundamental offence of the *jeeva* is committed when he chooses to forget the fact that he is the servant of Krishna. He cannot be absolved from this offence without the mercy of Krishna. Therefore, there is no possibility of the attainment of the unfettered state without the Mercy of Krishna. The school of the Jnanins cherishes the belief that liberation is effected by the purification of one's cognitive essence. But such belief is unfounded. There can never be emancipation from the power of Maya except by the mercy of Krishna. This is supported by the two following slokas of Srimad Bhagabatam which give the conclusions of the Devatas (Bhagabat 10/2/33-34).

"Madhava, Thy devotees are firmly encompassed by the bonds of Thy affection. Therefore, there is no fear of their losing their foot-hold on the path of *bhakti* and falling from their high state, the danger to which persons, who are votaries of liberation, are unavoidably exposed. Lord, Thy devotees, being fully protected by Thyself, walk fearlessly in the path of Thy service by making the destroyers of worldly dangers their foot-stools".

ब्रजनाथ। रसोपयोगी कृष्णभक्त कत प्रकार।

गोस्वामी। आदौ साधक औ सिद्धभेदे दुइ प्रकार।

ब्र। साधक काहारा ?

गो। याहादेर कृष्ण-विषये मति उत्पन्न हइयाछे, अथच सम्यक्‌रूपे विघ्ननिवृत्ति हय नाइ, एरूप लक्षणयुक्त भक्त कृष्णसाक्षात्कारेर योग्यतालाभ करतः साधकरूपे परिकीर्त्तित। 'ईश्वरे तदधीनेषु' (भाः ११।२।४६) श्लोकद्वारा उद्दिष्ट मध्य भक्तगण साधक मध्ये परिगणित।

ब्र। प्रभो, 'अर्च्चायामेव हरये' (भाः ११।२।४७) श्लोके एइ उद्दिष्ट भक्तगण कि रसयोग्य हइते पारेन ना ?

गो। ताँहारा ये पर्य्यन्त शुद्धभक्तेर कृपाय शुद्धभक्त ना हन, से पर्य्यन्त साधक हइते पारेन ना। बिल्वमङ्गलादिर तुल्य व्यक्तिराइ वस्तुतः साधक।

Brajanath—Which kinds of devotees of Krishna are eligible for realising the service of *Rasa* ?

Goswami—To begin with they may be divided into the two orders of the *sadhakas* and *siddhas*.

Brajanath—Who are the *sadhakas* ?

Goswami—The *sadhakas* are those in whom the disposition to serve Krishna has manifested itself but yet in whom all adverse tendencies have not yet been fully neutralised. Devotees exhibiting these characteristics are also eligible for obtaining the sight of Krishna. They are, therefore, eligible to serve Him as *sadhakas*. Devotees in

the intermediate position (madhyama bhaktas), referred to in the sloka of the Bhagabata (Bhag. 11/2/46), are such *sadhakas*.

Brajanath – Master, may not those devotees who are referred to in the sloka of Bhagabata (11/2/47) be eligible for the service of *Rasa* ?

Goswami—They are not eligible to be *sadhakas* of *rasa* till they become pure devotees by the mercy of *suddha bhaktas*. Persons like Bilvamangala alone can really be *sadhakas* of *rasa*.

ब्रजनाथ। ब्रह्मा ये शिष्यानुक्रमे शिक्षा दियाछेन, ताहार कि कोन वेद-प्रमाण आछे ?

बाबाजी। हाँ आछे। मुण्डके बलियाछेन (१।१।१)।

"ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्त्ता
भूवनस्य गोप्ता।
स ब्रह्मविद्यां सर्व्वविद्या-प्रतिष्ठां अथर्व्वाय
ज्येष्ठपुत्ताय प्राह॥"

पुनश्च (१।२।१३)—

"येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो
ब्रह्मविद्याम्॥"

ब्र। वेद याहा बलेन, ताहार यथार्थ अर्थ ऋषिगण स्मृतिशास्त्रे करिया थाकेन—एरूप प्रमाण कि पाइयाछेन ?

बा। सर्व्वशास्त्रचूड़ामणि श्रीमद्भागवते (११।१४।३) एकथा आछे।

कालेन नष्टा प्रलये वाणीयं वेद-संज्ञिता
मयादौ ब्रह्मणे प्रोक्ता धर्म्मो यस्यां मदात्मकः॥
तेन प्रोक्ता च पुत्राय मनवे पूर्व्वजाय सा।
इत्यादि।

ब्र। सम्प्रदाय केन हइल ?

बा। जगते अनेकेइ मायावाद-दोषे कुपथगामी। मायावाद्दोषशून्य ये सकल भक्त, ताँहादेर सम्प्रदाय ना हइले सत्सङ्ग दुलभ्य हय। एइजन्य पद्मपुराणे लिखित हइयाछे—

सम्प्रदाय-विहीना ये मन्त्रास्ते विफला मताः।
श्री-ब्रह्म-रुद्र-सनका वैष्णवाः क्षितिपावनाः॥

एइ सकल सम्प्रदायेर मध्ये ब्रह्मसम्प्रदाय सर्व्व-प्राचीन। ब्रह्मादिक्रमे आज पर्य्यन्त सेइ सम्प्रदाय चलितेछे। वेद, वेदाङ्ग, वेदान्त प्रभृति समस्त उपादेय शास्त्र प्राचीन काल हइते ये आकारे गुरुपरम्परा सम्प्रदाये चलितेछे, ताहाते कोन अंश प्रक्षिप्त हइवार सम्भावना नाइ। अतएव सम्प्रदाय स्वीकृत ग्रन्थे ये सकल वेदमन्त्र आछे, ताहाते कोन सन्देह नाइ। सम्प्रदाय-व्यवस्था नितान्त प्रयोजन, अतएव आदिकाल हइते साधुलोकदिगेर मध्ये सत्सम्प्रदाय चलिया आसितेछे।

ब्र। सम्प्रदाय प्रणाली कि सम्पूर्णरूपे राखा हइयाछे ?

बा। मध्ये मध्ये ये सकल प्रधान प्रधान आचार्य्य हइयाछेन, ताँहादेर नाम सकल सम्प्रदाय-प्रणालीते आछे।

Brajanath—You have said that Brahma has taught the Word through the succession of his disciples. Is it supported by the evidence of the Veda ?

Babaji—Yes, it is. We find it in the Mundaka (Mundaka. 1/1/1) that "Brahma was the first of the devas to appear (from the Navel Lotus of Vishnu) as creator and protector of the world. He declared the *Brahmavidya*, which is the basis of all *vidyas*, to Atharva, his eldest-born". Also in Mundaka 1-13, "He instructed him in the principle of the *Brahmavidya* by means of which one can know the Eternal, Immutable Person".

Brajanath—The Rishis have explained in the Smriti shastra the real

meaning of the statements of the Veda. Is there any evidence in support of this view ?

Babaji—We find the following in Srimad Bhagabata (11/14-3), the crest-jewel of all the Shastras : (Sree Bhagawan said) "O Uddhaba, that by which attachment to Me is produced, which contains instruction in this natural function of the soul, which I declared to Brahma at the beginning of Brahma Kalpa, the self-same Word, in the form of the Veda, has been hidden by time on the occasion of the Cataclysm. It is this which was told by yourself to your first-born son, Manu".

Brajanath—Why was the *sampradaya* system instituted ?

Babaji—In this world most persons walk in the path of evil through the offence of professing the cult of illusionism (mayavada). If there is no *sampradaya* (organised society) of those devotees who are free from the offence of *mayavada* it is hardly possible for a person to find the society of really good people. It is for this reason that it is recorded in the Padma Purana that "no mantras become efficacious unless they are imparted by the order of the Acharyas who are recognised by the spiritual *sampradayas*: Sree (Ramanuja), Brahma (Madhva), Rudra (Vishnuswami), Chatuhsana (Nimbarka) are the originators of the four spiritual *sampradayas*. Vaishnavas, belonging to these *sampradayas*, are the saviours of the world".

Among these *sampradayas* the Brahma Sampradaya is the oldest. From Brahma the *sampradaya* has continued intact to this day. There is no possibility of interpolation in the spiritual shastra such as the Veda, Vedanga, Vedanta, etc., that have been handed down by the order of the Gurus within the *sampradaya*. Therefore, there can be no doubt in regard to the mantras of the Veda that are found in the books recognised by the *sampradaya*. The *sampradaya* arrangement is absolutely necessary. It is for this reason that from the beginning of time organised spiritual association has been continuing intact among the *sadhus*.

Brajanath—Has the *sampradaya*-succession been fully preserved ?

Babaji—The names of the principal Acharyas who have appeared from time to time have been preserved in the order of the succession of the teachers of the *sampradaya*.

पिता आह्लादित हइया बलिलेन,- देवि, अनेक पड़ियाछ शुनियाछ वटे, एखन जीवेर सद्गति अन्वेषण कर।

देवी। पितः, आमि अनेक आशार सहित आपनाके श्रीगोद्रुम हइते लइया याइबार जन्य आसियाछि। कृपा करिया एकवार बाड़ी गेले सकलेइ चरितार्थ हन। विशेषतः जननी ठाकुराणीर इच्छा ये, आपनार चरण एकबार दर्शन करेन।

लाहिड़ी। आमि वैष्णवचरण आश्रय करियाछि। प्रतिज्ञा करियाछि ये, भक्तिप्रतिकूल गृहे आर गमन

करिब ना। तोमरा सकले आगे वैष्णव हओ, तवे आमाके लइया याईबे।

दे। पितः, ए कथाटा किरूप आज्ञा करिलेन। आमादेर गृहे भगवत् सेवा आछे। आमरा हरिनामेर अनादर करि ना। अतिथि वैष्णव-सेवा करिया थाकि। आमरा कि वैष्णव नइ?

ला। यदिओ वैष्णवदेर क्रिया ओ तोमादेर क्रियाते ऐक्य आछे, तथापि तोमरा वैष्णव नह।

दे। पितः, कि हइले वैष्णव हइते पारि?

ला। नैमित्तिकभाव त्याग करिया नित्यधर्म्म आश्रय करिले वैष्णव हइते पार।

दे। आमार एकटी संशय आछे। आपनि भाल करिया मीमांसा करिया दिन। वैष्णवेरा ये श्रवण, कीर्त्तन, स्मरण, पादसेवन, अर्च्चन, वन्दन, दास्य, सख्य ओ आत्मनिवेदन करेन, ताहातेओ यथेष्ट जड़मिश्र कर्म्म आछे। से सकल वा केन नैमित्तिक हय ना? ए विषये आमि किछु पक्षपातित्व देखितेछि। श्रीमूर्त्ति सेवा. उपवास, जड़द्रव्येर द्वारा पूजा ए समस्तइ स्थूल, किरूपे नित्य हइते पारे?

ला। बापु ए कथाटा बुझिते आमारओ अनेक दिन लागियाछिल। तुमि भाल करिया बुझिया लओ। मनुष्य दुइ प्रकार— ऐहिक ओ पारमार्थिक। ऐहिक मानवगण केवल ऐहिक सुख, ऐहिक मान ओ ऐहिक उन्नति अनुसन्धान करेन। पारमार्थिक मानवगण तिन प्रकार अर्थात् ईशानुगत, ज्ञाननिष्ठ ओ सिद्धिकामी। सिद्धि-कामी लोकगण कर्म्मकाण्डेर फलभोगे निरत। कर्म्मेर द्वारा अलौकिक फलेर उदय करिते चाय। याग, यज्ञ ओ योगइ उहादेर फलोदयेर उपाय। इहादेर मते ईश्वर थाकिलेओ तिनि कर्म्मवश। वैज्ञानिक व्यक्तिगण ये श्रेणीभुक्त। ज्ञान-निष्ठ व्यक्तिगण ज्ञान-चर्च्चार द्वारा आपनादेर ब्रह्मता उदय करिते यत्न करेन। ईश्वर बलिया केह थाकुन ना थाकुन उपायकाले एकटो ईश्वर कल्पना करतः ताँहार भक्ति करिते करिते क्रमशः ज्ञान-फल पाइया थाकेन। ज्ञानफल पाइले आर उपायकालीय ईश्वरेर आवश्यकता थाके ना। ईशभक्ति फलकाले ज्ञानाकारे परिणत। एइ मते ईश्वरेर ओ ईशभक्तिर नित्यता नाइ। ईशानुगत पुरुषेरा तृतीय श्रेणीर पारमार्थिक। इँहाराइ वस्तुतः परमार्थ अनुसन्धान करेन। इँहादेर मते एकटि अनादि अनन्त ईश्वर आछेन। तिनि स्वीय शक्तिक्रमे जीव ओ जड़ सृष्टि करियाछेन। जीवसकल ताँहार नित्यदास। ताँहार प्रति नित्य आनुगत्य धर्म्मइ जीवेर नित्य धर्म्म। जीव निज बले किछु करिते पारे ना। कर्म्मद्वारा जीवेर कोन नित्य फल हय ना। ज्ञानद्वारा जीवेर नित्यफल विकृत हय। अनुगत हइया ईश्वरके सेवा करिले ईश्वरेर कृपातेइ जीवेर सर्व्वार्थ सिद्धि। पूर्व्वकार दुइश्रेणीर नाम कर्म्मकाण्डी ओ ज्ञानकाण्डी। तृतीय श्रेणी केवल ईशभक्त। ज्ञानकाण्डी ओ कर्म्मकाण्डी केवल आपनादिगके पारमार्थिक बलिया अभिमान करे। बस्तुतः ताहारा ऐहिक, अतएव नैमित्तिक। ताहादेर यत प्रकार धर्म्मचर्च्चा, समस्तइ नैमित्तिक।

सम्प्रति शैव, शाक्त, गाणपत्य ओ सौर— इहारा ज्ञानकाण्डेर अधीन। इहारा ये श्रवण कीर्त्तनादि करे, से केवल मुक्ति ओ अवशेशे अभेदब्रह्म सम्पत्ति पाइवार आशाय करिया थाके। याँहादेर श्रवण कीर्त्तनादिते भुक्ति मुक्ति आशा नाइ, ताँहारा सेइ सेइ मुक्तिते विष्णु-सेवाइ करिया थाकेन। भगवन्मूर्त्ति नित्य चिन्मय ओ सर्व्वशक्ति-सम्पन्न। उपास्यतत्वके यदि भगवान् ना बला याय तवे अनित्येर उपासना हय। बापु तोमादेर ये भगवन्मूर्त्तिसेवा, ताहाओ पारमार्थिक नय। केननो, भगवानेर नित्यमूर्त्ति स्वीकार कर ना। अतएव ईशानुगत नओ। एखन बोध हय, तुमि नित्य ओ नैमित्तिक उपासनार भेद जानिते पारिले।

दे। हाँ, यदि भगवद्विग्रहके नित्य ना बला याय, एवं श्रीविग्रहेर अर्च्चन करा याय, ताहा हइले नित्य वस्तुर उपासना हय ना। अनित्य उपासना

द्वारा अन्य प्रकार नित्यतत्त्वेर कि अनुसन्धान हय ना ?

ला। हइलेओ तोमार उपासनाके आर नित्य धर्म्म बलिते पार ना। वैष्णवधर्म्मेर नित्यविग्रहे अर्च्चनादि नित्यधर्म्म।

Kalidas Lahiri—Devi, you have read a good deal and have received high education. But that is not enough. You should now seek the real good of your soul.

Devi Vidyaratna – Dear father, it is with great hopes that I have come here with the object of inducing you to return home with me from Sree Godruma. All of us would be very glad if you could kindly visit home for a time. It is particularly the wish of my mother to greet your feet.

Lahiri—I have thrown myself on the protection of the feet of the *Vaishnavas*. I have resolved not to go back to the home that is opposed to the practice of *bhakti*. Is it not proper that you should turn *Vaishnava* before you expect to take me home ?

Devi—Dear father, how may you command in this manner ? There is regular worship of God in our home. We do not disesteem the Name of Hari. We always serve chance guests and *Vaishnavas* if they avail our hospitality. How then are we not *Vaishnavas* ?

Lahiri—Although there is similarity between your activities and those of the *Vaishnavas*, yet you are not *Vaishnavas*.

Devi—Dear father, how can we then become *Vaishnavas* ?

Lahiri– You may become *Vaishnavas* if you accept the eternal function of the soul by giving up all conditional activity.

Devi—I have a doubt. Be pleased to solve it. The functions of listening, chanting, recollecting, tending the Feet, worshipping Sree Murti, prostrating oneself, performing manual service, practising friendship and self-surrender, in short, those functions that are performed by the *Vaishnavas* also contain much activity that is mixed up with mundane elements. Why are not such functions also conditional ? I detect a certain degree of partiality in making such distinction in favour of the *Vaishnavas*. The worship of Sree Murti, fasting, worship by means of material things, are material activities. How can they be eternal ?

Lahiri—My dear, it took also me a long time to understand this thing. Try to understand fully what I am going to tell you. There are two classes of men *viz.*, those that do not look beyond this world and those who seek for the highest good. The former devote all their efforts in search of worldly happiness, worldly honour and worldly prosperity. The latter consist of three distinct groups *viz.*, those who obey God, those who seek for knowledge and those who seek for the fulfilment

of their desires. The last group are addicted to the enjoyment of the fruits of their good works. This class expect to secure super-natural results by their good works. The means for attainment of this end are sacrifice and yoga. According to this view even if Iswara (God as Master) is admitted to exist, he is conceived as subject to good works. All scientific persons belong to this class. Those who are given to abstract speculations employ the process for the purpose of attaining the nature of the Brahman. These people do not trouble about the existence of any Iswara. Yet they also postulate an Iswara as a means. They expect to obtain the fruit of knowledge by practising devotion to such Iswara. On the attainment of knowledge there is no further necessity for continuing to worship Iswara. Worship of Iswara in this system is also a means and is practised before the attainment of knowledge. Devotion to Iswara is transformed into knowledge at the time of fruition. According to this view Iswara and devotion to Iswara are not eternal. Those persons who obey God form the third class of seekers of the highest good. As a matter of fact this group alone really seek for the highest good. According to these there is one beginningless, endless Iswara. He has created individual souls and matter by His own energy. All individual souls are His eternal servants. The activity of rendering Him eternal obedience is also the eternal function of all individual souls. But the individual soul can do nothing by his own power. Good works do not yield eternal result to the soul. By the practice of abstract speculations the conception of the eternal objective of the soul undergoes perversion. All natural requirements of the soul are realised by the Mercy of Iswara only if one serves Iswara by the method of unconditional obedience. The other two groups are designated *karmakandins* and *jnanakandins*. The third group are exclusive devotees of Iswara. The *karmakandins* and the *jnanakandins* vainly think that they are seekers of highest good. As a matter of fact their vision is limited to this world. They are, therefore, seekers of temporary results. All the different modes of religious endeavour which they practise are also for the purpose of gaining temporary objects of desire.

Now-a-days the Saivas, Shaktas, Ganapatyas and Shauras follow *jnana-kanda*. The listening to and chanting of *keertana* are performed by them for obtaining merely liberation and finally identification with the Brahman. Those who do not seek for enjoyment or liberation by the practice of listening to and chanting of *keertana* really worship Vishnu in those different images. The Form of God is eternally

of the essence of *chit* (absolute cognition) and possessed of all powers. If the Object of worship is not the possessor of all excellence, such worship is rendered to temporal entities. My dear, the image of Bhagawan that is worshipped by you is also not the Bhagawan Who is worshipped by seekers of the highest good. It is so because you do not admit the Eternal Form of Bhagawan. And, therefore, you do not obey Iswara. You have now probably been able to grasp the difference between the eternal and temporary worship.

Devi—Yes, if the Image of Bhagawan is not admitted to be eternal and if nevertheless an image is worshipped such worship cannot be the worship of any eternal entity. Is not some other form of eternal entity sought to be realised by temporary worship?

Lahiri—Even supposing that to be possible, your mode of worship cannot be regarded as eternal function. The worship of the Eternal Image in the Vaishnava religion is, however, the eternal function.

Spiritual Enlightenment

How to have it?

By Madhusudan Chatterjee

As soon as the word spiritual enlightenment is uttered two things appear before our mind's eye viz:—the idea of a spiritual guide and that of a disciple. In the material world we find that there are different branches of knowledge such as Literature, History, Economics, Chemistry, Physics, Music, fine arts, etc., and if one is desirous of mastering any of these subjects he has to find out a specialist and submit himself to his directions. It is then and then only that he has a chance of acquiring a thorough knowledge of such a subject.

Now the *Upanishad* tells us that **द्वे विद्ये वेदितव्ये परा अपरा च** i, e, there are two kinds of knowledge viz., mundane and

spiritual. Mundane knowledge means knowledge of the things of this material world acquired by experiment and observation through the gateways of our five senses of sight, hearing, smell, taste and touch. Spiritual knowledge is knowledge of the Absolute Truth who is God. Just as mastery over a particular branch of the material science is possible only by association with one who is an adept in his subject, so spiritual knowledge also can be had only by coming in contact with a person who is actually in possession of the Absolute Truth. So we read in the *Mundaka Upanishad* (1/2/12)—**तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्** 'for knowing God, the disciple should go to the *Guru* or Specialist who is to be well-versed in the scriptures and must not have any other occupation than wholetime service of Godhead.

Such a true spiritual Guide will teach the really sincere disciple, approaching Him with humility and submission with an ardent desire to know the Absolute, Who God is, what he, the disciple in reality is, what his relationship with Godhead is, what the material world and the things in it are, what his duty towards God is and what the summum-bonum or the highest good of life is. Imparting this knowledge of God is what is called spiritual enlightenment or *Diksha*. It has been thus defined in the *Vishnujamal* :—

दिव्यं ज्ञानं यतो दद्यात् कुर्य्यात् पापस्य संक्षयम् ।
तस्माद्दीक्षेति सा प्रोक्ता देशिकैस्तत्त्वकोविदैः ॥

'The specialist call that process *Diksha* by which one attains spiritual knowledge and by which all his sins are totally destroyed'. So the following two conditions require to be fully satisfied before there can be anything like real *Diksha* or spiritual enlightenment viz :—(1) The Guru must be a true one possessing a real knowledge of the Divinity. (2) The disciple must be a real and sincere seeker of the Absolute Truth, and for this purpose he must submit himself entirely and unconditionally to the directions of the spiritual Guide.

Unless these two conditions are fulfilled there cannot be the attainment of the result viz: the acquisition of spiritual knowledge on the part of the disciple. If even after approaching a Guru one finds that he is not having divine knowledge he should put to himself the question, 'Have I failed to be sincere in dealings with our *Guru* ?' If he is satisfied that there has been no insincerity on his part and that he has tried his level best to follow the directions of his *Guru* in all respects the only conclusion to which he should be driven is that he has not been fortunate enough to be favoured with the sight of a real *Sat-Guru*. He should shun the company of such Guru and prey to God to help him in finding out a real *Sat Guru*.

God, who is all-merciful, seeing his sincerity will be pleased to send the true *Sat-Guru* to him in proper time. The only thing necessary is to have faith in God and to prey sincerely for His mercy. There is absolutely no fear for a really sincere person. Thus a statement like, "So and so was a really good person but by falling into the clutches of a bad *Guru* he has been ruined", although it is so very popular and so often heard in this world, is really one of the greatest 'common errors' of religion. For in the Geeta (4/8) the Supreme Lord Himself has said :—

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्म्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

'I appear in this world from time to time to save the really good and to destroy the wicked'. So if we can have any faith in this Divine assurance we will no longer be found to utter such inconsistent words as that a good man is ruined. If any one is found to have met with his ruin we should know that it is all the result of his own misdeeds and that no other person is in any way responsible for it.

First Opposition to door-to-door Preaching

[The conversion of Jagai and Madhai]

(*Adopted from Sree Chaitanya Bhagabat*)

I humbly prostrate myself to Lord Sree Goura Sundara and Lord Sree Nityananda. I make my obeisance to the two Lords who are embodiments of Divine mercy descended to this mundane plane ; who are supreme benefactors of the world and the first promulgators of *Samkeertana*.

In this manner Lord Vishvambhara, who upholds everything, played his charming pastimes in holy Nabadwip. But those blissful activities had not yet been made visible to all the people. So the people continued to look upon Nimai Pandit as formerly. They could find nothing new or extraordinary about His conduct. But the Lord threw up all reserve when He was in the company of His devotees in the privacy of the courtyard of Sribas Pandit. There He showed Himself in His proper form. But even so one can see only that much of Him as one is destined by one's good fortune. But the Lord hid Himself completely when He came among the people.

One day the Lord suddenly changed His method. He called unto Him Nityananda and Haridas,

The Lord said, "Mark my words, Nityananda and Haridas. I command you both to divulge my purpose to everybody. Go to every household and make this entreaty,—"Say Krishna, serve Krishna, learn Krishna". Say exactly those very words. Come back to me in the evening after the day's work and tell me what you do during each day. If any person refuses to say 'Krishna', being entreated by you, then I will cut down all those persons with my *Sudarshana Chakra* (literally *discus* of good vision)".

The Vaishnavas could not restrain their laughter when they learnt the Lord's command. But nobody dared refuse to comply with the entreaties of Nityananda.

So Nityananda and Haridas went from door-to-door of Nadia in their merry mood. Both were *sanyasins*. They entreated every person 'to say Krishna, to sing Krishna, to serve Krishna' as Krishna is life, treasure and object of love and, therefore, worthy of being chanted with whole-hearted devotion.

As soon as they presented themselves at the door of a householder the latter, by reason of his reverence for the holy garb of *sanyasins*, invited them to accept the alms of food. But Nityananda and Haridas said that the only alms for which they begged was that they should "Say Krishna, serve Krishna, learn Krishna". After making this request the two *sanyasins* would move away to the next household.

The effect was extraordinary and by no means favourable in every case. Every one confessed that no one had ever seen such beggars in Nadia. Those who were pleased with their exhortations gladly assented to their request. Some people took a less favourable view. What they said was this, "These two persons have turned mad by evil association. They are now out to make others mad. Many good and decent persons have lost their wits in the same way. Nimai Pandit is the root of all this mischief". Some persons threatened to beat the *sanyasins* as soon as they presented themselves at their doors. They were those who had not been allowed to enter the court-yard of Sribas for witnessing the dance of Chaitanya. There were not wanting people who were even more suspicious. These people thought that the *sanyasins* were thieves in disguise. 'No good men', they said, 'would have advertised themselves in that shameless fashion. They should be hauled up before the Kazi as bad characters'.

These different opinions were not unknown to the two begging *sanyasins*. But they were not discouraged, because they had been doing what they had been

commanded by Chaitanya. They continued to go about the streets begging from door-to-door all through the day, and at sun-down would report the day's happenings to Lord Vishvambhara.

One day they fell in with two notorious robbers in the public street. The ruffians were under the influence of drink and were abusing and beating those on whom they could lay their hands. Nityananda and Haridas saw them from a distance. They found out from the people what they were.

Nityananda then said to Haridas, "I beseech you to have pity on these ruffians. If you are minded to be merciful the Lord cannot be otherwise. The whole world should then be able to see that the Lord has power to save the worst of sinners".

Haridas, who knew the power of Nityananda, replied, "The Lord's wish is ever same as yours. You are always deceiving me, as a person deceives foolish animals. But you do so to teach me what I always forget".

Nityananda laughed as he embraced Haridas. He then said softly, "We go about only as bearers of the command of the Lord. Let us deliver the same to these drunkards. The Lord commands everybody to serve Krishna and particularly wishes that His command might be conveyed to the very worst sinners. We have only to say what He commands. If they do not accept His command the responsibility is on the Lord".

Nityananda and Haridas went forward to those two ruffians for communicating to them the command of the the Lord. Good men tried to dissuade them. They said, "Donot go near them lest you lose your lives as they will certainly kill you if they get hold of you. It is for fear of our lives that we always keep at a distance from them. Donot be foolhardy. Donot go near them, as they have no respect for *sanyasins*. They have killed Brahmanas and cows without number".

But the two preachers did not stop. On the contrary they were encouraged by such opposition in their desire to meet those two ruffians. When they arrived within hearing distance, they accosted Jagai and Madhai and told them the command of the Lord. They said, "Say Krishna, serve Krishna, take the Name of Krishna. Krishna is our mother, father, treasure and life. Krishna has appeard in this world for our sake. We beseech you to serve Krishna by giving up evil ways".

Those two ruffians heard the words addressed to them by the preachers. At that time they were lying on the street. As soon as the voice of the preacher reached their ears both of them raised their heads. They saw at a short distance the figures of the two *sanyasins*. The sight of the preachers was enough

to provoke their anger. They jumped to their feet and with blood-shot eyes rushed towards the *sanyasins* with the purpose to kill them.

Nityananda and Haridas in apparent consternation now ran for their lives. The robbers chased them, threatening to kill them if they did not stop. The preachers did not heed their request and ran as first as they could.

Their danger drew upon the preachers the remarks of the people. Some said, "We forbade them to go near those ruffians. It is a bad day for the two *sanyasins*". All the *pashandis* were glad in their hearts thinking that Narayana had meted out the proper punishment to those hypocrites. The good Brahmanas prayed to Krishna to save the *sanyasins*. But all persons hurriedly left the place for fear of Jagai and Madhai.

Nityananda and Haridas continued to run till they reached the home of the Lord. The two robbers also ran after them, but they were under the influence of drink. They halted when they lost sight of the *sanyasins* when the latter sought refuge in the house of the Lord. They quickly forgot all about the *sanyasins* and began to fight for fun with one another. They were in that state of intoxication in which they could not retain any recollection of place or person.

Nityananda and Haridas, after a short interval, came out of the house and looked in the street for the robbers. But they were gone.

The preachers reported their exciting experience to Lord Vishvambhara. Gangadhar and Srinivas, who were present, said that they were the sons of a good Brahmana and were born-ruffians. Their names were Jagai and Madhai.

The Lord said, "I know them very well. I will end their pranks if I find them here". Nityananda said, "I am afraid to go out so long as those two are at large. If You can deliver those two I shall admit it to be a greater feat than even my own deliverance". Lord Vishvambhara smiled as he said, "They were delivered the moment they were blessed with your sight. As you are so particular for their good there can be no doubt that Krishna will be merciful to them in no time".

Those two drunkards continued to prowl about the streets. They came to the bathing-ghat of the Ganges where the Lord used to have his daily bath. They hang about the place for some time. No bather now ventured to come there after dusk. The fellows continued to stay on in the neighbourhood of the Lord's house during the nights. They kept awake the whole night listening to the *keertan*. They danced to the tune of the music of the *sankeertan*, and drank and made merry. Once when they saw the Lord they said to

Him, "Your songs, Nimai Pandit, are most excellent. Please do not give it up till you have finished singing all the songs of Mangalchandi. Tell us when you want anything. We shall get everything for you". But the Lord did not care to meet those wicked persons any more. The people fled by different paths as soon as they caught sight of Jagai and Madhai.

But one day as Nityananda was returning at nightfall, after his day's preaching, to the house of the Lord, Jagai and Madhai stopped him saying, "Why do you come this way ?" Nityananda said, "I am going to the house of the Lord". "What is your name ?" they angrily demanded. Nityananda replied, "My name is *Abadhuta* (super-ascetic)". Madhai forthwith struck at the head of Nityananda with his fist. The violence of the blow caused an wound which bled profusely. This made Lord Nityananda recollect the Name of Krishna. But the sight of blood moved Jagai to pity. He restrained Madhai when the latter attempted to strike again, and expostulated, "You are very cruel. Why did you do this ? What is the good of killing a stranger ? Let the *Abadhuta* go. Don't strike him again. You will surely come to grief if you kill a *sanyasi*".

The people ran to the Lord in great fear and informed him of the danger of Nityananda. Lord Vishvambhara then came out with all His associates and found Nityananda covered with blood and smiling, as he stood between those two fellows.

The sight of blood angered the Lord and He summoned repeatedly the *Chakra*, the dread weapon of Vishnu, which nothing can withstand. In obedience to the command of the Lord the *Sudarshana Chakra* appeared at once on the scene, and Jagai and Madhai actually saw the beautiful discus of the Lord. Vaishnavas realised the imminence of danger. But Nityananda anxiously interposed.

Nityananda said, "Lord, Jagai protected me when Madhai was about to strike. It is by an accident that blood has been shed. I have not suffered any pain. I beg, O Lord, for the bodies of these two fellows. I am not at all pained. May Thou be pleased to forego Thy wrath".

When the Lord heard that Jagai had protected Nityananda He was very much pleased, and embraced Jagai. He said to Jagai, "May Krishna be merciful to you. You have made me thy own by defending Nityananda. Whatever boon you ask is yours. May you from this day have loving devotion to the Feet of Krishna".

No sooner did the Lord pronounce these words than a most strange thing happened. Jagai at once fell into a

deep swoon overwhelmed with the joy of love for the Lord which he experienced for the first time. He wept aloud, clasping the Feet of the Lord.

No sooner did Jagai receive the Mercy of the Lord the mind of Madhai also experienced a chastening influence; and Madhai hastily quitted his hold of the apparel of Nityananda and fell prostrate at the Feet of the Lord. "We two have sinned in company, O Lord", said Madhai with a strange emotion, "Why then dost Thou, O Lord, make a difference in awarding Thy mercy? Have pity on me that I may also take Thy Name. There is no one else who can deliver me".

The Lord said, "You have committed a great offence. Seek forgiveness at the feet of Nityananda".

On being commanded by the Lord Madhai clasped the feet of Nityananda, that have the quality of saving the worst of sinners.

Lord Vishvambhara pleaded the cause of Madhai, "May it please Lord Nityananda to have mercy on Madhai who seeks forgiveness at his feet. He struck you and shed your blood. May you be pleased to forgive him as he entreats your mercy".

Nityananda felt embarrassed. He said, "I give to Madhai any merit that I may have had by my good deeds in any birth. I absolve him from every offence towards me. But I beseech Thee, O Lord, to have mercy on Madhai and not to confound him. He is really Thine".

Lord Vishvambhara was pleased and said, "If, indeed, you really forgive him I pray that you may be pleased to embrace him for his deliverance".

By the Lord's command Nityananda held Madhai to his bosom in a close embrace, and, lo, instantly all the worldly bonds of Madhai were unloosened.

The Lord said to Jagai and Madhai, "You must not commit any more sins". Jagai and Madhai now felt the greatest repugnance towards their former evil course of life and replied, with a sincere resolve, "We confess to Thee, O Lord, that we have no mind to offend and we will never do it again".

A Lesson from the Episode of Chand Kazi

(II)

Critic—It is absurd !

Apologist—What is absurd ?

Critic—To try to make a religion stand on miracles.

Apologist—Is that the sole ground of your objection ?

Critic—The arguments !

Apologist—That about the bull ?

Critic—Is not that silly ?

Apologist—No, considering the party to whom it was spoken.

Critic—But what do you think of *'Sankeertan'* itself ?

Apologist—Excellent, for propaganda purposes.

Critic—I suppose the Kazi also danced.

Apologist—Do you believe in spiritual life and conversion ?

Critic—I know only the life that I lead. I do not think it could be mended further by any form of conversion or by any external agency. It is in my own power to make or mar my life. Why was the Kazi converted ? Was it through fear ?

Apologist—The Kazi might have felt the force of the personality of Lord Gaur Hari.

Critic—But why did he admit His mercy ?

Apologist—Could he not believe that Lord Gaur Hari was God Himself.

Critic—But what was the basis of his faith ?

Apologist—The personality of Lord Gaur Hari was itself the basis.

Critic—There is no evidence of personality, in the spiritual sense, in these activities.

Apologist—But if the personality of God is really incomprehensible how can you expect it to be similar to that of the great men of this world ? Should it not be always a hidden affair ?

Critic—What is the necessity of a religion that does not point to any thing that is really intelligible and valuable ?

Apologist—Is religion a means or is it the end ?

Critic—Then these events were superfluous ?

Apologist—I hate to interpret.

Critic—Because you really can't.

Apologist—Let me try if only to put you to shame once for all.

Critic—Try by answering my questions. Really, why do the Hindus think so highly of such a story ?

Apologist—They have a different conception of spiritual proprieties from yours. I think they are right and you are wrong.

Critic—Were these miracles ?

Apologist—Yes and no.

Critic—How can you say they are not miracles ?

Apologist—The Kazi alone could see what is described. It is for this reason that he alone was converted and not the other Moslems.

Critic—What did the Kazi see ?

Apologist—Let us trace it from the beginning of the story.

Critic—Why did he break the *Mridanga* ?

Apologist—He thought of the *Sankeertan* as an ignorant but honest Moslem should think of it.

Critic—It is extravagant and vulgar.

Apologist—The Kazi thought it was a nuisance. But he also thought that it was dangerous.

Critic—What danger could he possibly find in it.

Apologist—He found the danger in the attitude of the citizens. The masses were learning to adore Lord Gaur Hari. This was a menace to his own authority.

Critic—Are the miracles a disguised way of expressing the power of the masses which really compelled the Kazi to pretend to be friendly and even to join in the *Sankeertan* ?

(To be continued)

Round the Gaudiya Math

Sree Gaudiya Math :—Mahamahopadeshak Pandit Sripad Aprakrita Bhakti Saranga Goswami, Tridandi Swami Srimad Bhakti Prasun Bodhayan Maharaj with several other Brahmacharins left for Muttra on October, 5. The Editor intends to observe *Urjabrata* there during the month of Damodar (October—November).

October 6 :—Tridandi Swami Bhakti Prakash Aranya Maharaj with party left for Barrackpore and other places. The

party will join the Annual celebration at Sree Madhwa Gaudiya Math, Dacca.

October 7 :—Sri Sri Giridhari was installed at the house of Sj. Sakhi Charan Roy, Bhaktivijoy. Editor visited his house in the evening at 6-40 p.m. accompanied by a large number of devotees. Editor spoke to the people assembled delineating the characteristic features of the worship of Sri Sri Giridhari.

October 8 :—Editor visited the house of Sj. Lalit Mohan Mukherjee of Messrs. O. N. Mukherjee & Sons at Sankaritolla.

October 9 :—Sj. Pyarimohan Brahmachari, Sj. Nanda Gopal Brahmachari, Bhaktitula ; Sj. Baradraj Brahmachari, Sj. Satya Ranjan Sanyal B. A , left for Muttra by car as an advance party. They will receive Editor at Hathras with car.

Sj. Seth Kissen Chand, Proprietor of Pahumal Bros, big merchants of Bombay, with his wife came to visit the Gaudiya Math and listened to a discourse on *Hari-Katha* from the lips of Editor with rapt attention.

October 11 :—Editor left Calcutta accompanied by Mahamahopadeshak Acharyatrik Kunja Behari Vidyabhusan, Secretary, Sree Gaudiya Math, Mahamahopadeshak Pandit Ananta Vasudev Vidyabhusan, Mahamahopadeshak Pandit Sundarananda Vidyavinode, Editor, "Gaudiya" ; Tridandi Swami Srimad Bhakti Sambal Bhagabat Maharaj, Sj. Subhabilas Das Adhikari, Sj. Kishori Mohan Bhakti-bandhab, Sj. Sakhi Charan Bhaktivijoy, Sj. Sajjananda Brahmachari, Sj. Krishna Chandra Banerjee, Sj. Naresh Chandra Singha, Sj. Hari Pada Das Adhikari, Sm. Ayaskanti Sanyal, Sj. Gour Krishna Das Adhikari and others. A large number of devotees with various kinds of presents and flowers and fruits assembled at the Howrah station to offer their greetings. The Howrah station assumed a very beautiful scene and all the passengers and bystanders with wistful eyes looked at the Editor and paid their respects to the cause represented by him. Sjs. Lalit Mohan Mukherjee, Jamini Mohan Mukherjee, Abani Mohan Mukherjee made offerings of best flowers, garlands and bouquets and adorned the compartment with flowers artistically.

London Gaudiya Math :—Tridandi Swami Srimad Bhakti Hriday Bon Maharaj, Preacher-in charge in the West, has been invited by Herr Hitler to be State guest during the propaganda tour of the Swamiji on the continent. Swamiji will leave London on October 20. He is invited by the different Universities of Germany, Austria and France to deliver lectures on pure and unalloyed Theism there. The detailed information will appear in these columns in due course.

Madras :—Tridandi Swami Srimad Bhakti Rakshak Sridhar Maharaj, Preacher-in-Charge in the South, delivered an interesting lecture on the Life and Messages of Lord Gauranga on October 6, at the Hall of the South Indian Brahma Samaj. A wide circulation was given by Mr. T. S. Sing, Secretary of the Brahma Samaj, and the gathering was worthy of note.

Departure :—Sj. Jatindra Nath Paul of 96/1/E Cornwallis street, Calcutta breathed his last on October 4, at 4 p. m.

Sj. Rajendra Nath Pal Chowdhuri of 2/7B, Banamali Sarkar Street, left for the next world an October 5, at 1-20 a. m.

Sripad Radha Govinda Dasadhikari, Bhaktinidhi took from the Editor the garb of Babaji (ascetic) at the age of 82 at Sree Gaudiya Math, Calcutta. He is named Radha Govinda Das Babaji.

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16. Sree Purushottam Math : 'Bhakti-Kuthi', Seaside, Swargadwar, Puri.

17. Sree Sachchidananda Math : Bansgulee, Oriya-Bazar, Cuttack. (Preaching Centre of Orissa) Organ—*Paramarthi* (Oriya Fortnightly).

18. Sree Gopaljiu Math : Kamalapur, Dacca.

19. Sree Gadai-Gauranga Math : Baliati, Dacca.

20. Sree Krishna Chaitanya Math : Puransahar, Brindaban, U. P.

21. Sree Bhagabat Jananda Math : Chirulia, Basudebpur, Midnapur.

22. Sree Paramahansa Math : Nimsar, Sitapur U. P. Attached Institution—*Bhagabat Pathshala* : Organ—*Bhagabat* (Hindi Fortnightly).

23. Sree Prapannashrama : Amlajora, Rajbandh, Burdwan.

24. Sree Prapannashrama : Brahmanpara, Maju, Howrah.

25. Sree Prapannashrama : Goalpara, Assam. Organ—*Keertan* (Assamese Monthly).

26. Sree Adwaita-Bhaban : Sree Mayapur (Home of Adwaita Prabhu).

27. Kazir Samadhi-Pat : Bamanpookur ; Sree Mayapur, Nadia. (Tomb of Chand Kazi).

28. Sreebas-Angana : Sree Mayapur. (The orginal Platform of *Keertan*).

29. Sree Swananda-Sukhada-Kunja : Swarupganj (*Bhajan Sthal* of Thakur Bhaktivinode) Sree Godrum, Nadia.

30. Sree Modadruma Chhatra : Mamgachi, Jannagar (Home of Thakur Vrindabandas, the world-known writer of Sree Chaitanya Bhagabat).

31. Sree Dwadash-Gopal-Pat : Kanthalpuli, Chakdah, Nadia.

32. Sree Bhagabat Asana : Krishnagar, Nadia. (Publishing House of Books on Devotion).

33. Sree Saraswat Gaudiya Math ; Hardwar, Saharanpur, U.P.

34. Sree Gaudiya Math : Bombay, Procter Road, Chotani Building Bangalow No. 1, Bombay 7.

35. Sree Gaudiya Math : London, 3, Gloucester House, Cornwall Gardens London, S. W. 7.

36. Sree Amarshi Gaudiya Math : Amarshi, Midnapur.

37. Sree Sarbhog Gaudiya Math : P.O. Chakchaka, Kamrup, Assam.

38. Sree Patna Gaudiya Math : 100 Mithapura, Patna.

39. Sree Balasore Gaudiya Math : Balasore, Orissa.

40. Tetia Kunjakanan : P.O. Krishnagar, Nadia.

41. Kunjakuthir Math : Krishnagar, Nadia.

Foot Prints of Sree Krishna Chaitanya :

Shrines of the *Archa* of the Foot-prints of Shree Chaitanya have been installed at Kanai-Natsala, Mandar, Jajpur, Kurmachalam, Simhachalam, Kovvur, Mangalgiri, Chhatrabhog.

ALL GLORY TO GURU AND GAURANGA

—:o:—

The Harmonist

(Sree Sajjanatosbani)

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Jaiva Dharma

CHAPTER 1

The eternal and causal functions of a Jiva

1. Asia is pre-eminently the greatest continent in the whole world and India stands foremost in Asia, and the finest in India is the land of Gaud, and the most beautiful tract of land in Gaud is the nine-island-region called Navadwip, in one part of which stands eternally the lovely hamlet of Sree Godroom on the east bank of the Ganges. In the days of yore many an adept in worshipful service used to live here and there in the groves of Sree Godroom. Not very far from the arbour where Sree Surabhi, the Divine Cow of yore worshipped the Supreme Lord Sree Gaur-Sundar, was a holy cot of devotion named the grove of Pradyumna, after the name of Pradyumna Brahmacharin, a personal attendant of Sree Gaur-Sundar. There his disciple Paramahamsa Sree Premdas Babaji Maharaj used to spend his days in ceaseless confidential service of the Supreme Lord in his cottage densely covered with creepers.

2. Being versed in all the Scriptures, Sree Premdas Babaji resorted to, with singleness of mind, the grove of Sree Godroom, one and the same with Sree Nandagrama in the district of Mathura. Chanting the Holy Name two lakhs a day, numberless prostrated obeisances to all the Vaishnavas and strictness in the begging of alms for bare living, were the daily routine of his life. His spare moments were spent not in idle gossips but in reading Prembiharta, the famous Divine Lyric, written by Pandit Sree Jagadananda, one of the most favourite associates of Sree Gaur Sundar. When he read that holy book, tears of love rolled down his cheeks and the neighbouring devotees of his stamp used to come and listen to him with devotional aptitude. And why not? The book was so full of themes of *Rasa* (liquid mellowness), and, to crown all, his mode of reading was so sweet and attractive that it dissipated the fiery venoms of abject worldliness from the minds of his devotional listeners.

3. One afternoon, after finishing the full counts of his beads, when Paramahamsa Babaji

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

4. "My Lord ! I am the most unfortunate fellow in the whole world who, having spent the greater portion of his life in vastly studying the systems of Sankhya, Patanjali, Logic, Vaishesik of Kanada, Purbamimansa of Jaimini and Uttaramimansa or the Vedanta of Vyasa, as well as the Upanishadas, in various shrines, such as Benares, and in wrangling logomachy with the Pandits, renounced the world and assumed *sanyasa* and its staff from His Holiness Sreela Satchidananda Saraswati of Benares twelve years ago ; and, during my travel all over India, I visited all the shrines and associated with all the Shankara *sanyasins* of India. Passing over the three stages of 'Kutichaka', 'Vahudaka', 'Hamsa', I thought I reached the fourth stage of 'Paramahamsa', and resorted to, in pious velleities, the words of Shankara, "I am Brahman", "Pure intelligence is Brahman", "Thou art that" etc, at Benares. One day a Vaishnava saint was seen passing by me chanting the Holy Name and Deeds of Sree Hari, bathed in tears of ecstasy, his whole body thrilling with joy, his voice choked as he uttered the Holy Name of Sree Krishna-Chaitanya Prabhu Nityananda, and his feet tottered as he danced in ecstasy. The holy personage as well as the song did send in me such a thrill of ineffable delight that it simply beggars description ; but the pity was that I could not talk with him lest my dignity of a Paramahamsa should be at stake. Alas ! fie to me ! fie to my rank ! since that day, I do not know why my heart is forcibly drawn to the Lotus Feet of Sree Krishna-Chaitanya. With great avidity the Vaishnava saint was searched, but unfortunately was found nowhere ; I could distinctly understand that the unstinted delight at what I saw and heard was never experienced before. I never knew beforehand that such an unspeakable joy can ever exist in human life. I, therefore, thought it expedient to resort to the feet of a Vaishnava. I left Benares and went to Sreedham Brindaban and saw many sincere devotees there lamenting over the holy names of Sree Rupa, Sree Sanatana and Sree Jiva Goswami, meditating on the Divine Pastimes of Sree Sree Radha-Krishna and rolling on the dust out of love for Navadwip for which a yearning naturally arose in my mind. Gyrating 84 crosh (168 miles) of Sreedham Mathura-Brindaban I reached Sreedham Mayapur some days ago, where I have had the fortune of hearing the Divine Glory of Thy Holy Feet and taking shelter in them to-day. Pray, bless me with Thy causeless mercy as one of Thy unworthy humble servants".

5. Considering himself humbler than a blade of grass and with tears in his eyes, Paramahamsa Babaji said, "O Sanyasi Thakur ! I am the vilest of all creatures ; my life was spent in vain in eating, sleeping and gossiping ; and now I deemed it prudent to spend the remainder of my life in taking shelter in the sportive realms of Sree Krishna-Chaitanya. But, to my utter misfortune, I could not realise what Krishna-*Prema* (love for Krishna) really is. I thank you as

much as you have tasted it even for a moment gazing at a Vaishnava. You really deserve the Grace of Sree Krishna-Chaitanya. I shall be thankful if you kindly remember me, this poor wretch, when you taste the sweetness of Krishna-*Prema*'. With this he clasped the Sanyasi Thakur in his warm embrace and bathed him in tears of affection and love. The touch from a Vaishnava sent a thrill of unprecedented joy in the heart of the Sanyasi Thakur who began to dance and sing thus,—

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

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

7. The Sanyasi Thakur is well versed in all Scriptures. He knew well the beneficial effect of spiritual training during spiritual pupilage under a spiritual master. So he was glad to stay there for a few days. Some time after, Paramahamsa Babaji said to him, "O great soul ! I received my initiation from His Divine Grace Paramahamsa Sree Pradyumna Brahmachari Thakur who is now lost in the worship of Sree Sree Nrisimhadeva in the village of Sree Devapalli lying at the south-east corner of Sree Navadwip circle. Let us go and see His Lotus Feet t -day after finishing our begging. "As thou pleasest", was the reply from the Sanyasi Thakur. "I'll do as I am bid".

8. They reached the village of Devapalli at two in the afternoon, crossing the river Alakananda and Suryateela, and saw the Lord's associate Sree Pradyumna Brahmacharin in the temple of Sree Nrisimhadeva. From a reasonable distance Paramahamsa Babaji made his prostrated obeisances to his Divine Master who came out of the temple and, being too full of the milk of divine kindness and affection to his disciple, held and hugged him (Babaji Maharaj) in his loving embrace and asked him how he fared in his worship. After a long good discourse, the Sanyasi Thakur was introduced by Paramahamsa Babaji to his Divine Master who expressed his delight for his (Sanyasi Thakur's) receiving such a genuine master, and asked him to learn 'Prembibarta' from him (Babaji Maharaj) saying, 'He who is well versed in the Transcendental Knowledge of Krishna is a *Guru*, be he a Brahmin or a *Sanyasi* or a *Shudra*' (Ch. Ch. 11. 8. 127).

9. The Sanyasi Thakur also offered his most humble greetings to the Lotus Feet of his Grand Master and said, "O Lord ! Thou art the associate of the Supreme Lord Sree Chaitanya. A kind glance from Thee can sanctify hundreds of arrogant *Sanyasins* like myself. Have mercy on me". The Sanyasi Thakur was quite ignorant of the reciprocal dealings accorded by a devotional circle of friends. He saw the good rule of life that exists between a *Guru* and a *Parama-Guru*, and later acted accordingly. After seeing the evening wave-offering to the Deity Nrisimhadeva they came back to Godroom.

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

corresponding lowliness of heart which automatically graced his dignified character.

11. One early morning when the crimson rays of the sun were tinging the eastern horizon with their purple hue, Paramahamsa Babaji sat down in his Madhabi-grove with his rosary, keeping counts of his beads, his eyes overflowed with profuse tears of love arising from the recollection of the Transcendental Pastimes of the Divine Couple in the morning when they were about to be separated from each other, and he began to lose his consciousness deeply absorbed in his the-then-confidential service with his perfect body. The Sanyasi Thakur, who was close by, was deeply impressed with those *Sattwik* sentiments of Paramahamsa Babaji who said to him, "Friend! benumb the monkey or her chanting will disturb the cosy sleep of the Divine Youthful Couple, to the great displeasure of my friend Lalita who, I am afraid, will take me to task for such dereliction. Look here, my friend Ananga-manjari is also beckoning to this effect. You are Raman-manjari. This is thy service meted out to you. Look sharp." Saying this Paramahamsa Babaji lost his consciousness. Thus acquainted with the service in his perfect body the Sanyasi Thakur was all attention to his respective service since then. The day dawned and the morning twilight spread its brilliant lustre in the east. The whole atmosphere was surcharged with the melodious songs of birds. The gentle breeze was blowing all around. The picturesque beauty of the Madhabi-grove of the Pradyumna *Kunja* was simply indescribable when the first ray of crimson light made its appearance at the gate.

12. Paramahamsa Babaji was seated on a cushion of banana bark, and, regaining his consciousness, began to chant the Holy Name.: The Sanyasi Thakur, in the mean time, made his prostrated obeisance to the feet of his *Gurudeva*, and, sitting close by, thus spoke with folded hands,—"O Lord! may Thy humble servant venture to ask a question hoping to be cooled down with the answer from Thy gracious self? Be thou graciously pleased to infuse the nectarine liquid mellowness of Braja into this agonising heart scorched by the fire of the principle of attributeless Brahman?" "You do deserve to be blessed; and suitable reply you shall have of your questions," replied Babaji Maharaj.

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

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

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

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

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

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

16. The derivative meaning of the word '*Vastu*' (thing) is this that which exists and conveys a meaning is '*Vastu*', which again is two-fold, real and unreal. A thing real is transcendental. Unreal things with their names, forms and attributes are mundane. Real things have eternal existence. Unreal things have semblance of existence which is somewhere real, somewhere feigning. As in Sreemad Bhagabat (1.1.2)—"The thing knowable here is real and is the spring of all well being"—which means that the real thing is transcendental. The Supreme Lord is the only real thing. His discrete part is known as Jiva, and His External Potency is known as *Maya*. Hence '*Vastu*' i. e., the real thing denotes three things viz., the Supreme Lord, Jiva and Maya To know their mutual relationship is pure knowledge. There are innumerable semblances of these three things and they are regarded as unsubstantial things. The matter and qualities of the Vaisheshik school are merely speculations on unreal things. The special quality that characterises the real thing is its nature. Jiva is a real thing and the eternal quality which characterises it is its real and eternal nature." The Sanyasi Thakur said,—"O Lord ! I would I could thoroughly understand the subject."

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

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

19. Krishna is Transcendental Absolute. He is the Self-effulgent Spiritual Sun of the spiritual Realm. The Jivas are so many emanating rays of the Sun Krishna. They are His atomic parts. Unlike pieces of stone of a mountain, Krishna is Infinite Transcendental and loses not a bit when infinitesimal Jivas emanate from Him. They are compared to innumerable sparks of a blazing fire in the Vedas. But no comparison whether sparks of fire, rays of the sun or gold of the alchemist stone is well appropriate in imparting a clear conception of the true nature of a Jiva in our unbiased mind unless

and until the mundanity of these comparisons are totally eliminated. Krishna is Transcendental Whole, Jivas are the atomic parts of the Whole. Both are similar in respect of the quality of consciousness or animation, but dissimilar and eternally distinct in respect of the quantitative aspect. One is the whole, others are its parts. One is the Infinite, others are the infinitesimals. Krishna is the Eternal Lord of the Jivas who are His eternal servants by their essential nature. Krishna is the Eternal attractor, the Jivas are the attracted ; Krishna is the Supreme Ruler of the universe, the Jivas are the ruled ; Krishna is the Lord Observer, the Jivas are the observed ; Krishna is the Entire Whole, the Jivas are the poor and lowly ; Krishna is the All Powerful Supreme Being, the Jivas are powerless unless otherwise empowered. Hence eternal servitude of and obedience to Krishna is the eternal nature or religion of a Jiva.

20. The Omnipoteney of Krishna is fully manifest in the revelation of the Spiritual Kingdom. So in the demonstration of the Jiva world his *Tatastha* power is in display. A special potency exercises some influence in bringing forth imperfect worlds. This potency is known as *Tatastha* or marginal potency—the function of which is to create such an entity between animate and inanimate things that can keep in touch with both the spiritual and non-spiritual kingdoms. A purely spiritual animate thing is in opposite relation with the inanimate thing and so is in no way connected with it. A Jiva is no doubt a spiritual atomic part impelled by some Divine power to be in touch with the inanimate world and that Divine power is known as *Tatastha* potency. A *Tata* is an imaginary line of demarcation between land and water. It is neither in land nor in water but is in both. That Divine power lying midway, i. e., in betwcen land and water, upholds an entity having both the terraqueous properties. Jivas are no doubt spiritual entities, but in formation they are so infinitesimal that they are liable to be engrossed by the mundane principle of Maya. So they are not absolutely spiritual like the transcendental entities of the spiritual kingdom, nor are they absolutely mundane like the phenomena due to their spiritual tendency or aptitude. Hence the principle of Jiva is quite distinct from the principles of Spirit and Matter. This is why there is an eternal distinction between the Supreme Being and a Jiva. The Supreme Being is the Lord of Maya who is entirely dependent on Him, but a Jiva is liable to be enthralled by Maya under some circumstances. Hence the Supreme Lord Bhagawan, Jiva and Maya are the three eternal and spiritual principles of which the Supreme Lord is the ever Transcendental Primordial Truth. According to the Vedic hymn—'He is the Eternal of all eternals, the Fountain Sentient of all sentients'.

21. A Jiva is, by his essential nature, the eternal servant of Krishna and is a display of His *Tatastha* Potency. From this it can safely be concluded that a Jiva is simultaneously distinct and non-distinct from Bhagawan and hence His distinct and non-distinct manifestation. A Jiva is subject to Maya under special circumstances but Godhead, being the Supreme Ruler of Maya and all his potencies, is never subject to Maya. Hence God and Jiva are eternally distinct. A Jiva is, in essence, a spiritual entity like Godhead of whom Jiva is a potency ; and in this respect they are eternally non-distinct.

22. If eternal distinction and non-distinction are simultaneous then eternal distinction stands foremost. Service of Krishna is the eternal nature of a Jiva. When he forgets this relationship he is overwhelmed by the influence of Maya—the deluding potency lying at the back-ground of the

Lord. Thence forward a Jiva shows his backwardness in the service of the Supreme Lord Krishna. Since the backward condition of a Jiva springs up along with his coming into this *mayaik* world, the history of his downfall within the bounds of time and space is out of the question. Hence the significance of the expression 'eternally backward'. His eternal function with the service of Krishna has been perverted since his entrance into the plane of three dimensions due to his forgetfulness. When he comes in contact with Maya his perverted nature prevails giving room for his causal or accidental functions. The eternal nature is one, eternal and pure while the accidental religion assumes different forms under different circumstances and is described in different ways by different men of divergent principles.

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

(*To be continued*)

SREE NAMASTAKAM

(*By Sree Rupa Goswami*)

O Hari Nama! the Tips of Thy Lotus Feet have eternally been adored by the glowing radiance diffused from the gemmed chaplets of the Upanishads, the crest jewels of the Vedas. Thou art eternally worshipped by the liberated souls. O Hari Nama! clearing myself of all offences, I entirely take shelter in Thee.

O Holy Name! all glory to Thee who art eternally chanted by the saints. To confer eternal bliss upon the people Thou hast appeared before them as the Transcendental Word. Thou killest all sorts of terrible sufferings of him who happens to chant even Thy dimly reflected Name known as *Namabhasa*.

O Sun of Blessed Name! even the slightest reflection of Thy Radiant Self is sufficient to dispel the gloom of ignorance from the minds of those who are steeped in the foul sink of worldliness, and confer spiritual vision of pure devotion on those who are blind of the inner sight. Who is there so expert in the world that can sing the glories of Thy Name to finish?

O Holy Name! the seed of deeds, which necessitates rebirth for their fruition, is not totally destroyed despite

veritable at-one-ment with Brahman by dint of constant meditation. But O Name ! no sooner dost Thou gain a free scope on the tongue of Thy chanter than all the seeds of deeds of his pre-natal existence are destroyed. Such the Vedas loudly declare.

O Killer of the demon Agha ! O Son of Yashoda ! O Son of Nanda ! O Lotus-Eyed ! O Moon of the Gopees ! O Lord of Brindaban ! O Merciful to the bowed ! O Krishna ! Thou hast manifested Thy-self in such various Forms out of Thy infinite mercy. Let my ardour of love go on increasing, in a great measure, for Thee.

O Holy Name ! Thou hast a double Form, viz., *Vâchya* (Signified) i.e., the Transcendental Personality, and *Vachaka* (Significant) i. e., the Transcendental Word or Name—such as Krishna, Govinda, etc.,—identical with the *Vachya*. To us the latter *Vachaka* is more compassionate than the former *Vachya* against whom we fallen souls have sinned. Because as soon as we chant the *Vachaka*, i.e., Thy Holy Name, keeping clear of offences against the Name, we are at once immersed in the blissful ocean of Divine Love.

O Holy Name ! O Krishna ! Thou killest the offences of Thy devotees who have taken shelter in Thy Lotus Feet. Thou art veritable Living Entity of the most Beautiful self-conscious concentrated Bliss. Thou art, O Name ! the Entity of the great Rejoicings of Gokula. O Krishna ! I offer my humble greetings, time and again, to Thee—the Divine Form of all Exquisiteness in the fullest degree.

O Holy Name of Krishna ! Thou art the very life of Narada's guitar and the Elixir of the ambrosial ripples of the ocean surcharged with Divine mellowness. I beseech Thee, O Holy Name ! do Thou ever find a full scope in my tongue with all the ardour of Divine Love.

The Transcendental Lineman

(*By Upadeshak Y. Jagannatham B.A., Bhaktitilaka*)

The vortex motion of the cyclonic wind does not spare anything. It uproots ancient and far-spreading trees; demolishes imposing and colossal sky-scrapers, rends asunder with absolute ease the wire installations of graphs and phones, and, joining hands with the incidental downpours, washes away roads, metalled and tarred, and causes breaches even in the vast systems of railways so well laid out everywhere.

It was a veritable storm—and was it not at least for me? Everything now slips between my fingers. My lifemate, the paragon and non-pareil of beauty and the sole centre of my love, is snatched away from my side without notice, the fairy-like forms of my most beloved offspring do no more move about me, servitors and friends have either turned rebels or left me for good, and even my cash chests are found burgled and emptied to my dismay and wonderment. The shifting, therefore, of the centre of my love and affection from consort in turn to mammon did me no good, and when it finally rested on my double-cased tabernacle, in no time has that also become imbecile and decrepit and ready to mock at and dupe me. Desolate I am and stand among the wreckage and havoc of the storm. How dare my erstwhile companions leave me? Should they not serve me?

No—an emphatic no! They should not and did not. They served each other and my tabernacle to boot for, was it not one among them, the unfortunate flotsam? They ministered to needs, whims and idiosyncracies of my drag-on, the body. My body a drag-on? So it looks now as it served none but enjoyed service from others, and in its present disjointed state it can neither attempt to serve nor afford to enjoy. It is a drag-on and an alien also. I kept company with an alien and all its compeers in their own domain. I remain, in a foreign land and on alien soil, broken hearted and wailing over an alien stuff! Which alien is ever heard to reciprocate the love bestowed on him? I hung my head in shame, smiled over my past griefs and, as I paused a little, the still small voice within me said, "Back to Homeland, ye fortunate!" I cried but, "O my

Homeland! the land of my love! Where art thou?"

No time is to be lost. The journey must be undertaken. The sack of provisions and culinary implements is very soon on my back and the idea presented itself of an immediate journey by road, though it fares none the better for the storm. But the tardiness of the journey and the inevitable cooking and belly-filling at every halting place appeared to be sickening in the extreme, and a speedier route is now contemplated. The express steamed in braving all the perils of transhipment and coursing on the unsafe rails on restored breach-mounds. I threw myself into it flinging away the burden on my back, preferring starvation if I can reach Home. On and on flies the train and my thoughts of Home fly quicker and run ahead of it, but Lo! an abrupt halt! station stoplogic! I rushed out and was informed to my utter consternation that Home cannot be reached as there is an unbridged and unbridgeable gulf dividing the same from the railway terminus. The sheeny surface of the intervening gulf-waters dimmed my vision and denied for me even a glimpse of my sweet Home beyond. I tore my hair in despair and cursing myself agreed to be shunted back to my starting point.

O the storm! and the cursed roads and railways! and the alien soil! My heart was pining after Home and not a word of It is heard. Now a bright idea struck me. The 'phone!' the 'phone!' Why not resort to it? I ran into the nearest station and called "Father!" over the 'phone.' I said "Father!" and I do not know why. I repeated that Holy Word a myriad times and was ringing and ringing without rest or intermission. No response! But I was undaunted. My Father fails not to respond and teach me a way to reach Him. The All-Love is Omnipresent and Omniscient. He knows that I am now on the line and knows as well when and where I broke it of my own free will. He needs not disturb Himself. The Merciful and Ever-Ready Lineman is always with Him, the Master, Transmitter of Sounds. He is His Own. He is at once commissioned with the onerous and gratuitous duty of proceeding along the line to detect the place where it snapped. The Transcendental Lineman starts at once and walks lightly on the 'phone-way' with eyes on the Holy Wire, is not blind-folded with the vision of the dazzling water sheet of the intervening and intractable gulf which is really nothing to Him, finds at last the either end of the broken Wire and ascending up the 'phone-pillar' far ahead of the stoplogic station, unites them inextricably with His Holy and Dexterous Fingers.

All on a sudden, the Father rings back and responds! I am thrown into

an ecstacy. I hear my Father and my Father hears me! The Transcendental Lineman has, with causeless mercy, restored my broken line and my knowledge of relationship with the Absolute, *Sambandha Jnana*, is re-established. I am now deeply humiliated and ashamed of my journey by road, the way of action and enjoyment, and the journey by rail, the way of empirical knowledge and abneg tion. I no more feel my environment as alien. I find now nothing hateable and rejectable. The very inception of aversion for the Absolute is the real storm that spelt disaster for the Jiva who by his own constitution and disposition is meant for serving the Divine Will. Even so it was in my case. But now everything appears to serve Him and runs towards Him, being attracted by Him, the Divine Magnet, Krishna. Service, *Bhakti*, therefore, appears to be my natural function, nay, of every Jiva as said already, and I hasten to employ at once my soul and his two fold enclosure which are upto now inured to lord it over by mutual super-imposition.

May the Transcendental Lineman, my Most Beloved Master and the perennial Spring of Mercy, who has extricated me from the quagmire of sensualism and restored once again my connexion with the Absolute, be merciful enough to accept my humble and squirrel-like service, if it so please Him, and convert me, by His magic touch, into an instrument worthy to be employed in His service.

Narada

[*Adopted from Srimad Bhagabata*]

O great *Rishi*, in the former Kalpa I was born, in one of my previous births, from the womb of a slave girl in attendance upon Brahmanas versed in the *Veda*. Once, during the rainy season, a number of *yogis* were living together in the neighbourhood for observing the four-monthly vow. I was then a mere child. But I was employed to serve those *yogis*.

While thus engaged I abstained from all kinds of play and other restless activities that are natural to a boy at that early age. I controlled my senses.

I was restrained in my speech. I gave up my childish arrogance. In this spirit I employed myself in serving those *yogis* by keeping their company and doing their bidding. Those *rishis* had equal good will towards all entities. But they were pleased to have special mercy on me, although I was an ignorant child.

In obedience to the direction of those Brahmanas I ate, for only once, the remains of the tasted food that was left in their begging bowls. In consequence of taking their tasted food my sins left me. When my mind was purified it became inclined to the worship of God.

O Vyasa, at that place those *rishis* used to sing daily the goodness of the activities of Hari which made one's mind go mad with joy. By their kindness I was permitted to have the opportunity of listening to those songs. In this manner as I continued, with firm faith, to listen to every word of those songs, love for Sree Hari, who is the Supreme Subject of all excellent discourses, was aroused in my mind.

O Vyasa, possessed of excellent judgment, after the taste for serving Bhagawan, who is praised by all the slokas of the Shastras, was thus aroused, my judgment made me firmly resolved to devote myself to His service. By dint of this pure judgment I could at once see that my proper self is absolutely pure and is a transcendental entity, and that the gross and subtle bodies were formed as the result of my indulgence in ignorant activities.

In this manner throughout the seasons of *Sarata* and *Varsha*, extending over four months, I continued to listen with great care to the praise of the holy activities of Sree Hari which were sung during morning, noon and evening every day, by those high-souled *Rishis*. By this practice the disposition of service, which dispels the qualities of *raja* and *tama*, manifested itself in my mind.

In this manner I continued to serve those *munis* by perfect obedience, with a sincere heart, with humility, with a pure mind, with firm faith and with a mind properly subdued. I was then a little child. But those *munis* were naturally merciful towards all who are miserable. When they prepared to depart from that place they were pleased, in their mercy, to instruct me in the knowledge of the principle of the hidden function of the spiritual novice, the more hidden secret of the knowledge of the Brahman or the soul, which is identical with the cessation of all mundane activity, and the highest of all mysteries viz., the knowledge of Bhagawan, which was divulged by God Himself to Brahma, Uddhaba and Arjuna, identical with the exclusive spiritual service of Godhead, the *dharma* of the *Bhagabatas* or pure devotees.

It is by means of that knowledge of Bhagawan which is the supreme

mystry, that I have been able to know about the activities of the spiritual power of Bhagawan Vasudeva. Individual souls may attain to the plane of the service of Vishnu only by means of such knowledge.

O Vyasa, firmly devoted to the service of Bhagawan, if one persists in taking those articles of food, by the consumption of which the corresponding diseases of living beings are produced, by such obstinacy those diseases are never cured. But if those very articles of food are taken being mixed, by means of proper ingredients, with other articles of food or medicines, those diseases are cured thereby.

In the same manner all these temporary coveted activities of men are the cause of their bondage to this world, or worldly sojourn from womb to womb. But if these very activities are offered to Iswara they are capable of destroying the mundane egotism that is averse to Bhagawan.

The knowledge of Bhagawan is characterised by its association with the service of Bhagawan in the form of hearing and chanting the *keertana*, etc. That knowledge is verily the immutable fruit of works performed for pleasing Bhagawan.

When men are prepared to perform all work in accordance with the teaching of Bhagawan, who commands all to dedicate their activities to Him, they are activly inclined to chant repeatedly the Qualities and Names of Krishna, and to meditate on Them.

O Krishna! Thou art the same as the *Pranava* or the Sound 'Om'. I make obeisance and meditate on Thee who art Vasudeva, Sankarsana, Pradyumna and Aniruddha who are Thy own four-fold self.

That person, who worships the Lord of the *Yajna*, whose spiritual Form is declared by the *mantra* but who has no mundane form, in the above-manner by the *mantra* containing the Names of the four Holy Forms of Vasudeva, etc., attains the perfection of vision on beholding Sree Bhagawan in all entities.

O Brahman, I fully practised this instruction of the Lord. Keshava took cognisance of this. He, thereupon, gave me the knowledge of His Divinity, the treasure of communion with Him by the method of devotion, and also love for Himself.

O great *Rishi*, you are versed in all the Veda Shastras. Employ yourself in chanting, in the best approved manner, the Glory of all-pervading Vishnu. Those enlightened persons, who know this, realise in it the goal of all their enquiries. The *munis* declare that there is no other way for the cure of the misery of this worldly sojourn of mankind who are afflicted with an endless succession of the triple mundane sufferings.

Sree Suta said, "O Brahman, Bhagawan Vedavaysa, son of Satyabati, after devoutly listening to this narrative of the birth and doings of *devarshi* Narada once again questioned Sree Narada." Sree Vyasa asked, "When those *vikshus* who had instructed you in the knowledge of the reality, left the place what did you, a child of tender years, then do ?

"O son of Brahman, how also did you pass your after years; in what manner did you give up the body, born in the womb of the slave serving-maid, in your old age on the approach of death ?

"O best of *munis*, why also did time, whose duration extends to the end of a Kalpa, fail to destory your memory of the previous births, as all things are destroyed by the power of time ?

(*To be continued*)

Vaishnava Practice

(*Culled from Satkriya-sara-dipika*)

The Smriti work bearing the name of *Satkriya-sara-dipika* is from the pen of Srimad Gopal Bhatta Goswami, one of the six famous Goswamins of Brindaban. It is one of the original standard works laying down the details of the social and domestic practice of the Gaudiya Vaishnavas.

The author begins his work with the remark that he is not anxious to admit that the book has been written by him. He is aware of the warning of the Geeta that it is only persons, who are deluded by mundane egotism, suppose themselves to be the authors of the books written by them. But it is nevertheless necessary and proper for him to attach his name to the book in obedience to the command of *sadhus* of his own *sampradaya* (communion).

He then proceeds to declare that he has set forth in the work the details of practice of the devotees of Krishna belonging both to *varnashrama* society and born in *antyajavarna*. For this purpose he has collected the relevant texts from the Vedas, the Puranas and and the Dharmashastras on the subject. He had relied on those texts as the only evidence.

But he has omitted to treat of the worship of *pitris* (Manes) and Devas

for avoiding offence. The worship of *pitris* and Devas is an offence against the worship of Vishnu and against the the Name. It is incumbent on all persons who are desirous of worshipping Krishna to avoid this offence, by the testimony of the Shastras.

Srimad Gopal Bhatta Goswami did not merely compile matter which exists in a scattered form in different ancient works. He was anxious to lay before his readers in an unambiguous form the spiritual purpose behind the practices that he describes, and which alone imparts any value to such practice.

The first point that he is careful to establish is that Narayana is the only object of worship in as much as Narayana is the only reality. Every other entity has its existence in Narayana. This is supported by the evidence of Sree Narayana Upanishad of the Atharva Veda. In the passage quoted by him from the said Upanishad it is declared that Narayna is the only eternal entity and that all other entities have been born from Narayana. That the only thing needful is to realise this Truth and to act in accordance with this fundamental fact. That the mind is, however, always anxious to act otherwise. But a wise man should control his mind and try to walk in the path of the Truth.

Narayana is the source of all entities. Krishna has an infinity of functions. In his relationship with created entities Krishna has the eternal form of Narayna. It is not possible for any person who is not fully free from the fetters of the limiting potency of Krishna to have the eligibility of worshipping Krishna, which has to be done by the method of loving devotion characterised by the most exquisite mellowness of the principle of *rasa*. Krishna is worshipped by the highest order of His devotees by the exclusive method of *Keertana*. This is not, however, the practice of all Vaishnavas.

The *Satkriya-sara-dipika* treats of the duties of persons who, whether Brahmanas or not belonging to any caste, or being the offspring of improper union of the *varnas*, lead the domestic life, if such persons are duly initiated in the *mantra* of Krishna by the mercy of the *Sat Guru*. Such persons are designated in the *Satkriya-sara-dipika* as forming the community of the fully self-surrendered Vaishnavas (*ananyasharana*). The subject treated is the practice of such persons as enjoined by the Shastras. Marriage and other domestic and social duties of such persons are also described in this compilation.

It is necessary to have the working knowledge of the purpose and process of the mundane creation in order to be able to understand the nature of our duties in life. The following account,

which is culled from different parts of the Shastras, is furnished by the author of *Satkriya-sara-dipika.*

In the Narayana Upanishad Sree Narayana has been declared the object of worship of all entities. There is no other object of worship. The reason for this is that Narayana is the source of all created entities. Being also without a second, Narayana is said to be eternal (nitya) existing before creation and also through the great cataclysm (mahapralaya) The *Pranaba* or the rhythm "Om", is identical with Narayana Himself. He is the source of all *naras*, who are called '*nara*' being born from *Nara*. At the end of the period of every great cataclysm Narayana wills to create the entities of this world, who are to obey Him.

As soon as Narayana conceives the willed to create, Brahma was born from Narayana. Brahma in his turn created the other beings. Some of these beings were born from the mind and others from the body of Brahma.

In the same manner Indra with all his followings were born from Narayana, and also the twelve Adityas with their families. From Narayana were born the eleven Rudras with their respective followers and consorts. Ganesha and the thirty-three crores of the *devatas* also gradually had their birth from Narayana, and also all the *rishis, devarshis, maharshis* and *rajarshis.* All animated beings and entities both moving and motionless had their birth from Narayana.

They all merge in Sree Narayana at the end of each Kalpa. After creation, during the period of their existence in this world, all entities are nourished by Narayana. At the occurrence of the great cataclysm Sree Brahma and all other *jivas*, who are immortal, remain merged in Sree Narayana till they reappear at the end of the cataclysm. This is supported by the Mahabharata.

It follows that Brahma is no other than Narayana. This also applies to Ganesha, etc. But none of them are Iswara by their own right, independently of Sree Narayana. Similiarly Siva also is Narayana. The other categories may be fully enumerated as follows. To all of them the above observations apply.

The categories are : Indra with his family ; the eleven Rudras with their followers and consorts ; the eight Vasus ; the two Aswini Kumaras ; their followers ; the *rishis* of all grades ; also the *munis, tapaswis, balakhilyas, siddhas, sadhyas, charanas, gandharvas, daityas, jatudhanas, kinnaras*, etc., Time, who is also Kalapurusa ; also the fourteen Yamas with Chitragupta, etc. ; the eight directions, the *Dikpalas* with their followers ; the lower regions which are seven in number with all their inhabitants and their ruling

entities, *viz.*, the Divine forms of Srimat Ananta, Kurma, etc., also Varuna, Naga-purusa, Nagakanya, etc., the upper regions which are also seven in number with their rulers, *viz.*, Brahma, Indra, etc., with their followers ; all entities that have forms and also those that are without forms, under these those having forms are included the Shalagrama Shila appearing in the bed of the river Gandaki, the eight kinds of images, also those forms of the *Devatas* with the *Upadevatas*,—under entities that are without forms are included all functions performed in this world in honour of the departed ancestors, *kavya* and *bali* ; also the *antah* (inner world) and *bahih* (the exterior world),—*antah* including the seven *patalas* with their *Devatas* and other entities, *bahih* including the dark regions outside the Brahmanda *e.g.*, the principles of *mahat*, *ahankara*, the seed, space which is of the nature of cause, *vayu*, *teja*, *bari*, *bhumi*, etc., also the twenty-four elements and the five *bhuta-mantras* i.e., *rupa*, *rasa*, *gandha*, *sabda*, *sparsha*, etc.

A Lesson from the Episode of Chand Kazi

[*Continued from P. 94*]

Apologist—The Kazi was not afraid of the people but of the person behind the movement. It is said that the Kazi is the same as King Kamsa, the maternal uncle of Sree Krishna who had been slain by his nephew in his previous birth. He was seized with panic because he could recollect who he was and also the irresistible power of Lord Gaur-Hari whom he could also recognise to be identical with Sree Krishna. This is hinted in the conversation between them.

Critic—But what about the silly argument against cow-killing ?

Apologist—Slaughtering of a most useful domestic animal like the cow or the bull is really heinous. Lord Gaur-Hari did not use strong language when he compared it to slaughtering one's parents. I don't understand why you think the argument silly.

Critic—You probably also believe in the Vedic *mantra* for rejuvenating worn-out aged cattle *after* sacrificing them?

Apologist—In any case such slaughtering alone would be justifiable. If one cannot rejuvenate one should not kill even an aged bull. Life is held to be sacred by all the religions. Why should the life of animals be of no account? No animal should be killed for food or unnecessarily. Can a person love God if he does not love God's creatures?

Critic—What about the Man-Lion?

Apologist—God conceived as archetype of the principle of animation represented by the noblest of animals. It is a far more advanced realisation than the conception of God as a zero, as material energy, as light or heat. God as the Protector of His devotees and the Slayer of the enemies of His devotees has this compound form of man and lion. Why may it not be really true?

Critic—Why did the Hindus object to the *Samkeertan*?

Apologist—Because the Brahmanas thought that it was too simple a creed to suit their particular interests. They were in favour of keeping the *mantra* a secret as they supposed themselves to be the born custodians of the same.

Critic—But is it not queer to dance and sing the Name of God in the streets?

Apologist—One may not dance on purpose. We are told that all persons cannot really take the Name of God in the proper manner. One who takes the Name of God as he should, is compelled to dance and sing the Name by the power of the Name as was the case with the Moslem city-guards who were sent by the Kazi to put down the *Samkeertan*.

Critic—But all this is your own invention.

Apologist—It is the realisation of all the devotees. The activities of Lord Gaur-Hari are to be seen to this day with the eye of faith. The Kazi's eyes were opened by the mercy of Lord Gaur-Hari and he could see what it really was. The demon Kamsa was thus enabled to obtain the Grace of Lord Gaur-Hari.

Critic—Why was Lord Gaur-Hari specially merciful to the Kazi?

Apologist—It is not every person who is privileged to be slain by Sree Krishna in a previous birth.

Critic—So there is no hope for me?

Apologist—There is hope for everybody on one condition, that is, if one is prepared to follow the account of the doings of Lord Gaur-Hari with a really open mind.

Critic—But I challenge every proposition and never accept what I am not fully convinced, as the truth.

Apologist—But have you been able to accept anything on your terms?

Critic—Candidly speaking I confess to be utterly ignorant by my test.

Apologist—Who is responsible for your real ignorance ?

Critic—I do not know.

Apologist—It is yourself. You are wrong in supposing that it is not your business to seek to be enlightened instead of posing to be omniscient. It is a silly method. You can never obtain grace by such method.

Critic—But did not the Kazi obtain Grace by this identical method ?

Apologist—Yes, but after he had given it up for good.

Critic—Through fear ?

Apologist—No, through mercy.

Critic—Did the Kazi *seek* for mercy ?

Apologist—Yes, through fear.

Critic—That was cowardly.

Apologist—The sight of the Man-Lion Form of God made him fear God by purifying his heart.

Critic—Why did not Lord Gaur-Hari do it, instead of the Man-Lion ?

Apologist—Because Chand Kazi had oppressed the devotees of Lord Gaur-Hari

Critic—Would every person be blessed on condition that he opposes the *Samkeertan* ?

Apologist—It is only Chand Kazi who was so blessed. It was so because in his previous birth he had the good fortune of having been slain by Sree Krishna Himself.

Scraps

His Holiness Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj with Srimad Bon Maharaj left for shores of India on the 10th of April, last year and had been preaching in England since then. He has just returned to India after 18 months of strenuous missionary activity in the land of the English. His Holiness reached Bombay on the 21st of September, came on to Muttra on the 22nd October and is preaching the religion of loving devotion to the Lotus Feet of Radha-Krishna during the holy month of Kartika, in the Brajamandala.

* * * *

Srimad Tirtha Maharaj is the disciple of Sreela Thakur Bhaktivinode. He accepted the triple staff and garb of a *Tridandi sanyasi* from the Editor in 1920. He is the seniormost *sanyasi* preacher of the Gaudiya Mission. The successful preaching of Srimad Tirtha Maharaj before he left India had already

borne real fruit in attracting a number of pure souls to the service of Sree Gaur-Sundar.

* * * *

In England His Holiness had an opportunity of conversing with quite a large number of Englishmen and Englishwomen on the subject of Sanatana Dharma.

* * * *

His Holiness is of opinion that it is necessary to carry on the propaganda in Europe on a scale that would enable the people of those countries to go through a regular course of instructions and practical training in spiritual living under *bona fide* teachers of Sanatana Dharma. The European mentality appears to take it for granted that religion should confine itself to purposes that are useful in the same limited and delusive way as other so-called good endeavours of this world They wish to know whether Sanatana Dharma serves our actual present requirements better than any other religion.

* * * *

The concentration on the struggle to live is responsible for the almost universal absence of a living curiosity among the busy peoples of the West, for knowledge about things transcendental. The value of the *varnashrama* regulations does not consist in their usefulness in the worldly senses. They are not confined to the mundane outlook. They have been ordained for giving a turn to human affairs towards the life eternal of which we at present possess no knowledge whatsoever. Modern secular thought apparently hopes for the perpetuation of the present type of life by making it fit.

* * * *

The Indian conceptions of '*papa*' and '*punya*' correspond to those of 'sin' and 'virtue' or 'righteousness' of the Europeans. They are complementary principles. They represent the lower and higher sides of this worldly life. Neither of them is capable of being regarded as transcendental. Neither of them has any connection with the soul.

* * * *

Religious opinion in the West stands in need of being educated in the transcendental conception of spiritual living that is envisaged in our *varnashrama* regulations. The Aryans in India had once submitted to the *varnashrama* regulations. They did not esteem the non-believers who rejected the *varnashrama* system. The *varnik* Indo-Aryans have since consistently followed the spiritual regulations that require abstention from undue social mixing with anti-spiritual people.

* * * *

No one is fit to be a preacher of the Sanatana Dharma unless he leads the life of the *varnashrama* system. The Sanatana Dharma possesses an abiding

value for one and all. It is worthy of being preached to mankind by the method followed by the Supreme Lord Sree Krishna-Chaitanya.

* * * *

That method is described in the second verse of His Sikshastakam. It runs as follows,—"The only function of the soul is to chant at all time 'Hari', by practising humility greater than that of a blade of grass, fortitude greater than that of a tree, by desiring no honour for oneself and by honouring all entities."

* * * *

The bonafide preachers of Sanatana Dharma have always followed this teaching of the Supreme Lord and have accordingly possessed the capacity of turning the thoughts of men, in grateful appreciation, towards the transcendental heritage of the *varnashrama* organisation of society, open to all pure souls by the right of the causeless service of Sree Hari.

Round the Gaudiya Maths

Muttra :—The Editor is residing at Muttra. The *Urjabrata* is being solemnly observed by all under the direction of the Editor. Many honest seekers of truth are assembling at the residence of the Editor to hear the Divine Messages and Muthura is now resounding with the tidings of Gaur Krishna *Bhajan Rahasya*. Srimad Bhagabat, Sree Chaitanya Charitamrita and other scriptures are being read and recited at all hours.

Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj of the Calcutta Gaudiya Math, who had returned from London on September 27, and had been residing in Bombay, reached Muttra on October 22. The news of his arrival was hailed by the citizens of Muttra who proposed to give a public address of welcome to the Swamiji. A public meeting was held for this function on October 28, at 6 p. m. It was presided over

by Mr. Basanta Lal M. A., LL. B., the renowned Advocate of the local Bar. Many leading citizens joined the meeting. The text of the address presented to the Swamiji will appear in the columns of next issue. In response to the address the Swamiji touched on the activities of the Mission in England. The President spoke highly of the Mission and its method of work in India and abroad.

Brindaban :—The Editor had been to the house of Dr. Balahari Das in Brindaban, on October 20. During His short stay there He related the messages of Gaudiya Math to Sj. Satya Charan Guha, a retired Advocate of the Calcutta High Coutr, who listened to the discourses with much attention. He remarked that the Gaudiya Math and its preachers are doing immense good to the general public and very earnestly requested Editor for carrying on active propaganda works in Brajamandal, for the restoration of its pristine glory. Several other respectable persons who were present also added that the Gaudiya Math is making the wish of Sriman Mahaprabhu that His Name will be sung in all the villages and cities of the Universe into a reality.

London Gaudiya Math :—Tridandi Swami B. H. Bon of Sree Gaudiya Math, Calcutta Preacher-in-Charge for propaganda works in the West, accompanied by Herr Earnest Schulze, a German disciple of Editor is on preaching tour in the continent. Responding to the invitation of the leading Universities of Germany, Austria and France, Swamiji arrived in Berlin on October 21. He was received, at the railway station by Mr. W. Hassenstein, Counsellor of the Government, Miss Von Petersdorf, Office of the Ministry for Economics and several other leading citizens. Dr. Martin Weigert Ph. D., LL. D., Ministry of Labour of the last Government, received Swamiji at his residence in Berlin-Cladow. He had discourses with Swamiji on the activities and messages of the Mission.

Regierungsrat Hassenstein called at the residence of Swamiji and had religious discourses with him for some time. On the 23rd Swamiji met Prof. Tara Chand Roy of Lahore, Professor of Indian languages at the Berlin University and Dr. Th. Wilhelm of Deantscher Akademischer Austansdienest in the scholoss (Castle). Dr. Wilhelm tried to bring Swamiji in touch with several schools in Berlin and arranged for interview with the Minister of the Kultur Board, Dr. Rosenberg, one of the leading Nazi-leaders. He is

taking much interest for the propagation of the messages of Gaudiya Math in Germany.

Swami Bon was taken to the Grunewald Gymnasium, one of the biggest schools in Berlin for boys of the rich class only. The Director of the school took him round the premises and he delivered a nice little speech in German. The authorities paid much attention.

Afterwards Swamiji met many leading citizens among whom were Prof. Witte, Professor of Comparative religions at the University and Prof. Luders who is a great Sanskrit scholar.

Propaganda Works :

Tridandi Swami Srimad Bhakti Sarbaswa Giri Maharaj and Tridandi Swami Srimad Bhakti Vilas Gavasti Nemi Maharaj with a party consisting of Upadeshak Sripad Benode Behari Brahmachari, Kritiratna and others will leave shortly for propaganda works in Burma. They will proceed to Burma via Chittagong where they will stay for a few days for preaching. The activities of the party will be duly reported in these columns.

Tridandi Swami Srimad Bhakti Vaibhab Sagar Maharaj is propagating the Cult of Gaur-Sundar and messages of the Gaudiya Math in the suburbs of Calcutta and in the 24 Parganas.

GAUDIYA DIRECTORY

Parent Math:

Sree Chaitanya Math, P. O. Sree Mayapur, Dist. Nadia, Bengal, (India)

Tele. Address : Sridham, Nabadwip.

Branches

1. Sree Gaudiya Math, 16 Kaliprasad Chakravarty Street, P. O. Baghbazar, Calcutta, (India).

Organ—*Gaudiya* (Bengali Weekly)

Tele. Address : "Gaudiya" Calcutta Phone : B. B. 4115

2. Sree Gaudiya Math, Delhi : 43 Hanuman Road, New Delhi.

3. Sree Gaudiya Math, Madras : P. O. Royapettah, Madras.

4. Sree Ramananda Gaudiya Math : P. O. Kovvur, West Godavari, Madras.

5. Sree Rup Gaudiya Math : Allahabad, U. P.

6. Sree Sanatan Gaudiya Math : 42, Faridpura, Benares City U.P.

7. Sree Brahma Gaudiya Math : Alalnath, P.O. Brahmagiri, Puri, Orissa.

8. Sree Madhwa Gaudiya Math : 90, Nawabpur Road, Dacca.

9. Sree Vyas Gaudiya Math : Kurukshetra, Thaneswar, Karnal.

10. Sree Chaitanya Gaudiya Math : Dumurkunda, P.O. Chirkunda, Manbhum.

11. Sree Jagannath Gaudiya Math Barabazar, Mymensingh.

12. Sree Tridandi Gaudiya Math : Bhubaneswar, Puri.

13. Sreedham Mayapur Yogapeetha : the Holy Birth-Site of Sree Chaitanya Mahaprabhu, Sree Mayapur, Nadia.

14. Sree Gaur-Gadadhar Math : Champahati, Samudragarh, Burdwan.

15. Sree Ekayana Math : Govindpur, P. O. Hanskhali, Nadia.

16. Sree Purushottam Math : 'Bhakti-Kuthi', Seaside, Swargadwar, Puri.

17. Sree Sachchidananda Math : Bansgulee, Oriya-Bazar, Cuttack. (Preaching Centre of Orissa) Organ—*Paramarthi* (Oriya Fortnightly).

18. Sree-Gopaljiu Math : Kamalapur, Dacca.

19. Sree Gadai-Gauranga Math : Baliati, Dacca.

20. Sree Krishna Chaitanya Math : Puransahar, Brindaban, U. P.

21. Sree Bhagabat Jananauda Math : Chirulia, Basudebpur, Midnapur.

22. Sree Paramahansa Math : Nimsar, Sitapur U. P. Attached Institution—*Bhagabat Pathshala* : Organ—*Bhagabat* (Hindi Fortnightly).

23. Sree Prapannashrama : Amlajora, Rajbandh, Burdwan.

24. Sree Prapannashrama : Brahmanpara, Maju, Howrah.

25. Sree Prapannashrama : Goalpara, Assam. Organ—*Keertan* (Assamese Monthly).

26. Sree Adwaita-Bhaban : Sree Mayapur (Home of Adwaita Prabhu).

27. Kazir Samadhi-Pat : Bamanpookur ; Sree Mayapur, Nadia. (Tomb of Chand Kazi).

28. Sreebas-Angana : Sree Mayapur. (The orginal Platform of *Keertan*)

29. Sree Swananda-Sukhada-Kunja : Swarupganj (*Bhajan Sthal* of Thakur Bhaktivinode) Sree Godrum, Nadia.

30. Sree Modadruma Chhatra : Mamgachi, Jannagar (Home of Thakur Vrindabandas, the world-known writer of Sree Chaitanya Bhagabat).

31. Sree Dwadash-Gopal-Pat : Kanthalpuli, Chakdah, Nadia.

32. Sree Bhagabat Asana : Krishnagar, Nadia. (Publishing House of Books on Devotion).

33. Sree Saraswat Gaudiya Math ; Hardwar, Saharanpur, U.P.

34. Sree Gaudiya Math : Bombay, Procter Road, Chotani Building Bangalow No. 1, Bombay 7.

35. Sree Gaudiya Math : London, 8, Gloucester House, Cornwall Gardens London, S. W. 7.

36. Sree Amarshi Gaudiya Math : Amarshi, Midnapur.

37. Sree Sarbhog Gaudiya Math : P.O. Chakchaka, Kamrup, Assam.

38. Sree Patna Gaudiya Math : 100 Mithapura, Patna.

39. Sree Balasore Gaudiya Math : Balasore, Orissa.

40. Tetia Kunjakanan : P.O. Krishnagar, Nadia.

41. Kunjakuthir Math : Krishnagar, Nadia.

Foot Prints of Sree Krishna Chaitanya :

Shrines of the *Archa* of the Foot-prints of Shree Chaitanya have been installed at Kanai-Natsala, Mandar, Jajpur, Kurmachalam, Simhachalam, Kovvur, Mangalgiri, Chhatrabhog.

ALL-GLORY TO GURU AND GAURANGA

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The Harmonist

(Sree Sajjanatosbani)

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Jaiva Dharma

CHAPTER II

The natural function of the soul is spiritual and eternal.

(*Continued from P. 103*)

1. Next day during the morning the good ascetic found no opportunity of asking any questions for the solutions of his doubts. Paramahansa Babaji was then fully immersed in his exclusive mood of loving service on the transcendental plane of Braja (Realm of Krishna). After accepting their food of midday, obtained in small quantities by the daily round of begging in the village, both of them were seated in the natural awning of Madhabi creeper. Paramahansa Babaji out of his mercy now began to speak. "O great devotee", said he, "what definite conclusion has been reached by you on hearing my answer to your enquiry about *'dharma'* (man's natural function)?"

(Q. 2 and 3.) The ascetic now preferred with the greatest joy his further questions. "Lord, if the soul be a very small thing, how can his natural function be full and unmixed? If the natural function of the soul be formed at the same time when his entity is constituted, how can such function be also eternal?"

2. (Ans.) On hearing these two questions Paramahansa Babaji meditated for a short time on the Lotus Feet of Sree Sachinandana before he proceeded to answer them. He then said, "Respected sir, even although the soul is a little thing, his function is nevertheless full, unmixed and eternal. His littleness has reference only to his substance. The Ultimate Great Principle (Para-Brahman) Krishnachandra is the only absolutely Great Substance. The souls of jivas are the endless particles of the One Great Absolute. In the way analogous to that in which sparks of fire are generated by the undivided substance of fire, the souls of jivas emanate from the Entity of undivided cognitive Substance who is Krishna. In the way that each individual

spark of fire possesses the full power of fire, each individual soul can also be a basis for the manifestation of the full function of the cognitive Substance. A single spark of fire by coming in contact with combustible substances can, by gradually manifesting the nature of the great fire, burn the whole world. In a similar way even a single soul can bring about a great inundation of love by serving Krishnachandra, the real Object of Love. So long as he does not come in touch with the real Object of the function of his soul, his entity of infinitesimal cognitive substance, i.e., the soul of the jiva, manifests himself in the position of ineligibility for displaying the natural activity of the full spiritual function. As a matter of fact the proper function of the soul manifests itself only in relationship to the Object of Love. It is very necessary to search with due care for the true answer to the question as to what constitutes the spiritual function of the jiva. We should then be in a position to realise that love is his eternal spiritual function. The jiva is not insentient matter. The spiritual entity transcends to the material principle. Unmixed cognition is the stuff of his constitution. Love is his function. Pure love is identical with the service of Krishna. In other words love, in the form of the servitorship of Krishna, is the natural function of the real entity of the jiva.

3. The jiva may possess one of two states. He may be either in the conditioned or in the pure spiritual state. In his unconditioned state the jiva is unclipsed cognitive substance. In that state the jiva has no relationship with non-sentience. Even in his unalloyed spiritual state the jiva is infinitesimal substance. By reason of his infinitesimality he is liable to undergo change of condition. The Entity of Krishna is plenary Cognition. He is naturally free from the possibility of any change of His Condition. He is substantively Great, Perfect, Pure and Eternal. The jiva is substantively infinitesimal, part of the Whole, liable to contamination and not ultimate. But in respect of his spiritual function the jiva is great, undivided whole, pure and eternal. As long as the jiva retains his pure spiritual condition he exhibits his spiritual function in his unclipsed form. When the jiva is contaminated by relationship with the eclipsing potency (Maya) only then, by reason of the perversion of his proper function, he is not fully pure and feels helpless and afflicted with mundane pleasure and pain. The worldly course makes its appearance simultaneously with the jiva's loss of all recollection of the servitorship of Krishna.

4. So long as the jiva continues pure, he cherishes his spiritual function as his own. His egoism then identifies itself with his servitorship of Krishna. His pure egoism, however, suffers contraction and assumes various forms when he is defiled by relationship with Maya. In relationship with Maya the pure entity of the jiva is overlaid with a subtle and a gross material form. This gives rise to a different egoism of the subtle body. This in its turn gives rise to a third form of egoism in association with the egoism of the gross body. In his pure spiritual body the jiva is the exclusive servant of Krishna. In his subtle material body the jiva entertains the egoism of being the enjoyer of the fruits of his own activities. In this position his spiritual ego, which identifies his entity with servitorship of Krishna, is covered up by the egotism of the subtle body. The gross form of mudane egotism, which arises when the subtle body is further enveloped in the gross physical body, leads the jiva to identify himself with the gross physical body. At this stage the jiva introduces himself to the world, in terms of gross material relationships as a Brahmana, a king, as poor, miserable, afflicted with disease, as wife or husband of another person, etc., etc. The spiritual function of the jiva is perverted

in association with these false egotisms. Unalloyed love is the only proper function of the jiva in his pure state. Spiritual love manifests itself pervertedly in the subtle material body in the forms of pleasure and pain, likes and dislikes. This perverted love, thereafter, appears in the physical body in more concentrated material forms as pleasures of eating, drinking, sensuality. So you should now be in a position to see that the eternal natural function of the jiva manifests itself only in his pure state. The function that makes its appearance in his conditioned state is adventitious. His eternal function is naturally full, purely spiritual and ever present. I shall explain the nature of the adventitious function more fully at another time.

6. The '*dharma*' of a pure Vaishnava, recorded in Srimad Bhagavatam, is the eternal spiritual function. All the different conceptions of '*dharma*' or the natural function of the jiva, that have been promulgated in the world, are divisible into three classes, viz., as referring to his eternal, adventitious or temporary function. Those systems of the Norm, that have no reference to Isvara (Supreme Personal Ruler of the Universe) and eternal existence of the soul, treat only of the temporary function. Those systems, that admit Isvara and eternity of the soul but seek to gain the favour of Isvara by temporary means, confine themselves to the consideration of the adventitious function. Those that seek to gain the servitorship of Krishna by unalloyed love should alone be regarded as directed to the investigation of the eternal function. The eternal religion may have different designations due to differences of country, race and language ; but they are really one and are also perfectly wholesome. Nevertheless the Vaishnava '*dharma*' that is current in India, is the standard of the eternal religion. And the religion that has been taught to the world by Lord Sachinandana, the most beloved Lord of our love, is admitted and accepted by all great souls, who delight in the loving service of the Absolute, as representing the unalloyed state of the Vaishnava religion.

7. At this point Sanyasi Thakur spoke with folded hands. "Lord", said he, "I am constantly realising the superior excellence of the pure Vaishnava religion that was revealed by Sree Sachinandana. I am also feeling the unwholesomeness of non-distinct monistic thuoght promulgated by Shankaracharya. But one thought is constantly running in my head which I do not wish to entertain without submitting at Your Feet. Am I to understand that the exalted state of concentrated love that has been manifested by Lord Sree Krishna-Chaitanya, is different from that of realised at-one-ment with non-distinct Brahman ?"

8. At this mention of the name of Sree Shankaracharya Paramahausa Babaji with great reverence made his prostrated obeisance to the Acharya. He then said, "Respected sir, we should always remember that Shankara was Mahadeva himself. Shankara is the Master (Guru) of all Vaishnavas. For this reason the Supreme Lord has referred to him as Acharya. Personally Shankara is a perfect Vaishnava. In the period when he made his appearance in India there was a great need for Shankara, the incarnation of the destructive quality of the Divinity. In India the culture of the Veda and the performances of the *varnashrama* '*dharma*' which grades the people into classes according to spiritual disposition and also regulates individual life, were rendered almost nugatory by the prevalence of philosophical nihilism of the Buddhists. The negative cult of Buddhism has no reference to Isvara. It is an extreme advocacy of the temporary function, although it admits, in a measure, the principle of the spiritual nature of the jiva. At that time most of the Brahmanas, in pursuance of the teaching of

your heart completely submissive to Sree Krishna-Chaitanya. You will then be in a position to conduct yourself in external matters in accordance with the dictates of your purified heart. Keep these words of the Supreme Lord constantly before your mind : "Do not practise hypocritical asceticism like the monkey, to be seen by the people. Enjoy the things of the world that it is proper to enjoy without being attached to them. Clutivate constant purity of the heart. In external conduct comply with the ordinary conventions of civilised society. Krishna will then deliver you very soon" (Ch. Ch. Madhya 16/238-239).

(*To be continued*)

upto this for Feb Issue

The Ten Basic Principles

[*Translated from the Bengali text of Thakur Bhaktivinode*]

The Vedas declare that :—

(i) Hari is the Absolute Person and is One without a second.

(ii) He is endowed with all the potencies in the fullest degree.

(iii) He is the Ocean of all Rasas (transcendent mellow liquid).

(iv) The jivas are His discrete parts.

(v) Some of them are enthralled by His Maya or Cosmic potency.

(vi) Some are unfettered by the influence of His Internal Exhilarating Energy.

(vii) Both jivas and the phenomenal world are His Manifestations simultaneously distinct and non-distinct from Him.

(viii) Pure devotion is the means of attaining the Highest End of spiritual existence.

(ix) Krishna-Prema or the Divine Love for Krishna is the *summum-bonum* of human existence.

(x) The Vedas are the revealed truths.

The Supreme Lord Sree Gaursundar has taught these ten principles to all the people of the world.

I. The Vedas are self-revealed truths. They come down to us through the lips of the genuine devotees, such as Brahma, from the Supreme Lord in preceptorial succession. They are recognized as the criteria of true knowledge. They decide the nine principal doctrines as conclusive proofs with the help of auxiliary sources of knowledge viz., perception, inference, etc. Reasoning or argument being powerless, due to its limitation within the scope of time and space,

has no access to transcendental truths.

II. Hari is the One Universal Truth Absolute worshipped by Brahma, Shiva, Indra and other minor gods. The attributeless Brahman is the effulgent aspect of His Spiritual Form. The Immanent Paramatma—the Primal Cause of this universe—is the partial aspect of the Supreme Lord Sri Hari who is the most beloved consort of Radha, and whose complexion is like that of a fresh nimbus cloud.

III. May the Supreme Lord Sri Hari who is identical with His internal self-conscious Energy yet independent of His energies be glorified. The marginal jiva potency and the external Mayik potency, though co-existent, are not identical with Him who lords it over all His potencies. He is the Sole Proprietor and Enjoyer of all His powers Cosmic and Extra-Cosmic. He is unchangeable in His manifestations and is the Supreme Lord not subject to any manifestations and transformations.

IV. May Sri Krishna, the Spiritual Eros of amorous games in Braja, be triumphant, who exhilarates Himself as well as His devotees through the loving service of His *Ahladini Shakti* (Exhilarating Energy). He disports Himself as the chief Centre of all Divine sentiments of Love through His pure self-conscious *Sambit* Energy. Through the agency of His *Sandhini* Energy (Energy of existence), He manifests Himself as well as all spiritual entities for His Pastimes in His Spiritual Abode. He is ever immersed in the ocean of *Rasa* and is the chief disporter of all love games in Braja.

V. The jiva souls are the atomic parts of the Oversoul like the sparks of a blazing fire. Like the rays of the sun, they are inseparably connected but are not one and the same with the Oversoul who is the Lord of Maya, His deluding Potency. A jiva soul, even in his unfettered state, is liable to be infatuated by the triple qualities of Maya.

VI. Those, who have forgotten their real nature hankering after selfish enjoyment of mundane phenomena and turn their back upon Krishna, are punished by the three-fold noose of His deluding Potency enshrouded by the double envelopes of gross and subtle bodies, and are hurled down to the great labyrinth of *Karma* sometimes enjoying heavenly pleasure for a while, sometimes suffering terrible miseries the next moment.

VII. In course of such erratic sojourn, when a conditioned soul comes in contact with a vaishnava (a true devotee) saturated with the intense love of Krishna, and finds relish to follow him in the track of pure devotion, he is released from his Mayik imprisonment by the constant hearing and

chanting of the Holy Name of Krishna emanating from his lips. He then realises his own real nature and that of Godhead and enjoys the blissful state of pure love.in the company of saints (Absolute-realised souls).

VIII. Hari is the Supreme Lord of all His Potencies. The jiva, the cosmic and the extra cosmic worlds are the transformations of His Potencies. The theory of illusion as propounded by the Pantheists is untenable and false as it is opposed to the Srutis (self-revealed truths). It is the dirty filth of Kali. The doctrine of simultaneaus existence of distinction and non-distinction, as propounded by Lord Sri Chaitanya, is a pure theistic principle approved by the Srutis. In matters purely spiritual Divine Love ensures spiritual perfection and is ever triumphant.

IX. When a devotee performs faithfully the ninefold devotional practices of hearing, chanting, meditating, service of His Holy Feet, worship, greetings, doing all that pleases Him, friendship and self-surrendering, in obedience to the ritualistic devotion, he attains nascent love at the Lotus Feet of Sri Krishna.

X. When a devotee attains maturity in his spiritual practices, he realises his eternal nature which enkindles him to render loving services to the Divine Young Couple in Braja under the guidance of his Divine Master who is also an exhilarating potency eternally engaged in their services. The acme of his life in this world is attained when he is blessed with the confidential service in the love games of the Divine Pair which brings upon him the non-pareil wealth of felicity endowed in the highest ecstatic principle.

XI. A devotee who possesses a natural aptitude for the eternal services of Hari, must be well acquainted with the intricacies of scriptures. He must discriminate following inner truths viz.,—who is Krishna ? Who am I ? What is the nature of spiritual as well as mundane realm ? What is the relationship between Krishna and all these ? He must shun by all means the theory of illusion, all acts of piety and impiety and all sorts of offences against Vishnu and Vaishnava. If he does so, he is entitled, as an humble servant of Sri Hari, to drink the ambrosial bliss accruing from chanting the Holy Name in the society of true devotees. Having recourse to this tenfold Divine elixir a jiva can shake off his malady of nescience and regain his eternal natural state of love and bliss in the company of saints.

The Descent of the Revelation

The impressions of the world and the matter round us are registered upon our senses of perception, which thus become the recipients, in their different ways, of the consciousness of their nature and presence. Sound in the form of spoken language received by our sense of hearing is capable of conveying in a symbolical form these impressions experienced by the different senses and the mind.

But spoken word in this material world is again unlike the articulated sound beyond its three dimensions. That Sound is not enjoyed by our sense of hearing nor does He depend on the experience of the different senses and the mind for conveying His meaning. On the other hand that Sound is fully equipped with the organs and senses with which He can enjoy us, our senses, the material world and in fact everything where He chooses to resound. That Transcendental Word is eternally hearing us, but we cannot hear Him. That Sound is identical with God. He manifests His appearance in this world as the Name of God who again is identical with His Figure, Quality, Activity and Entourage.

Hence it is that the transmission of the Transcendental Sound or Word or Name can be only by the Sound Himself. The Divinity chooses to reveal Himself in the Form of Sound to the sense of hearing of the conditioned souls of the world. The Sound originally revealed Himself to Brahma and through him to Narada and the unbroken succession of the Masters through whom the Name has been transmitting Himself to this day. The Master is the medium of the Living Revelation of God.

Therefore, it is that the revealed Scriptures, which are the records of the Descent of the Revelation through the Masters, rightly and justly insist that the Master or the Guru alone can reveal to us the Sound, the Name, the Deity.

The line of the Masters is not a succession of isolated individuals appearing in the stream of passing time. Nor is one Master different from another Master in the same way as one individual of this world is different from another. As a matter of fact there is no isolation in the individual personality of the Masters. All the Masters are

eternal and share a common personality. It is, therefore, only possible to approach the Guru as the line of the Divine Masters.

It is thus a matter of necessity for every person, who is sincerely desirous of approaching the Divine Sound, to seek for the mercy of the unbroken line of the Divine Masters. The reality and actual guidance of the Divine Masters are the basis and sanction of the spiritual association of their loyal followe. The four Vaishnava *sampradayas* have their unbroken lines of the Divine Masters. The line from Brahma has transmitted the Name in tact in the Madhva-Gaudiya or Brahma *sampradaya*. The succession of the Divine Masters of the Brahma *sampradaya*, super-excellent by being favoured by the Supreme Lord, is as follows :—

1. SREE KRISHNA
2. Brahma
3. Narada
4. Vyasa
5. Madhva or Purnaprajna
6. Padmanabha, Madhaba, Nrihari
7. Akshobhya
8. Jayatirtha
9. Jnanasindhu
10. Dayanidhi
11. Vidyanidhi
12. Rajendra
13. Jayadharma
14. Purushottma
15. Vyasatirtha
16. Brahmanyatirtha
17. Lakshmipati
18. Madhabendra Puri
19. Iswara Puri, Advaita, Nityananda
20. SREE CHAITANYA (1)
21. Sree Damodara-Swarupa, Sree Sanatana (2)
22. Sree Rup
23. Sree Raghunath and Sree Jeeva (3)

24. Sree Krishnadas Kaviraja (4)
25. Sree Narottama Thakur (5)
26. Sree Viswanath Chakravarti Thakur (6)
(Sree Hariballabh Das)
27. Sree Jagannath Das (7)
28. Sree Bhaktivinode Thakur (8)
29. Sree Gaura Kishore Das Goswami (9)
30. Sree Bhakti Siddhanta Saraswati Goswami
(Sree Barshabhanavidayita Das)(10)

Mathura

In the Shastras the month of Kartika is declared to possess the greatest significance in connection with the practice of devotion to Sree Sree Radha-Damodara. This month is sacred to Damodara and should be spent in whole-time service in the holy city of Mathura.

Sree Krishna was born at Mathura. The modern city occupies practically the site of ancient Mathura, on the river Jamuna. About six miles to the north of Mathura is Brindaban and about seven miles to the south-east is Gokula. All the three places are located on the banks of the Jamuna, Mathura and Brindaban being on the western and Gokula on the eastern bank of the river.

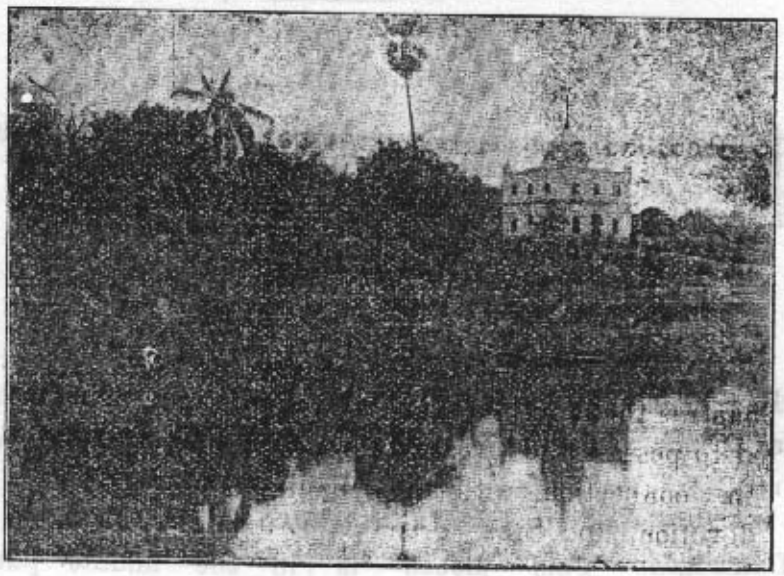
After His birth, which took place in the middle part of a dark and tempestuous night, Sree Krishna was immediately taken to Gokula by His father Vasudeva who crossed the Jamuna, which was then in flood, wading on foot. Vasudeva and his wife Devaki had been confined in a strongly guarded prison by King Kamsa. Vasudeva easily got out of the prison unobserved and performed his journey to Gokula and back, leaving the new-born baby at Gokula in the home of Nanda

and bringing back with him the newly born daughter of Jasoda, before the close of the night.

When He was twelve years of age Boy Krishna came to Mathura from Brindaban, where He was then living with Nanda and Jasoda, being ordered by King Kamsa to attend a sacrifice at his capital. Sree Krishna accordingly came to Mathura with Baladeva. He killed Kamsa, released His par from captivity and lived at Mathura with them for some years.

The city of Mathura was then beleagured by King Jarasandha. It was finally given up by Sree Krishna who then made Dwaraka His capital.

These events are described in detail in the Sreemad Bhagabatam and other Puranas.



Birth Site of Sree Krishna at Mathura

Damodara is the name of Krishna. While an Infant Krishna had submitted to be bound by Jasoda to a wooden husking-stand by means of a cord tied round His belly. 'Damodara' means literally 'one with the cord encircling his belly'.

Strict asceticism is enjoined upon those who observe the *Urja Brata* during the month of Kartika at the holy city of Mathura. They have to spend the whole day and night in discourses and chanting of the Name of Krishna in the company of devotees. Such strict observance of the *Kartika-Brata* with faith in the company of pure devotees produces real inclination to the service of Sree Krishna.

But the rules enjoined by the Shastras may be outwardly followed

during the month of Kartika in the holy city of Mathura without a person being blessed with the rare inclination to the service of Sree Krishna. Such mishap does not prove the Shastras to be wrong.

Association with the pure devotee is possible and effective only by the causeless grace of the latter. Residence in Mathura is effected by the mercy of the pure devotee. Mathura is superior to Vaikuntha. Vaikuntha does not descend to this world. But Mathura has greater power of magnanimity and displays a higher manifestation of the activities of the Absolute than Vaikuntha. But we must not suppose that it is possible for any person to be eligible for living at Mathura in the same way as one lives on this mundane plane.

In order to attain the eligibility for residence at Mathura it is necessary to practise association with the *sadhus*, chanting of the Holy Name, listening to the Bhagabatam and the worship of the Lotus Feet of the Holy Image with spiritual faith. Those who are helpers in such a function in any way also perform the function of *sadhus*.

Residence at Mathura is no doubt the adored object of our spiritual endeavours But we also know that Kamsa was a resident of Mathura. Did Kamsa thereby obtain the fulfilment of worshipful service ? Kamsa desired his own pleasure instead of the Pleasure of Krishna. He wanted to misappropriate the pleasures that belong properly only to Krishna. Kamsa attained the state of inactive self-pleasure as the reward of being killed by Hari. He did not attain the plane of intimate service of Sree Krishna in the realm of Mathura, although he had been to all appearance a resident of Mathura.

One finds himself in the real Mathura through one's pure serving disposition. Kamsa tried not to serve but to enjoy Mathura. But Mathura is the plane of unalloyed spiritual existence in which Krishna manifests Himself in His Own Form to the serving consciousness of his pure devotees. Mathura is possessed of the quality of perfect spiritual initiative. Mathura is not any mundane country which possesses no consciousness. We can practise our enjoying mood towards inanimate mundane countries. But if we try to live at Mathura in that manner we miss the experience of residence at Mathura who is an object of worship. Those who serve Mathura are enabled by virtue of of their discipleship of Mathura to serve in the Mathura of their pure hearts the manifestation of the Birth of Krishna.

On the plane of Mathura the cognitive manifestation is not the mere relative mundane function. The cognitive function that displays itself at

Mathura has no relation to any form of mundane activity or inactivity. The pure cognition is absolutely self-contained in its manifestation. This cognition is indivisible. Our former Master Sreela Madhabendra Puri has sung the the glory of Mathura in his famous couplet: "There is Mathura in the ear, Mathura in the mouth, Mathura in the eye, Mathura in the heart, Mathura now and here, Mathura hereafter, Mathura, only Mathura, exceedingly sweet, yea most sweet."

The repetition of the Name of Mathura in the verse of Sreela Puripad points to the identity of Mathura with the heart of the pure devotee and also to the fact that Mathura is a spiritual entity and the object of our worship. The heart that is identical with Mathura is not subject to the processes of birth, death or worldly existence. Mathura is the *Guru* and object of our worship, the Eternal Realm of Krishna. Mathura is the *summum bonum*.

The denizens of Mathura are the servitors of Krishna. Here at Mathura everything is engaged in the service of Krishna and there can be no entity who does not serve Krishna and no experience except the realisation of His service. Every tiny creeper, every little blade of grass of Mathura occupi a position of superiority to myself. Every one of them is my *Guru*, the servant of my Krishna. If one's judgment reaches this point, only then it is possible for him to be a resident of Mathura. Residence at Mathura means the attainment of eligibility to serve all those entities who are eternally engaged in the service of the Nativity of Krishna.

Sree Mayapur is identical with Mathura. At Mathura the Lord of Vaikuntha, who is not subject to mundane birth, manifests His eternal transcendental nativity.

People of this world perform the worship of Maya at the close of the rainy season. Maya means that power by which one is enabled to measure or comprehend an entity of this mundane world by one's defective faculties. This function is performed towards the shadow of the Reality. This measuring propensity is the root-cause of all our miseries. Our unserving disposition is responsible for our inclination to engage in such activities. Maya dresses us up as imaginery lords of this phenomenal world. But Yoga-Maya makes us spiritual servitors of the Divine Pair, Sree Sree Radha-Damodara.

Sakshee Gopal

(Adopted from Sree Chaitanya Charitamrita)

That Brahmanyadev who although an Idol reached a land which he did travelling on foot for one hundred days for the good of a Brahmin, I prostrate unto that Sakshee-Gopal who did this unprecedented act for the sake of a Brahman.

Glory to Sree Chaitanya ; Glory to Nityananda ; Glory to Adwaita and Glory to the devotees of Gaur.

After the acceptance of *Sanyas*, the Supreme Lord Sree Krishna Chaitanyadev on His way to Puri reached the village of Jajpur, where He bowed to the Image of Varaha. He danced, sang and prayed long in love and passed the night in the village. To see Sakshee-Gopal He came to Katak and was enraptured with the beauty of Gopal. Being in a trance He sang, danced and prayed to the Gopal. During His stay there that night He heard the story of Gopal with great pleasure. While Nityananda was on pilgrimage He had come to Katak and seen Sakhees-Gopal. He now narrated the whole story to the Lord.

Once upon a time two Brahmanas of Vidyanagar set out on a pilgrimage. After visiting Gaya, Benares, Allahabad and other places they reached Muttra in jocund mood. After visiting Ban during the circumambulation they beheld Govardhan, Dwadash Ban, and at last came to Brindaban. Here Gopal was worshipped with great pomp in the great Temple. They bathed at Keshighat, Kaliya lake and in other places and took rest in the temple of Gopal whose exquisite beauty ravished their hearts. Happily they spent a few days there. Of the two Brahmanas one being old was carefully attended by the younger one. The old man was highly pleased with his attendance and said, "You served me long in diverse ways and helped me in performing my pilgrimage. Even a son does not serve his father so earnestly and lovingly. I am saved from every difficulty and trouble through your kindness. It will be sheer ingratitude if I do not honour you. So I shall give you my daughter in marriage." At this the junior Brahman replied, "Listen, sir ; why talk of that which cannot come to pass ; you are high in lineage, great in learning and wealth,

1. Dwadash Ban—viz., Bhadra, Vilwa, Loha, Bhandir, Mahaban on the east of Jamuna ; Madhu, Tal Kumud, Vahula, Kamya, Khadir, Brindabana on the west of Jamuna.

while I am non-kulin lacking in scholarship and riches. I am no worthy match for your daughter. Through love of Krishna I do serve you, as He is pleased if Brahmans are served. His pleasure increases the store of *Bhakti*." To this the old man answered, "Cherish no doubt. What wonder is there in it that I should give you my daughter." The junior Brahman rejoined, "You have a large circle of wife, sons, friends and relatives, without whose consent you cannot wed your daughter. The case of Bhishmak, father of Rukmini, stands testimony to this. Bhishmak had strong desire to wed his daughter to Krishna but was greatly opposed by his sons. The oldman replied, "My daughter is my own property, who can oppose me in giving away what is mine? I shall give you my daughter in the face of all opposition. Please doubt not, but concent to it." The junior Brahman said, "If you are really decided to give me your daughter, please take a vow before Gopal." At this the old man said before Gopal, "Know Ye Gopal that I give my daughter to this young man." To this the junior Brahman added, "Lord, you are my witness. I shall summon you to bear testimony, if he breaks his promise."

After this discourse the two traced their steps homewards. The junior Brahman served the other in various ways like an elder and reached their respective homes in course of time. After some time the old man thought within himself, "I promised and gave my word to the Brahman in a holy land, but how can I keep it? Surely my wife, sons, friends and relatives will know it." So, one day he gathered his kindred and related the whole story before them. Hearing this, they began to wail and cried, "Never utter such words again; you will lose your lineage if you marry your daughter to a low-born man and all will laugh at you." "The Brahman urged, "How can I retract a promise made in a holy place? Come what may, I will wed my daughter to him". His kinsmen threatened to boycott him, and wife and sons to take poison. The Brahman pleaded, "He will make a case of it by summoning witness. He will take the daughter winning the case, the result ant being the loss of my faith." The son quickly replied, "Witness is an idol and that too in a distant land, who will give testimony against you. Be not perturbed. You need not tell the lie that you had never promised. But simply you will pretend forgetfulness. If you act up to this I shall carry the day in court." At this the poor man in great consternation prayed within, "Gopal, to Thee I make obeisance; save my faith, save my kindred, pray save both the sides."

At this juncture, one day the younger Brahman came and paying his

respect to the old Brahman said with folded hands, "You promised me your daughter, but now you are silent on the point ; what is the matter ?" The old man remianed silent but his sons ran up to beat the visitor with stick crying, "You base, you want to marry my sister. Being a dwarf, you intend to catch the moon." The youth fled ; but on another occasion he gathered all the villagers together, who summoned the old man. Then the junior Brahman began to speak, addressing the assembly, "This old man promised me his daughter. Please ask him why he does not give her up now." Being questioned by the people, the old Brahman replied, "Listen, sirs, my supplication, I do not exactly remember what I said so long ago. At this his sons seizing the opportunity came forward and impudently asserted, "My father had much money during his pilgrimage. This wretch, the only companion, coveted the money, intoxicated father, making him take *dhutura*[1] robbed him and said that thieves had stolen away the money, and spread the tale that he had promised his daghter to him. You all may judge whether he is a suitable match for my sister." The people assembled were filled with suspicion and thought, it might be, avarice makes men commit sin. At this stage the junior Brahman said, "Pray listen, sirs, he is telling lies to win the case. His father, being pleased with my services, promised me his daughter voluntarily ; and when I declined saying, 'I am not a worthy match for your daughter,' and showed our disparity in lineage, wealth and learning, yet he repeatedly pressed me to accept her. I told him further, 'that your kindred, wife and sons will not consent and will stand in the way and will prove you to be faithless.' Again the old man earnestly promised and said, 'it is true I shall give you my own daughter ; who can hold me to give away what is mine ?' Then I resolved and strengthened my heart and suggested to call Gopal to witness his promise, which he did. I also added and prayed to the Lord to be my witness whose word is held true in the three worlds." The oldman breathed a sigh of relief and said, "This is good. If Gopal appear here and bear testimony I shall surely give you my daughter." His sons also agreed to it. The old man thought within, "Krishna is All-merciful. He will surely bear testimony to my word." His son thought that image would not come to act as a witness. So thinking they consented.

(To be continued)

(1) Dhutura—a kind of wild plant, whose leaves and fruits intoxicate if taken.

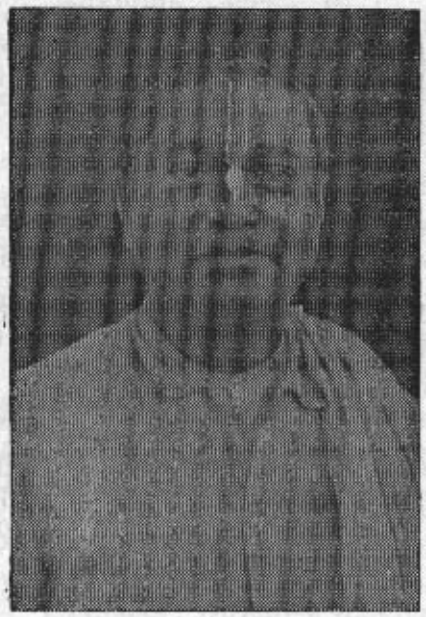
To

His Holiness

Tridandi Swami Sreemad Bhakti Pradip Tirtha Maharaj of Sree Gaudiya Math.

Your Holiness,

We, the citizens of Muttra or Mathura, the Holy city of the Nativity of Lord Sree Krishna, are glad to have the opportunity of extending to your Holiness our hearty welcome on this most auspicious occasion of your Holiness's arrival here on return from England.



Swami B. P. Tirtha.

The Sanatan Dharma is generally misunderstood and misrepresented in Kali Yuga owing to neglect of the worship of Sree Krishna, the Supreme Lord and the highest form of the Personality of Godhead whose auspicious Advent in the highest knowledge in pure form sanctified this city and whose transcendental activities are eternally associated with every thing of the whole of Braja Mandal. Although for some time the sacred places and associations thereof were forgotten by the public, just 450 years ago the Lord Krishna Himself in the role of Sree Krishna Chaitanya Mahaprabhu came here and rediscovered to the public all the sacred associations of Barja Mandal which were given great publicity to by His eminent apostles, the six Goswamis headed by Sree Rupa and Sanatan who lived here long and gave to the world an elaborate literature of a wonderful nature on the theology and practice of Sanatan Dharma in its complete and living form for the highest benefit of mankind.

We are aware that your Holiness is the disciple of Srila Thakur Bhakti Vinode, the great saint of the last century who brought out about 100 books on

the teachings of Sree Chaitanya (the religion of Sree Krishna) was the pioneer in propagating this religion to the educated public of the present generation. And we are also aware that this movement has since been taken up and conducted in a world-wide scale by his Divine Grace Paramahansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj who initiated your Holiness with Tridanda Sanyas in 1920 for carrying on the propaganda by methods approved by the Shastras and followed by Sree Chaitanya.

We are also aware that since 1920 your Holiness has been actively engaged in the preaching of Vaishnavism under the distinguished guidance of the Divine Master, the Paramahansa Saraswati Goswami Maharaj to the great admiration and benefit of the educated public throughout India, but mostly confining your activities in Bridaban and Naimisaranya in the Sitapur District for the propagation and popularising of the Bhagabata.

The brilliant career of your missionary activities in India richly qualified your Holiness in being selected by the Gaudiya Math for extending the propaganda to the west and for the first time in great Britain and Germany. We appreciate the great difficulties against which your Holiness had to work in an alien country in every way different from Indian outlook. But we are highly satisfied to learn of the admiration extorted from every quarter by an ideal life in purely Indian methods both in diet and in habits and by thoroughly practising what is preached.

We are filled with great joy and pride to learn that inspite of various odds your Holiness was successful in the course of a short period of eighteen months in effecting an appreciable change in the British public in their outlook on India specially her religion and in creating a great impression among the highest dignitaries, an interest among the public and in supplying food for thought and consideration among the educated by means of private discussions, social gatherings and public lectures at the different Universities, in many learned societies and in public platform as a result of which a centre has been established and a strong committee under the name of Gaudiya Mission has been formed with most influential personalities of England for furthering the propaganda in the west culminating in a speedy spiritul regenaration of the world through the diffusion of the knowledge and significance of the worship of Sree Radha-Krishna by dint of the efforts of your Holiness and other *Sanyasi* preachers of the Gaudiya Mission.

We hail this opportunity of offering our deep gratitude to your Holiness's glorious and successful preaching of the glory of Mathura, Braja Mandal and of Radha-Krishna, your love for whom is evinced by your arrival to this place on return from the west and encouraged by the august visit, in our midst, of the illustrious Divine Master of your Holiness, His Divine Grace Paramahansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj. We wish most ardently for the restoration of the worship of Sree Radha-Krishna in pristine purity and we hope for the actual realisatson of the loving service of Radha-Krishna through the enlightenment of the able preachings of your mission, where we will be in a position to see the real perspective of Mathura in our spiritual vision.

Muttra.
28. 10. 34.

We are, yours respectfully,
THE CITIZENS OF MUTTRA.

Round the Gaudiya Maths

Sree Chaitanya Math :

Sree Chaitanya Math at Sreedham Mayapur is the principal Parent Math of Sree Viswa Vaishnav Raj Sabha, established for the purpose of infusing the whole Universe with *Nam Samkirtana* as promulgated by Sree Krishna Chaitanya Mahaprabhu. During the month of Kartic, the devotees of the Math observed *Urjabrata* strictly following the direction of the Editor Sree Chaitanya Mangal by Srila Thakur Lochandas is being read in the morning everyday. Srimad Bhagabat is expounded very lucidly in the evening by Pandit Radha Govinda Brahmachari Kavyatirtha.

Sree Yogapeetha :

A superb and magnificient temple is being erected at Yogapeetha, the Birth Site of Sriman Mahaprabhu in Sreedham Mayapur. Sj. Sakhi Charan Roy Bhaktivijoy, a wealthy merchant of Calcutta is the illustrious donor of the temple. He

is always earnest and sincere in engaging himself to the service of Sree Hari-Guru-Vaishnavas. He is really making the proper use of his wealth and riches in properly employing them in the service of Madhab. The members of his family also take a keen interest in this matter,

Sreebas Angan :—

Sreebas Angan in Sridham Mayapur is identical with *Rasasthal* of Sree Radha-Krishna. It is always resounding with the chanting of *Kirtan*. Pure and self-realised souls can realise it. The construction work of the Verandah of the temple with Natya Mandir is gradually progressing. Fortunate persons spend also their earthly wealth in the service of the Supreme Lord and thus receive Divine Grace.

Sree Madhwa Gaudiya Math:—

The Annual celebration of Sree Madhwa Gaudiya Math, Dacca, commenced on the 17th October last. In this connection Tridandiswamis Sreemd Bhakti Vivek Bharati Maharaj, Srimad. Bhakti Prakash Aranya Maharaj, Saeepad Siddhaswarup Brahmachari and other Brahmacharis of the Mission having formed into several preaching parties are actively engaged in propagating the messages of the Gaudiya Math in Dacca and in the neighbouring towns and villages. The daily programme includes *Kirtan, Puja, Bhograg*, expounding of Srimad Bhagabat and religious discourses. Besides, on special festive occasions, holding of lectures and other ceremonies have been arranged. The economic crisis has been forgot by the citizens and they are automatically rallying at the call of the servants of the Supreme Lord to enable the spiritual propaganda to be carried on with greater splendour and success than in previous years. Through the earnest efforts of Tridandiswami Srimad Bhakti Vivek Bharati Maharaj a plot of land measuring 2 bighas has been secured at Narinda in the important part of the city, for the erection of a temple on premises of its own. Annakut Mahotsab or the celebration of the peak of food was duly observed with great enthusiasm. The celebrations will last till November 21.

Sree Annakut Mahotsab :

Sree Gobardhan Puja and Annakut Mahotsab came off on November 8. It was celebrated with great pomp and grandeur at Sree Gaudiya Math, Calcutta. One thousand and fifty-six varieties of food, prepared by innumerable experts, were offered to the Deity. The extent, variety and arrangements of

the Annakut celebration of the Math are well known to one and all as unique in India, and arrangements for this year also displayed the utmost grandeur. The whole-day programme included *puja*, *Aratrika*, *Kirtana*, *Bhograg*, *Darsan* and distribution of Sree Annakut Mahaprasad. The function was well observed in different branch Maths.

Muttra :

Editor with a number of Tridandiswamis, Brahmacharis and other devotees is residing at Muttra. The preachers of the mission have undertaken active and vigorous propaganda in the said locality and outside. A large number of people from different parts of the country have assembled there to listen to the transcendental tidings of the Lord. Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj and Srimad Bhakti Sudhir Yachak Maharaj accompanied by Mahamahopadeshak Aprakrita Bhaktisaranga Goswami and a party of Brahmacharis left on November 9, for Bharatpur to preach the doctrine of Sree Chaitanya Dev there. The party was given a cordial reception and all facilities were given to them for propagada work. Rao Raghubir Sinha Bahadur, late Dewan of Bharatpur Raj State came to Editor and listened to *Harikatha* from him.

Propaganda Works :

In Germany :

Tridandiswami Srimad Bhakti Hridaya Bon Maharaj, Preacher-in-charge of Sree Gaudiya Math in the west, delivered a most erudite and interesting lecture on Mahaprabhu's Philosophy in German at the Berlin University in the presence of a large gathering of scholars and distinguished persons. It was appreciated by audience. Swamiji is receiving sympathies and honest enquiries from all quarters. British ambassador in Berlin is much impressed and has arranged for interview of Swamiji with high officials on his return from lecture tour on December 20. Swamiji started for Leipzig on November 12, for lecturing at the Leipzig University.

In Burdwan :

Tridandiswami Srimad Bhakti Vilas Gavasti Nemi Mahharaj, with a party of Brahmacharis is on preaching tour in Burdwan. Sj. Baidya Nath Ray, a leading member of the local Bar, received Swamiji with respectful adoration and accommodated the party in a most hospitable manner. Srimad Bhagabat was read and explained at the residence of Sj. Naresh Chandra Mittra on October 31. His natural elloquence, sweet voice, and impressive mode of explanation attracted

the intelligent section of the public. On November 1, an interesting lecture was delivered at the local Harisabha with display of lantern slides, touching on the *Leela* of Sriman Mahaprabhu. The people are eagerly responding to the spiritual call of the devotees of the Mission.

In Patna :

Sripad Sivananda Brahmachari, preacher of the Patna Gaudiya Math, is preaching the doctrine of Sriman Mahaprabhu and Messages of the Gaudiya Math in the town of Patna and the neighbouring places. The people of the locality are helping the activities of the Mission in manifold ways.

In Chittagong :

A party of preachers consisting of eight persons under the guidance of Tridandiswami Bhakti Vilas Gavasti Nemi Maharaj started from Gaudiya Math on November 11, for propaganda in Burma via Chittagong. Our readers have been duly informed about this project. Tridandiswami Bhakti Sarbaswa Giri Maharaj, who is busily engaged in conducting the Annual Celebrations at Dacca, has been requested to join the party at Chittagong after the celebration is over. The party of Nemi Maharaj on arrival at Chittagang was received at the Railway station by the devotees and some of the leading persons of the place. Sj. Ambika Charan Das, Editor of the daily Panchajanya with his staff, was among those present for according his hearty welcome to the party. The educated people of the city are taking much interest. The Swamiji is expounding Srimad Bhagabat in different parts of the city and many educated men are daily assembling. The Editor of Panchajanya is kindly giving wide publicity to the activities of Swamiji. Swamiji delivered a most learned lecture on Sanatandharma at Jatra Mohan Sen Hall on November 14.

Orissa :

Tridandiswami Srimad Bhakti Swarup Parbat Maharaj, Sripad Krishnananda Brahmachari Bhaktisastri and other Brahmacharis are on a propaganda tour to different places in Orissa. The party have visited Talcher where the Rajasahib gave them a warm welcome. On November 5, Swamiji expounded Srimad Bhagabat in the palace, the subject being the history of Ajamil. Rajasahib Kishore Chandra Bahadur, the prince, Private Secretary, Dewan Bahadur and other members of the Raj family attentively listened to the exposition. Melodious *kirtan* preceded and

followed the discourse. From Talcher the party went to Hindol State at a distance of 40 miles from Talcher, by motor conveyance. Rajasahib was very much pleased on learning about the purpose of the preachers and arranged for a series of discourses. A public lecture on "Varnashram and present situation" was delivered at the local M. E. School by Tridandiswami Srimad Bhakti Swarup Parb at Maharaj on November 8.

Sraddha Ceremony :

The pious daughter of late Babu Rajendra Chandra Pal Choudhuri of Lohajong performed the Sraddh ceremony of her departed father on November 7, at the Calcutta Gaudiya Math in accordance with Vaishnava procedure as laid down in Sri Haribhaktivilas.

An Appreciation

(*A letter to Editor*)

Revered Friend,

I am delighted to receive the first number of your beautiful fortnightly journal "The Harmonist" in its new form.

I am sure the journal will be highly appreciated and if conducted according to the ideals and improvements mentioned in the "Editorial notes," I have little doubt it will de received with great enthusiasm and love by the devotees of Lord *Sree* Krishna.

Please accept my congratulation.

The days are dark but keep it up. Buddha has travelled to the west, but Krishna is not known there. Some, there, perhaps know but Krishna's name, but alas ! with what wrong conceptions about Him ? His Message of Holy love the one hope of humanity has yet not travelled there, the fault is ours. How happy I was to learn that Swami Bon is there !

* * * * *

Krishtakunj Yours Ever,
Hyderabad, Sind Dhanraj
1. 10. 34, Editor, the New Dawn.

ALL-GLORY TO SREE GURU AND GAURANGA

—:o:—

The Harmonist

(Sree Sajjanatoshani)

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Jaiva Dharma

CHAPTER III

(*Continued from* ~~P. 290~~)

23. In the assembly of spiritually enlightened persons every one is in a position to realise the meaning of the words of the Shastras. So it is not necessary for me to explain the meaning of the text of the Bhagavata. I would, however, like to add that the provision of varna and ashrama is the basis of the life for obeying the commands of God. Irreligion comes to prevail in a country in a proportion as it happens to be more or less without the varnashrama organisation.

24. Let us now consider the nature of the application of the terms, "nitya" and "naimittika" to "karma". If we look the underlying significance of the Shastras we cannot resist the conclusion that those terms in their application to "karma" are not used in their spiritual sense. They are used in reference to "karma" with a mundane or transferred connotation. The terms 'nitya dharma,' 'nitya karma,' 'nitya tattva,' 'nitya satya' etc., can be properly used in reference to no other position except the unalloyed spiritual condition of the soul. Therefore, when the term 'nitya' is used in reference to 'karma' as a means to an end, we must understand that 'karma' which is distantly indicative of the eternal truth in this world is called 'nitya' only by reason of such reference. 'Karma' is never 'nitya' or eternal. It is only when 'karma' by the method of karma-yoga' is engaged in the quest of 'jnana,' and 'jnana' points to 'bhakti,' that 'karma' and 'jnana are termed 'nitya' in a transferred sense. When the evening worship performed by a Brahmana is called 'nitya karma' it means no more than this that the method that has been laid down in regard to the material activities of our physical body, in as much as, it has a distant bearing on bhakti, is nitya as a means towards the realisation of the eternal function, and not

because it is itself 'nitya'. Such application is known as 'upachara'.

25. In truth Krishna-prema or love for Krishna is the only eternal function of the soul. Its ontological nature may be stated as the activity of the unalloyed cognitive principle. Those material activities that are resorted to for the realisation of the spiritual function are performed towards the same end. Therefore, there is no harm if they are prescribed as eternal in this sense. From the absolute point of view it is better to call them 'naimittika' instead of 'nitya'. The distinctions of 'nitya' and 'naimittika' as applied to different varieties of 'karma' itself are for convenience and have no eternal significance,

26. In a consideration of the actual entity of things the exercise of the unmixed cognitive principle is admissible as the only eternal natural function of the individual soul. Every other function is accidental. Varnashrama (the duties of the varnashrama organisation), astanga-yoga (the eight-fold yoga process), sankhya-jnana (the path of materialistic knowledge) and tapasya (asceticism), all these are accidental functions. There would have been no necessity for all those functions if the individual soul had not been in bondage to Maya. On account of his having been fettered by Maya, the resulting infatuated state is itself one of the accidental causes. All those functions as the products of that accident, have thus become duties for the jiva. From the absolute point of view all of them are accidental functions.

27. The superior status of a Brahmana, his fruitive activities like the ritualistic practices of daily worship and prayers and assumption of sanyas (life of an ascetic by renunciation of family and society)—all these are accidental natural functions. These duties are held in esteem by the Dharmashastras (codes of social duty) and are most wholesome at the appropriate stages of spiritual pupilage. Yet they have no claim to one's regard as being on a footing with the eternal spiritual function. A shloka of the Bhagabat (Bhag. 7/9/9) runs thus : "Even the Chandala, feeding on the carcase of dogs, is better than a Brahmana, possessed of all the twelve good qualities, who is averse to the service of the Lotus Feet of Krishna. This is so because I hold that a person, whose mind, speech, all endeavours and wealth are dedicated to Krishna, sanctifies his family as well as his own life, whereas the Brahmana, although he is possessed of immense honour in society, cannot do so."

28. A Brahmana is distinguished above the other orders by his possession of the following twelve good qualities viz., truthfulness, control over his senses, austerity, freedom from malice, forbearance, freedom from envy, offering of sacrifice, offering of charitable gifts, constancy, listening to the Vedas and performance of vowed pious works. A Brahmana, endowed with these twelve good qualities, certainly commands the reverence of all persons in this world. But notwithstanding the possession of all these good qualities if he happens to be without devotional aptitude for Krishna, the All-attractive Supreme Lord, then even a dog-eating Chandala, who is possessed of spontaneous inclination to serve Krishna, must be held to be superior to him in every way. The real meaning of the shloka is that a person who, although born in a Chandala family, may resort to the cultivation of his spiritual nature, which is the eternal function of all pure souls (jiva), by being purified by constant association with the sadhus, is superior even to a Brahmana who, born in a Brahmana family may be assiduous also in the practice of the enjoined accidental functions but does not actively practise the eternal

function in the shape of culturing his unalloyed spiritual nature.

29. In this world there are to be found two types of persons viz., those whose sense of right and wrong has been roused to activity and those in whom it is dormant. The world may be said to be almost full of the latter type. Persons whose ethical sense is properly aroused are extremely rare. A Brahmana is the highest among those whose ethical judgment is dormant ; and, therefore, the daily worships and prayers, that are the appropriate duties of persons endowed with the disposition of Brahmanas, are also the highest among the functions that are performed by this type of people. Persons, whose moral sense has been properly aroused to the state of activity, are also known as Vaishnavas. The conduct of Vaishnavas must necessarily present points of difference from that of persons whose sense of right and wrong is dormant. But although the conduct of the Vaishnavas happens to be different it is not opposed to the spirit of the Smarta rules that have been made for the guidance of persons with dormant ethical sense. The spirit of the regulations of the Shastras is the same in every case. Persons, whose moral sense is dormant, have been under the necessity of remaining confined to a particular portion of the elementary provisions of the Shastras. Persons, possessed of active moral sense, extend their friendly welcome to the spirit of the Shastras. There is no difference in spirit despite any difference in acts. To ineligible persons the conduct of persons with an awakened conscience has an appearance of being opposed to that of people in general. But as a matter of fact the underlying significance of even such apparently different conduct is one and the same.

30. In the judgment of persons with properly awakened ethical faculties it should appear as quite proper to teach the accidental function to people in general. But the temporary function is nevertheless really imperfect, adulterated with unwholesome ingredients and impermanence.

31. The accidental function does not attempt the direct culture of our spiritual nature. In it the culture of the material principle is accepted in the form that is not incompatible with spiritual culture. Such function thus becomes no more than a means for the attainment of spiritual culture proper as the end. The means ceases to be followed on the production of its end. For this reason the means is also never complete in itself. The means is only a dissociated section of the truth of the thing which is the end. Hence the accidental function can never be perfect. For example the duties of daily worship and prayers of a Brahmana are temporary and dependant upon the observance of the proper rules in exactly the same way as his other secular duties. Those activities do not proceed from his natural spiritual disposition. After one has been accustomed to a course of such regulated activities for a long time, and when he comes to feel a liking for direct spiritual culture in the form of the chant of the Name of Hari by dint of the purification of his mind through active association with pure devotees, the duties of daily worship and prayer in the form of secular occupations are no longer necessary. The performance of the chant of the Name of Hari is complete spiritual culture. The performance of the daily prescribed worship and prayers is only a means for the attainment of the said end. Such performance never attains the characteristic of the complete activity.

(To be continued).

Shree Shree Namastakam

(1) O Hari Nama ! the tips of Thy Lotus Feet have eternally been adorned with the glowing radiance diffused from the gemmed chaplets of the Upanishads, the crest-jewels of the Vedas. Thou art eternally worshipped by the liberated souls. O Hari Nama ! clearing myself of all offences I entirely take shelter in Thee.

(2) O Holy Nama ! All Glory to Thee, who art eternally chanted by the saints. To confer eternal bliss upon the people Thou hast appeared before them as the Transcendental Word. Thou killest all sorts of terrible sufferings of him who happens to chant even Thy dim reflection known as Namabhasha.

(3) O Sun of Blessed Nama ! even the slightest reflection of Thy Radiant Self is sufficient to dispel the gloom of ignorance from the minds of those who are steeped in the foul sink of worldliness, and to confer the spiritual vision of pure devotion on those who are blind of the inner sight. Who is there so expert in the world that can sing the glories of the Nama ito finish ?

(4) O Holy Nama ! the seed of mundane acts which necessitate rebirth for their fruition is not totally destroyed despite realisation of at-oneness with Brahman by dint of constant meditation. But O Hari Nama ! No sooner dost Thou gain a free scope on the tongue of Thy chanter the seeds of mundane activity of his previous lives are destroyed. So the Vedas loudly declare.

(5) O Killer of the demon Agha ! O Son of Yoshoda ! O Son of Nanda ! O Lotus-Eyed ! O Moon of the Gopees ! O Lord of Vrindavana ! O Merciful to the submissive ! O Krishna ! Thou hast manifested Thy Self in such various Forms out of Thy infinite mercy ! Let my ardour of love for Thee ever increase !

(6) O Holy Nama ! Thou hast a double Form viz., *Vashya* (signified) i.e., the Transcendental Personality of Godhead, and *Vachaka* (significant) i.e., the Transcendental Word or Name. such as Krishna, Govinda etc., identical with the *Vachya*. But to us, the Latter or *Vachaka* is more compassionate than the former or

Vachya, the Divine Personality against whom we, fallen souls, have sinned; because, as soon as we chant the *Vachaka* i.e., Thy Holy Nama, keeping clear of offences against the Nama, we are at once immersed in the blissful ocean of Divine Love.

(7) O Holy Nama! O Krishna! Thou killest the offences of Thy devotees who have taken shelter in Thy Lotus Feet. Thou art the Embodiment of the most delightful Self-conscious concentrated Bliss. Thou art, O Holy Nama, the embodiment of the great rejoicings of Gokula. O Krishna! I offer my humble greetings, time and again, to Thee, the Divine Form of all exquisiteness in the fullest degree.

(8) O Holy Nama of Krishna! Thou art the very Life of Narada's guitar and the spiritual elixir of the ambrosial ripples of the ocean of the Divine mellowness of Love. I beseech Thee O Holy Nama! do Thou ever find a full scope in my tongue with all the ardour of Divine Love.

The Doctrine of Illusion vs. Vaishnavism

By Aprakrita Bhaktisaranga Goswami

(*Continued from Page 175*)

Shankar's disregard of considerations in favour of the distinctive transcendental activities of pure souls is altogether untenable. The point of view of Shandilya Rishi whom he attempts to refute stands fully vindicated to all sincere souls. This has been conclusively shown by many distinguished writers.

I do not see, because my vision is liable to be eclipsed when I am located in the realm of three dimensions. These wrong conceptions are not got rid of till I am established in the purely spiritual state which is free from all mundane limitations. They have established their firm hold on me by my neglect to take into my serious consideration the claims of the transcendental existence. In the Bhagabatam "Viswanath" instructs "Satee" as to the proper nature of Vasudeva. He tells her of the activities and realisations of the unalloyed spiritual essence. Viswanath makes his obeisance to Vasudeb. Those who

are willing to hear his words, in the spirit of humility displayed by Viswanath, can, indeed, hear them. Those who covet fame and wealth are given those things by Mahamaya (the great Deluding Power).

The Teachings of Sree Krishna Chaitanya refer to the un-alloyed function of the soul. The person in whom the real hankering for listening to *Hari-katha* (Word of Godhead) manifests itself, displays total absence of every form of worldly pedantry and vanity. To such a person it is not the *summum bonum* for man to attain a high degree of material civilisation. The alternative of merging in the undistinguished spiritual essence of the Brahman presents itself to the choice of the soul as the *summum bonum* in the concluding stages of the development of mental speculation. The formulation of such a doctrine marked an advance on the Budhistic position which had put the principle of mercy in the shape of mere toleration of all animation, above the requirements of sense-ridden worldly elevationism. But the service of the Supreme Predominating Personality (Purusottama), or Vasudeva, is beyond the range of speculation of even those who regard merging in the indivisible indistinct cognitive principle as the goal. Srimad Bhagabatam has accordingly advised us to cease all speculative activities and concentrate on the consideration of the Mercy of the Real Entity made available to us by His Descent to the plane of our cognitive vision. It is, therefore, necessary to turn our attention to the serious consideration of the function of pure souls who belong to the positive eternal world.

This truth was revealed in the heart of Brahma before he began to create this world. Subsequently, when by the operation of the influence of time differing speculations on the subject of the ultimate Reality made their appearance in this world, Krishna himself came down to the mundane plane in different visible forms to prevent erroneous views regarding the nature of the Absolute which have always been eclipsing from our view the knowledge of the Absolute handed down by Brahma through the medium of successive *bona fide* spiritual teachers. The Ten Avataras of Krishna were for the purpose of re-establishing in this world the eternal function of the soul (*Sanatan Dharma*).

That function is not limited even to the essentially true but not fully developed spiritual visions of Bodhayana Rishi and Lakshmana Desika Anandatirtha mercifully gave to the world the conception of the worship of Boy-Gopala. The Sonhood of Krishna is inconceivable to the reverential

serving attitude. Sree Ramanuja has offered his arguments against the desirability of intimate unconventional relationship with Godhead lest it might give rise to very great evils. But Sree Krishna Chaitanya and His followers have extended our spiritual vision to the highest spheres of transcendence.

The worship of those who are eligible to praise Godhead by the offer of their unalloyed spiritual reverential homage is relatively undeveloped in comparison with the intimate all-loving service of Braja. We should not remain contentedly pinned to the level of the service of even Arjuna. Chitraka, Patraka, Sridam and Sudama stand on a much more intimate footing. They are eligible to offer to Krishna even the remainders of their tasted food. Godhead is cherished with the tendermost affection by them. They know Krishna as nothing more nor less than a friend. They know familiarly that He is theirs. The Divine Son is served by His parents from His infancy. Krishna is not served by Nanda and Yasoda in expectation or otherwise of any return of a commercial equivalent of service from Him in their old age.

In offering our pure worship to the Absolute Personality Sree Krishna we may stand in one or other of the relationships of absolute neutrality, of a servant, friend, parent, wife or consort i.e., of *Shanta*, *Dasya*, *Sakhya*, *Batsalya* or *Madhura Rasa*—the fivefold possible personal relationships that are also to be found on this earth. In *Shanta*, *Dashya* and the reverential moiety of *Sakhya Rasas* we approach Godhead with the reserve of reverential attitude. More intimate and even more laudable service can be rendered to Him by the confidential moiety of *Sakhya*, *Batsalya* and *Madhura Rasas*. When we look up to Goloka from below we see only the lower half of the Highest Sphere, not the upper half. Half the thing is placed for our ocular activity, not the other half. In the other half we find confidential *Sakhya Batsalya* and *Madhura*. Even those who are privileged to approach Godhead by the pure reverential aptitude, may miss the more confidential and intimate service. I mean that the upper two and half "*rasas*" for more confidential and intimate service are withheld for their own purpose. Sonhood and Consorthod of Godhead would not be understood. If we choose to remain confined to the two and a half varieties of reverential service by accepting the tidings of Ramanuja we would not be enabled thereby to practise the remaining two and a half varieties of intimate relationships to be found in Goloka. There can be no permanent absence of fullness in Godhead. The upper two and a half *Rasas* which are open to His servitors may, through deliberate

neglect of their proper cultivation hurl us down to Godlessness.

We are also not to confine ourselves to the level of the worship of Ram-Sita which is no doubt higher than the worship hinted by Shankara and developed by Ramanuja, but which nevertheless stands in the way of our participating in the pastimes of non-conventional Divine Amour. Godhead should not be restricted. It is not possible for us to realise the nature of pure reverential worship not to say of the service of the milkmaids of Braja, as long as the existence of the gross and subtle physical bodies persist to obscure our vision. The pure-hearted Rishis of Dandakaranya alone could conceive the transcedental desire for serving Ramachandra in the relationship of consorthood, but their desire was not fulfilled till after they had been reborn in Braja. The cult of Vasudevism as imagined by even the late R. G. Bhanderkar and most European scholars is not reconcilable with the needs of complete self-realisation. The level of transcendental service is not attained thereby.

We should be disposed to accept as our eternal function nothing short of the ideal of the service of the milkmaids of Braja taught and practised by Sree Chaitanya. Consorthood constitutes the highest plane of the service of Sree Krishna.

आराध्यो भगवान् व्रजेशतनयस्तद्धाम वृन्दावनं
रम्या काचिदुपासना व्रजवधूवर्गेण या कल्पिता।
श्रीमद्भागवतं प्रमाणममलं प्रेमा पुमर्थो महान्
श्रीचैतन्यमहाप्रभोर्मतमिदं तत्रादरः नः परः।

Other opinions are for deceiving or cautioning the ignorant. They are of no further use on the attainment of enlightenment. The other opinions have different interpretations on the scriptural evidence. They are hampered by this radical defect of their poverty of the fullest convincing power. The *Sankarsana Sutra* has dealt with this vital point. The enlightening potency of the Transcendental Sound purges our mind of all preventive dirts and enables us to accept the true meaning of the words of the scriptures. We are thereby enabled to avoid all hasty conclusions which have a tendency to drive us more or less to seek to merge in the impersonal derivative aspect of the Absolute.

A few words of appreciation of Kavikarnapura

(*By Sambidananda Das M. A.*)

(Continued from p. 210)

It will be enough to say here that Rasa, which Kavikarnapura has meant and introduced into the definition of Kavya, is spiritual in character and unlike that of all other writers on poetics. This Rasa is best understood as Sringara which, in its different aspects, is the under-current of Gaudiya vaishnava kavya and drama literature. Rudra Bhatta's Sringara Tilaka and Bhojadeva's Sringara Prakasha are no doubt the earlier important works on Sringara. But Kavikarnapura vitally differs from them in the conception of the said Rasa. He divides it into three divisions each of which is essentially different from the others. For our present purpose we may take up its two main divisions Prakrita and Aprakrita Sringara in following lines,—Prakrita laukikah malatimadhavadinisthah Aprakritah Sri Krisna Radhadi nisthah (Alamkara kaustubha v. 6.)

Kavikarnapura refers to Bhavabhuti's Malati Madhava Nataka in identifying Prakrita Sringara with the love of Madhava (Not Krisna Madhava). He identifies the latter kind with the love of Radha for Krisna. It is not possible for Aprakrita Sringara to exist except in relation of Radha to Krisna. He does not seem to approve of its application even to Narayana. He criticises Kalidasa for his describing Sringara Rasa of Siva Parbati with the argument,—

Uttamadevatanam parvatiparamesvaradinam
Sringara varnanam ca na karyam
Yatu kritam Sri Kalidasadibhi staddustam tadvarnanam hi svapitroh sringara varnanamiva" (Alamkara kaustubha x, 42).

Sringara of Parvati and Siva ought not to be described as it is untastable because of their being mere gods who are regarded as parents to the people. Kalidasa has done wrong in so doing. Kavikarnapura reluctantly approves of some poets describing Narayana's Sringara provided Narayana is raised above the category of Devatas who are certainly subjected to the conventional morality of the world in which case their love should not be described to us, their sons and daughters. He justifies the description of Sringara

of Radhakrisna in the following lines,—

Radha madhavoyostu varnaniya meva sarvesvara tena devatatvabhavat
(Alamkara kaustubha. X.42).

'Sringara of Radha Madhava is only to be described on account of their absolute supremacy over all gods'; in other words they are not subject to the rules that govern the gods and mankind alike and which stand in the way of the description of Sringara. He raises Radha-Madhava above the moral restriction of the world on account of their absoluteness. Kavikarnapura identifies the best Nayaka or Hero of Sringara with Krisna in the line. Sarva Suddhva rasa vrinda kandalah sarva nayaka ghata kiritagah atyalaukika-gunairalamkrito gokulendra tanayah sunayakah (Alamkara kaustubha X.27). "The best and greatest Nayaka (Hero) is the son of the lord of Gokula, who is the seed of all purified Rasas, who is the crest-jewel of all Nayakas, who is endowed with all unworldly qualities".

Furthermore, Kavikarnapura differs from all other Kavya writers and theorists in their definition of Mahakavya that it should be written with any of the following four Vargas or ends in view—Dharma (Piety), Artha (wealth), Kama (fulfilment of desires) or Moksa or salvation. Of these Bhamaha prefers Artha. Many of them are in favour of fame. Dandin says the following to the effect, Catur Varga phalam petum (Kavyadarsa i,14-19.). Kavikarnapura criticises it as selfish and mean. So he gives his noble view on the point in the following lines,—"Fame and other objects that have been pointed out as the aim of the composition of Kavya are not the real fruit. The deep divine bliss, that wells up in the heart on account of application of mind in course of describing the most charming sportive qualities of Krisna, is the *summum bonum*, others are trivial. The readers of Kavya should also gain that celestial bliss (Alamkara kaustubha ii,14.). As a Kavya writer and theorist, Kavikarnapura deserves a very high place in the literature of poetics because of having presented noble ideas and giving a new shape to old views on Kavya and making a perfect union of Dhvani with Rasa. So far as Rasa is concerned, Kavikarnapura and his immediate predecessor Rupa Gosvami categorically differ from all others who have written on the subject in treating it with its necessary doctrine of Nayaka and Nayikas in an exhaustively scientific and psychologically analytic way and from a different point of view.

Let us say a few words by way of appreciating Kavikarnapura's Caitanya Carit Mahakavya in conformity with the established canons of Mahakavya which are as follows :—(1. It ought to be divided into Sargas and named

after its hero and endowed with metres agreeable to the ears, which should change themselves at the end of each Sarga, and it should be based on actual facts. 2. It ought to begin with namaskriya or obeisances and vastu-nirdesa or indication of the contents. It should be replete with the descriptions of towns, mountains, rivers, seas, seasons, and so on. Rasa or Bhava should underlie it. 3. Of the four Sargas the poet should describe at least one as being his aim. Dandin's Kavyadarsa, I. 14-19.).

Kavikarnapura has described the noble deeds of our Lord Sri Caitanya which are historical facts, in his Caitanya Carit Mahakavya which has been named after Him whom he described as Dhirodatta Hero (vide xx.47.), defined by him in his Alamkara Kaustubha (V.27.) as one who avoids self-importance and self-glorification, who is kind, generous, grave, calm in disposition, gentle in manner, sweet in speech, and so forth. Caitanya Carit is divided into twenty Sargas and written in elegant Sanskrit. It evinces a marvellous display of metres which change themselves at the end of each Sarga to suggest its coming end. For example the Mandakranta chhanda in the thirty-eighth and the next sloka of the twentieth Sarga is suddenly succeeded by the Sikharini chhanda in the fortieth sloka which in its turn is followed by the Vasanta tilaka chhanda in the next four slokas. The said Sarga is ended with the Sarddula vikridita metre. Kavikarnapura opens his Mahakavya with obeisances to its Hero Lord Sri Caitanya and Vastu-nirddesa or indications of the contents which are the life and deeds of its Divine Hero. In this connection, the poet could not but express the deep pathos of hundreds of our Lord's weeping followers together with his own at His Ascension which took place about nine years before the composition of the Caitanya Carit Mahakavya when the sad feeling was still fresh.

As regards Alamkara of the book, it would be no exaggeration to say that our poet Kavikarnapura has few rivals and hardly any one excels him in this respect. His every word is pregnant with significance and suggestiveness and adorned with most shining ornaments which delightfully enhance the beauty of his Kavya. Figures of speech and of thought are perfect. His similes, metaphors, allegories and so on, are well-cut, clear, familiar and striking at the same time. His descriptions have a feminine grace and charm that transport his readers to the presence of the self-love in the agony of loving separation from Himself. Neither metaphysical hardness, nor didacticism, nor dry history, nor disagreeable asceticism, nor long continued story, has

been given admission to the book to mar the beauty and purpose of Kavya. He maintains all through from first to last a perfect unity between melting pathos of loving sentiment and its self-same expression. The art of the poet manifests itself in the wonderful unity of the two. In his description the things of Nature are of no less significance than Paramananda Puri in ministering to our Lord's deep love-in-separation for Krisna on the way from Puri to Bengal. Our Lord embraces every tree taking them as friends, and comes up to them to be allowed to possess again the Lord of His heart by their favour. The hero of Kavikarnapura's Kavya has entered into fellowship with the soul of Nature which is seen by Him to feel equally their separation from Krishna The flowers and trees are given a heart to mingle with our Lord's love, and a voice to join His song in chorus. The poet has given Nature a chord of faith in the deep harp of the bliss of separation of love which the Hero experiences with added poignancy in the woods by the banks of the Mahanadi and Godavari. Our author's poetical genius lies in the fact that his touch gives to Nature's art its expression of perfect harmony with the emotions of the Hero's soul. Persons mourn the absence of the Beloved in their flowers and in the songs of their birds. His revelations of these holy mysteries expand and exalt us. Our poet is very sensible of the sweep of the celestial stream which to him permeates the whole world. Kavikarnapura has painted Puri, Navadvipa and other towns in glowing colours and has luxuriously described Ratha-yatra, and Dola-Yatra festivals, for deepening the mood of the Hero by their contrasts. Every line is suffused with Bhakti-Rasa. The Gaudiya vaishnava writers as a class, wrote and developed all branches of devotional literature to teach the doctrine of Gaudiya Vaishnavaism and popularise the career of our Lord Sri Chaitanya. It has a peculiar characteristic of its own which has differentiated the literature of our school from the rest of Indian literature. Kavikarnapura sings the glory of our Faith in and through the grace of Kavya and voice of drama. He exults equally in the "family happiness" as well as the asceticism of the Hero who knows no longer except Krishna. Both aspects of the Hero's life gain fresh accession of sweetness at the hand of our poet. Krisnadasa Kaviraja does not delineate our Lord's married life which was already treated in an adequate manner by Thakur Vrindavanadas. Kavikarnapura describes in glowing colours the attractive grace and charm of Sri Laksmipriya's beauty and surrounds Her with the halo of a singularly chastening

mellowness in her marriage and life. The story of our Lord's life is described in this Sanskrit Kavya with equal dramatic force and psychological penetration. Both are equally transparent. The book as a whole breathes the pure spiritual air. Unlike all other secular Kavya books which are written for Artha, which Bhamaha prefers, or for, any of the four Vargas which all Alamkarikas emphasise, Kavikarnapura's book is free from such selfish motive, and is intended to destrory the threefold affliction (vide XX. 48.) which torments mankind for cherishing such desires.

Kavikarnapura's purpose being mainly poetical, much that is of historical and geographical importance is omitted from this book. As a historian, indeed, Kavikarnapura, so far as this Caitanya Carita Mahakavya is concerned, is occasionally open to criticism. For instance, it says that Sri Caitanya did not meet Raya Ramananda in the first instance on His outward journey in the south. The poet makes Him meet with Raya on His way back from Setuvandha and again takes Him to the Godavari from Puri. He contradicts Himself in his Caitanya Candrodaya Nataka which agrees with Krisnadasa Kaviraja in this respect. Again he says in his Caitanya Carit that a few days after our Lord's sannyas at Katwa He sent Sri Nityananda Prabhu from the Rada country to give His mother and other devotees the news of His sannyas and take them from Navadvipa to Santipura where He would stay and meet them (XI. 63-64.). But he says differently in his Caitanya Candrodaya Nataka (Anka IV) that Nityananda Prabhu sent Candrasekhara Acarya to Navadvipa for the purpose, and that he himself led our God-intoxicated Lord to Santipura by a pious trick by giving out that he was taking Him to Vrindavana. Sri Caitanya Bhagavata by Sri Vrindavanadasa Thakura agrees with Kavikarnapura's Caitanya Carita in this respect. But Krisnadasa Kaviraja says the same as Kavikarnapura's Caitanya Candrodaya Nataka which is to the contrary. Kavikarnapura in his Mahakavya avoids the actual geographical names as far as possible. For instance, he possibly refers to Kulia by saying that it is a certain place on the Ganges to the west of Navadvipa without mentioning it by name (XX.26.). But so far as the historical outline is concerned, it is quite right. This omission of accurate topographical names and a few historical inaccuracies ought to be overlooked on account of his tender age of about sixteen when it was composed and when he may not have the opportunity of accurately knowing the details. These faults are conspicuous by their absence in his latter work Caitanya Candrodaya

Nataka. These are minor blemishes of a book which has many astounding qualities of its own. It is one of the best exquisite specimens of typical Kavya literature for which the name of young Kavikarnapura is worthy of being remembered. The admirable soft quality of its language together with its clear music and the dancing movements of its metres has the limpidity and brightness of a running stream.

(To be continued.)

Good and Bad

(By Brajeswari Prosad)

Nothing in the world is good in itself, nothing which cannot but become good when used towards the service of Godhead.

On the plane of perfect reality the natural function of the unalloyed soul is to serve Godhead.

The 'real' spiritual plane is also the 'natural' plane of the unalloyed soul. The truly 'natural' is that which cannot but be independently of all conditions, therefore, also it is the truly 'real'. The truly 'real' alone is that which always is what it is ; therefore, it is alone the truly 'natural'.

Those souls, however, who came to beguile themselves into electing to be served on their own seperate account instead of serving Godhead, were put into the shadowy and perverted region of Maya after being encaged in the *linga sharira* (astral body) and *sthula sharira* (physical body).

Looked at from the point of view of their eternal natural position their new state, viz., the conditioned state, is a real misery, being a kind of an extinguisher of their real entity.

But even during the period that they choose to entertain the unnatural desire to be served there is also nothing but the Mercy of Godhead in His Gift of the astral and physical bodies to them through the agency of His Deluding Energy.

The desire to be served being unnatural to the unalloyed soul it cannot have fulfilment on the plane of his natural position.

Those souls, therefore, who were smitten with that wrong desire had to be shifted to another plane congenial to their new aptitude and yet not really congenial because against their natural function. That is the plane of the mundane world.

The desire to be served being unnatural it can have an apparent fulfilment only in a shadowy way on the plane of the *linga* and *sthula shariras*.

The 'unnatural' for the soul is the 'shadowy', and vice versa. That which cannot be true by nature cannot but be false. The 'unnatural' is the shadow of the natural, and, therefore, it is. Therefore, the fulfilment of the desire to be served as experienced in this world is delusive.

In the sense that the astral and the physical bodies are the mediums through which the soul is enabled to experience the delusive fulfilment of his desire to be served, the astral and the physical bodies vouchsafed to him are in the nature of his equipments.

The conditioned stage of the soul being not at all a wholesome stage it was but an act of Causeless Mercy to help him in realizing the fact of its unwholesomeness and in getting back to his original position, which is being done by Godhead's Deluding Energy lashing the forms representing his wrong choice round and round in the miserable wheel of Karma after imprisoning him in the said astral and physical bodies.

Correspondingly to his unnatural desire to be served the soul is placed in such surroundings as where he cannot, as in any position whatsoever, be really served, but is yet apparently served. The Deluding Energy of Godhead created this mundane world for fulfilling Godhead's own purpose. But the conditioned soul looks upon his surroundings as intended to contribute to the satisfaction of his wrong enjoying mood. The conditioned state of the soul is being perpetuated by his being constantly engaged in the act of pressing every 'fact' for indulging his wrong activity. For such purpose every 'fact' of the mundane world is bad. But if those very 'facts' are pressed by the conditioned soul in the line of the real purpose of Godhead towards himself they become the only available means of his deliverance.

Andhra-Vyasa

(*By Prof. Nishi Kanta Sanyal M.A.*)

Biographies play not a mean part in the formation and modelling of character of a man or a nation. They have their utilities in their own spheres. We all know that the lives of great men carry with them an electric influence which we often times cannot escape. Both in the mundane as well as in the spiritual realms life-sketches of great personalities generate in the minds of men an impetus to emulate them or try to follow in their foot-steps.

Biographies of men, who, by dint of their own sheer personal exertions or through the chance concatenations of favourable circumstances brought into force by the god of fortune, have attained to the highest enviable positions in the meterial as well as intellectual worlds, are not wanting in these days. It will not be our business to add one more chapter to such biographies with which the country is over-flooded. But the value of history cannot be ignored in proving that in spite of all the manifold greatnesses achieved by men both in the physical and in the intellectual regions, people lag behind the goal of human existence viz., peace and happiness and bliss in the only true sense of the term—the *summum bonum* of life.

The glare of sensuous enjoyments, both physical and mental, oftentimes, lead, rather tempt, men to become imitators of the successful heroes of the world. It is our business to keep ourselves away from such deluding enjoyments and confine our attention to the history of those devoted souls who have led a saintly-life for the service of Godhead which includes the lasting welfare of humanity and is promotive of eternal peace and never-ending, unmixed bliss. Enjoyments of this world, like will-o'-the-wisps, leading men astray from one pit to another, ultimately delude them to their damnation. God-loving saints or sadhus, who come down to and move in this world not for any selfish worldly purpose of their own but solely for the welfare of humanity, are no other than the agents of the Lord, deputed by Him for the regeneration and uplift of all fallen souls (jivas).

To return to our narrative. There appeared in ancient times in the

Presidency of Madras, many a holy saint who, sanctifying the land where they lived, preached and taught the processes for the attainment of the service of the Supreme Lord. Many of those names are not quite well-known to the people of Bengal. It is true that the Gaudiya-Vaishnava literatures teem with the cult of devotion; but the Tamil and Telugu literatures of Madras do not also fall short of the teachings of the doctrine of devotion. In this short sketch a few anecdotes relating to the great devotee Pothan, the compiler of the "Andhra Bhagabat" are being placed before our readers. He appeared in the village of Aksita Nagaram in the district of Kuddapa in Madras. The exact time of his appearance cannot be definitely ascertained at this distant date; but scholars are of opinion that he made his appearance in 1800 Saka Era. His father's name was Keshon who was an ordinary cultivator. The father had not the means to engage servants and so he managed to till his lands, as far as he could do it, by his own labour. He could maintain his family with difficulty on his small income from the scanty product of his lands. Pothan, born in this poor family of a cultivator, had to assist his father in his humble work from his childhood.

No other traces of his early career have been handed down to us save and except the fact that in his early life he had no opportunities for receiving any literary education. On one occasion when he was grazing his father's cattle in a hilly part of the country, he came across a great saint (sadhu) who was absorbed in meditation in a cave of the hill. At the sight of that sadhu the door of his heart opened and it became filled with feelings of Divine ecstasy. The sight inspired him with some feelings which he had never experienced before and prompted him to fall prostrate at the feet of the sadhu with folded hands and to pray for his mercy in the form of initiation. The meditating sadhu finding Pothan in this attitude, could gauge his mind to see that there lay hidden in the secret corner of his heart the perennial fountain of devotion. Satisfied with the intensity of his heart's cravings and considering him to be a fit disciple, the sadhu initiated him into spiritual life.

Thus began the spiritual career of Pothan. Henceforth he began to feel utter disgust for worldly affairs and a longing to pass his days in seclusion, fully absorbed in the service of Godhead. The culture of devotion washed away, like a clear stream, all the evil propensities of his heart (*anarthas*). One day after bathing in the river Tungabhadra as he was chanting within himself the mantras received from his

Guru, he found standing before him the Sree Murti of the Object of his devotion, who also appeared to be highly pleased with him. The sight of the most exquisitely beautiful Form of the Lord of his heart filled it with infinite delight and made it dance in ecstasy. All the honest endeavours of his life were now completely fulfilled, his life was crowned with its supreme success and his whole ancestry was sanctified. It is said that the Lord inspired him to compile Sreemat Bhagabata in the Andhra language and to dedicate the same to Him. Inspired by the Lord Himself Pothan complied with the dictates of the Lord and came to have the reputation of a compiler of the Shastras in the land where he is known to this day as the Andhra-Vyasa or Sahaja Pandit.

At the time of which we are speaking, the Province of Madras was divided into several small kingdoms, each with a king of its own. In those days it was a custom with the authors or compilers of books to dedicate them to one or other of their kings and to seek favours from him in lieu thereof. Any departure from the prevailing custom entailed punishment by the king. But Pothan, as advised and directed by God, instead of dedicating his book to his king, did so to the Supreme Lord as a mark of his heart's devotion to Him. Nobody in those days would have dared to dedicate his book to any but the king, save and except for the reason that the Lord Himself had agreed to accept the offering. It is accordingly written in the first sloka of the Andhra Bhagabata 'that Bamera Potha Raju (such is his full name) having had no desire for worldly riches from any king in the act of the dedication of his book dedicates the same to the Lotus Feet of the Lord for the eternal welfare of humanity.' The news of his determination not to dedicate his book to his king circulated in the land and filled the authors of the day with great astonishment, and enraged and mortified his king. Taking this conduct of Pothan to be a haughty and deliberate offer of insult and flouting of authority of himself, the king determined to inflict the condign punishment on him.

Mysterious are the ways of heaven which are beyond the limited comprehension of the conditioned jiva. There is no power in all the worlds which can crush a devotee of Godhead. As declared in the Bhagabata Geeta, the Lord Krishna has promised that His devotees will never be crushed. Instances of the kind may be multiplied, but we confine our attention to the particular case before us. When Pothan was writing about the Avatara of Varahadeva in the third skandha of the Andhra Bhagabata, fully absorbed in

thought about the Transcendental Pastimes of Sree Varahadeva, his king, in order to punish him, surrounded his house with a body of armed soldiers. Pothan was so lost to himself with the contemplation of the absorbing Leela of Sree Varahadeva that the tumults from outside failed to reach his ears. The king was about to realise his hope of punishing Pothan when lo ! a great wonder happened ! All on a sudden a ferocious boar with terrible tusks appeared on the scene and nobody knew from where he came. By his thunderous roar he created so much terror in the minds of all persons that the soldiers dispersed through sheer fright. The Hand of the Almighty God is always found to come to the help of His devoted servants. Pothan was miraculously saved by the Grace of the Lord. It may be said that the Lord enacted His Varaha Leela for the second time in this world solely to save one of His most devoted servants, Pothan.

This incident had its effect in marking out Pothan to the high and the low as a self-realised soul and as one of the favourites of the Lord. Since then people's regard for him increased apace.

But there are often exceptions to the general rule. There was one such in the person of Sreenath, the poet-laureate of the king's court, whose heart burned with malice at the sight of the rising fame and reputation of Pothan, and he began to find loop-holes in his character to lower him in the estimation of the public.

(*To be continued*)

Round the Gaudiya Maths

Sree Chaitanya Math, Sree Mayapur :

The Editor visited Sree Yogapeetha in the morning of January 3, and inspected the construction work of the New Temple. He left for Krishnagar at noon and is residing at Sree Kunja Kutir. Mahamahopadeshak Pandit Kunja Behari Vidyabhusan joined Editor from Calcutta in the evening. Mahamahopadeshak Pandit Sundaranande Vidyavinode is staying with Editor for some time.

His Excellency the Governor of ngal will pay a visit to Sree Mayapur January 15. Elaborate arrangements e being made for the reception.

Mahesh Pandit Path, Chakdaha :

Annual celebrations of the Math were performed on the 2nd of January, on the occasion of disappearance of Srila Mahesh Pandit. In connection with this, general *Mahotsab* took place on January 6. The whole ceremony was conducted by Tridandiswami Bhaktivivek Bharati Maharaj. Many devotees from Sreedham Mayapur, Calcutta and other places joined for the happy termination of the *Utsab*. *Path, Kirtan*, lecture formed the special feature of the *Utsab*. Pandit Aprakrita Bhaktisaranga Goswami, on his way to Sreedham Mayapur by motor bus had been there. *Mahaprasad* was distributed amongst all present.

Sree Gaudiya Math, Patna :

Sripad Sivananda Brahmachari, Bhakti-sastri, Ragbhusan is reading and explaining *Sreemad Bhagabat* everyday in the evening at the Math premises. Many respectable gentlemen take much interest and join the *Path* regularly. On January 6, he held a religious discourse for about two hours in the house of Srijut Braja Nandan Sahay, Advocate. A second meeting was also held next day at the request of the gentlemen present. Brahmachariji spoke dilating on the characteristic features of unalloyed devotion.

Sree Ekayan Math, Hanskhali :

On January 4, in the afternoon, Editor reached Sree Ekayan Math from Kunja Kutir by motor car. Mahamahopadeshaka Pandit Sripad Sundarananda Vidyavinode, Sj. Mahananda Brahmachari, Bhaktyaloka, Bhaktisastri accompanied Him. The devotees of the Math received Him with great joy and ovation.

Sree Gaudiya Math, Calcutta :

Sj. Narendra Nath Sen, Hony. Magistrate, Dum Dum came to Math and earnestly wanted a preacher of the Mission to deliver a lecture at the local *Hari-Sabha*. Pandit Aprakrita Bhaktisaranga Goswami condescended at his earnestness. Tridandiswami Bhakti Vivek Bharati Maharaj and Pandit Aprakrita Bhaktisaranga Goswami went to Dum Dum on January 4, and delivered a lecture on the 'Object of *Hari-Sabha*.' On arrival, the members of the Hari-Sabha received the party with pleasure and garlanded them. The people assembled, appreciated the lecture.

Sree Ramananda Gaudiya Math, Kovur :

Sj. Subrahmanya Pantalu Garu accompanied by his friend Pandit Srinibas Ayenger came to visit Sree Ramananda Gaudiya Math on January 6. They were pleased to see the Deities installed there. The inmates of the Math received them warmly and

explained to them the Messages of the Mission and the Teachings of the Supreme Lord. Panditji had several querries which were clearly explained by the preacher of Math.

Sree Yogapeetha, Sree Mayapur :

The beautiful temple under construction at Sree Yogapeetha has risen to the height of 100 ft. The work is progressing very rapidly. It commands view from a distance of several miles and is becoming the cynosure of the neighbouring eyes. Sj. Sakhi Charan Roy, Bhaktivijoy a self-made and wealthy merchant of Calcutta is devotedly bearing all expenses.

Sree Gaudiya Math, Delhi :

Tridandiswami Bhakti Sambandha Turyyasrami Maharaj is propagating the doctrines of Sree Gaudiya Math at the house of every inhabitant of Delhi from morn till late at night. He holds discourses with all he comes across irrespective of caste, creed and colour and shows them the special features of the Divine Message. Tridandiswami Bhakti Kevala Audulomi Maharaj reads and explains Sree Chaitanya Charitamrita everyday in the evening at the Math. The Swamijis are thrusting a religious zeal and fervour in the hearts of afflicted persons of this world.

Sree Gaudiya Math, London :

Sj. Sambidananda Das, M. A., Bhakti-sastri is managing the affairs of the Mission in London assisted by Sj. Rash Behari Brahmachari, Bhaktijyoti. Mr. Das discusses with the honest enquirers on the Messages of Sriman Mahaprabhu and the characteristics of the doctrines of Gaudiya Mission.

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj.

Swamiji, a preacher of the Mission is conducting Missionary works by propagating the doctrines of Sree Krishna Chaitanya Deva, with party in the district of Mymensing. They reached a village Brahmanbaria on December 28. Swamiji read and explained the episode of Rai Ramananda from Sree Chaitanya Charitamrita on December 29, at the residence of Sj. Brajendra Lall Roy. The *Leela* of Sriman Mahaprabhu was illustrated by lantern slides. A lecture was arranged on December 30, in the premises of *Kalibari* and Swamiji spoke on *Sanatan Dharma.*

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj :

Swamiji is preaching the doctrines of the Mission from some time in the western part of the Country. On his preaching tour he reached Fatehgarh. Mr. M. N. Banerjee gave him cordial reception at his house and on his request Swamiji read and explained Sree Chaitanya Charitamrita on January 3. In course of the reading he touched on many important topics

such as *Guru*, Gauranga and the servitors. Next day he explained *Geeta* in the house of Sj. Ananda Vehari Lall, Govt. Pleader. The audience was much pleased to hear him.

Mymensingh :—

Sripad Anadi Krishna Brahmachari, Bhakti-sastri, Sampradaya-Vaibhavacharya, the Math Command of Gadai Gauranga Math, Baliati, (Dacca) had been on a preaching tour at several villages in the District. During the time the party reached Pakutia on January 2, and was received by Sj. Ram Gopal Saha. He was pleased to see the *Sadhus* and arranged a meeting at his house. Respectable persons attended and Brahmachariji read Sreemad Bhagabatam and explained the annecdote of Prahlad. On the following day another meeting was convened at the residence of Dr. Ram Lall Saha. The people attending were highly pleased and thanked the Brahmachariji for enlightening them with the new light of Theism.

Ganjam :

Tridandiswamis Bhakti Swarup Parvat Maharaj and Bhakti Gaurab Baikhanas Maharaj with a party consisting of Brahmacharis Krishnananda, Jadavananda and others reached Soroda from Rosulkunda on December 25. A meeting was convened on December 27, and Swamiji lectured on the "Eternal Function of the jiva-soul". The party went to Bargarh Raj State from there. The Raja Bahadur of the place hearing the arrival of the *Sadhus* paid his respect to them. On being requested Tridandiswami Bhakti Gaurab Baikhanas Maharaj went to the palace and had religious discourses for nearly three hours before the Raja Bahadur and Rani saheba. They listened with interest and attention. A lecture was arranged by the officers of the State and local people next day. Swami Parvat spoke on the Messages of the Supreme Lord. After the close of the meeting Raja Bahadur took Baikhanas Maharaj to his palace and made several querries which were clearly explained to his satisfaction. Raja Sahib was so much pleased that he showed his inclination to meet the Editor.

Assam :

Mahopadeshaka Acharya Pandit Sripad Nimananda Sevatirtha, B. Ag. B. T., is in charge of the propaganda works of the Mission in Assam. He convenes meetings, delivers lectures, writes thesis, edits paper in Assamese for the spread of Mahaprabhu's Teachings there. He spares no pains to diffuse the Messages of the Editor.

Germany :

Swami B. H. Bon of the London Gaudiya Math is out on a tour all over Germany in delivering lectures at the different Universities on their invitation and previous engagement. The Swamiji

is making great impressions all over and soliciting sincere inquiries about the Philosophy and Teachings of Sree Chaitanya Mahaprabhu from leaders of thought and education.

In his lecture on 'Sree Chaitanya's views on life" at the University of Bonu, 400 students, the professors and the Rector attended. At the Marburg University Prof. Dr. Rudolf Otto seems to be very much interested in the religion of Sree Chaitanya. There was satisfactory response to the lecture of the Swamiji at Jena University. The Superior leader of the Nazi Military His Magnificence Prof. Dr. Arnim Uberfuhrer of Berlin has again invited the Swamiji for two more lectures at the Lessing Rochs-chule where very distinguished philosophers are only invited to speak. The Berlin University has also invited the Swamiji again for at least two other lectures on the Message of the Gaudiya Math to the West and the Religion of Sree Chaitanya in which the students and professors evinced great interest. Regierungsrat Dr. Martin, Weigert Ph. D., L.L.D., seems to be coming very much forward in following the teachings of Sri Chaitanya. He was once a very big man in Germany holding a very high position.

GAUDIYA DIRECTORY

Parent Math:

Sree Chaitanya Math, P. O. Sree Mayapur, Dist. Nadia, Bengal, (India)

Tele. Address: Sridham, Nabadwip.

Branches

1. Sree Gaudiya Math, 16 Kaliprasad Chakravarty Street, P. O. Baghbazar, Calcutta, (India).

Organ—*Gaudiya* (Bengali Weekly)

Tele. Address: "Gaudiya" Calcutta

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2. Sree Gaudiya Math, Delhi: 43 Hanuman Road, New Delhi.

3. Sree Gaudiya Math, Madras: P. O. Royapettah, Madras.

4. Sree Ramananda Gaudiya Math: P. O. Kovvur, West Godavari, Madras

5. Sree Rup Gaudiya Math: Allahabad, U. P.

6. Sree Sanatan Gaudiya Math: 42, Faridpura, Benares City, U.P.

7. Sree Brahma Gaudiya Math: Alalnath, P.O. Brahmagiri, Puri, Orissa.

8. Sree Madhwa Gaudiya Math: 90, Nawabpur Road, Dacca.

9. Sree Vyas Gaudiya Math: Kurukshetra, Thaneswar, Karnal.

10. Sree Chaitanya Gaudiya Math: Dumurkunda, P.O. Chirkunda, Manbhum.

11. Sree Jagannath Gaudiya Math Barabazar, Mymensingh.

12. Sree Tridandi Gaudiya Math: Bhubaneswar, Puri.

13. Sreedham Mayapur Yogapeetha: the Holy Birth-Site of Sree Chaitanya Mahaprabhu, Sree Mayapur, Nadia.

14. Sree Gaur-Gadadhar Math: Champahati, Samudragarh, Burdwan.

15. Sree Ekayana Math: Govindpur, P. O. Hanskhali, Nadia.

16. Sree Purushottam Math: 'Bhakti-Kuthi', Seaside, Swargadwar, Puri.

17. Sree Sachchidananda Math : Bansgulee, Oriya-Bazar, Cuttack. (Preaching Centre of Orissa) Organ—*Paramarthi* (Oriya Fortnightly).

18. Sree Gopaljiu Math : Kamalapur, Dacca.

19. Sree Gadai-Gauranga Math : Baliati, Dacca.

20. Sree Krishna Chaitanya Math : Puransahar, Brindaban, U. P.

21. Sree Bhagabat Jananauda Math : Chirulia, Basudebpur, Midnapur.

22. Sree Paramahansa Math : Nimsar, Sitapur U. P. Attached Institution—*Bhagabat Pathshala* : Organ—*Bhagabat* (Hindi Fortnightly).

23. Sree Prapannashrama : Amlajora, Rajbandh, Burdwan.

24. Sree Prapannashrama : Brahmanpara, Maju, Howrah.

25. Sree Prapannashrama : Goalpara, Assam. Organ—*Keertan* (Assamese Monthly).

26. Sree Adwaita-Bhaban : Sree Mayapur (Home of Adwaita Prabhu).

27. Kazir Samadhi-Pat : Bamanpookur ; Sree Mayapur, Nadia. (Tomb of Chand Kazi).

28. Sreebas-Angana : Sree Mayapur. (The orginal Platform of *Keertan*).

29. Sree Swananda-Sukhada-Kunja : Swarupganj (*Bhajan Sthal* of Thakur Bhaktivinode) Sree Godrum, Nadia.

30. Sree Modadruma Chhatra : Mamgachi, Jannagar (Home of Thakur Vrindabandas, the world-known writer of Sree Chaitanya Bhagabat).

31. Sree Dwadash-Gopal-Pat : Kanthalpuli, Chakdah, Nadia.

32. Sree Bhagabat Asana : Krishnagar, Nadia. (Publishing House of Books on Devotion).

33. Sree Saraswat Gaudiya Math ; Hardwar, Saharanpur, U.P.

34. Sree Gaudiya Math : Bombay, Procter Road, Chotani Building Bangalow No. 1, Bombay 7.

35. Sree Gaudiya Math : London, 3, Gloucester House, Cornwall Gardens London, S. W. 7.

36. Sree Amarshi Gaudiya Math : Amarshi, Midnapur.

37. Sree Sarbhog Gaudiya Math : P.O. Chakchaka, Kamrup, Assam.

38. Sree Patna Gaudiya Math : 100 Mithapura, Patna.

39. Sree Balasore Gaudiya Math : Balasore, Orissa.

40. Tetia Kunjakanan : P.O. Krishnagar, Nadia.

41. Kunjakuthir Math : Krishnagar, Nadia.

Foot Prints of Sree Krishna Chaitanya :

Shrines of the *Archa* of the Foot-prints of Shree Chaitanya have been installed at Kanai-Natsala, Mandar, Jajpur, Kurmachalam, Simhachalam, Kovvur, Mangalgiri, Chhatrabhog.

ALL-GLORY TO SREE GURU AND GAURANGA

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The Harmonist

(Sree Sajjanatosbani)

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The Ten Basic Principles July '91.

(Thakur Bhakti Vinode)

1. The Vedas are self-revealed truths. They declare that

2. Hari is the Absolute Person of the Godhead and is One without a second ;

3. He is endowed with all the Potencies in the fullest degree ;

4. He is the Ocean of all Rasas (the principle that is palatable to the pure soul);

5. The jivas are His discrete parts ;

6. Some of them are enthralled by His Deluding Potency or Maya ;

7. Some are free beings or liberated souls eternally rendering loving service to Him under the guidance of His Internal Exhilarating Energy ;

8. Both the jivas and the phenomenal world are His manifestations simultaneously distinct and non-distinct from Him ;

(9) Pure devotion is the means of attaining the Highest End of Spiritual existence.

10. Krishna-Prema or Divine Love for Krishna is the *summum bonum* of human existence.

The Supreme Lord Sree Krishna Chaitanya has taught these ten basic principles to all the people of the world.

1a. The Vedas are self-revealed truths. They come down to us through the lips of the genuine devotees of the Supreme Lord such as Brahma, in the chain of preceptorial succession. They

are recognised as the true criteria of real knowledge. They assert the nine principal doctrines as proved conclusions with the help of auxiliary sources of knowledge viz., perception, inference, analogy, etc., reasoning or logical argument being powerless, due to its limitations, for establishing transcendental truths.

2a. Hari is the One Universal Truth Absolute worshipped by Brahma, Shiva, Indra and all other Gods. The attributeless Brahma is the effulgent aspect of His Spiritual Form. The Immanent Paramatma, the Primal Cause, is the partial aspect of Sree Hari Who is the most Beloved Consort of Sree Radha and Whose complexion is like that of a fresh nimbus cloud.

3a. May the Supreme Lord be glorified, Who is identical with His Internal Self-conscious Energy and yet independent of His powers. The marginal Jiva Potency and the external mayik potency, though co-existent, are not identical with Him. He lords it over all His Powers. He is the Sole Proprietor and Enjoyer of all His Potencies, spiritual and mundane. Despite the manifestations of His Potencies in the spiritual and mundane planes, He remains unchanged and untransformable.

4a. May Sree Krishna, the Chief Sportive Hero of all amorous games in Braja, be triumphant, Who is ever immersed in the Ocean of Rasa (liquid mellowness to the spiritual palate), Who exhilarates Himself and His devotees through His Hladini Shakti or Exhilarating Energy. He disports Himself as the Chief Centre of all divine expressions of love through His Pure Self-Conscious Sambit Energy. Through the Energy of Existence known as Sandhini He manifests His Own Form, His Spiritual Abode and all Spiritual Entities for His eternal pastimes.

5a. Jiva-souls are the atomic parts of the All-Pervading Over-Soul, like the sparks of a blazing fire. Like the rays of the sun, they are inseparably connected but are not identical with the Over-Soul, Who is the Lord of Maya, His Deluding Potency. The jiva soul, even in his unfettered state, is liable to be enthralled and infatuated by the triple qualities of His Deluding Potency.

6a. Those who have forgotten their real nature hankering after their selfish enjoyments and have turned their backs against the Supreme Lord Krishna, are punished by the three-fold noose of His deluding Energy, enclosed by the double envelopes of gross and subtle bodies, and are hurled down to the enigmatic labyrinth of Karma, the cycle of births and re-births, enjoying for a while by turns heavenly pleasures or suffering terrible miseries.

7a. If, in course of this erratic sojourn, the conditioned soul comes in contact with a true devotee or a Vaishnava saturated with the intense love of Krishna, and finds relish to follow Him in the track of devotion, he is released from his Mayik imprisonment by the constant hearing and chanting of the eternal Qualities and Glories of the Holy Name of Krishna, with the result that his heart becomes pure and transparent and in that transparent heart he sees reflected the real nature of the Supreme Lord with all His Paraphernalia and that of his own pure self, a fact which enables him to realise the blissful state of Divine Love in the company of the Absolute-realised souls or Sadhus.

8a. Hari is the Supreme Lord of all His Potencies. The Jaiva (sentient), the Cosmic (insentient) and the Extra-Cosmic (Spiritual) worlds are the transformations of His Potencies, spiritual and material. The theory of Illusion, as propounded by the Pantheists, is untenable and false as it is opposed to the Sruti, the Revealed Word. It is the dirty filth of Kali, the age of controversy for self-assertion. The Doctrine of simultaneous existence of distinction and non-distinction is the unalloyed view approved by the Srutis. In matters purely spiritual Divine Love ensures spiritual perfection and is always triumphant.

9a. When a devotee renders, as a neophyte, nine-fold spiritual services of hearing, chanting, meditation, tending His Holy Feet, worship, greetings, doing all that pleases Him, friendship, and self-surrendering in obedience to the regulated practices of devotion, he attains nascent or dawning of Love to the Lotus Feet of Sree Krishna.

10a. When a devotee attains maturity in his spiritual practices, he realises his eternal nature which enkindles him to render confidential service to Sree Sree Radha-Krishna in Braja under the guidance of his Divine Master Who is also an Exhilarating Potency eternally engaged in Their loving service. The acme of his life in this world is reached when he is blessed with the eternal loving service in the Love-games of the Divine Youthful Couple bringing upon him the nonpareil wealth of felicity endowed in the highest ecstatic principle.

11. A devotee who possesses a natural aptitude for the eternal service of Sree Hari must be well acquainted with the intricacies of the Scriptures. He must discriminate the following inner truths viz., Who is Krishna ? Who am I, a Jiva ? What is the nature of that spiritual kingdom ? What is this phenomenal world ? What is the relationship that exists between Krishna and all these entities ? He must shun, by all means, the error of at-one-ness

with Brahman, all acts of piety and impiety and all sorts of offences. If he does so, he is entitled, as an humble servant of the Supreme Lord Sree Hari, to drink of the ambrosial Bliss accruing from chanting of the Holy Name in the society of His genuine devotees.

12. By taking recourse to the elixir of these ten Basic Principles, the jiva can shake off his malady of nescience or Avidya and can regain his eternal function of loving service in the Blissful Realm of Braja under the benign guidance of his Divine Master Sree Guru Deva.

Service

(*By Krishna Mohan Bhaktibandhab*)

In these hard days when the problem of unemployment has been taxing the brains of the intelligentsia of the twentieth century, a discourse with the above caption, it is hoped, will not be out of place. The careful perusal of this short paper may give a ray of hope to the despairing minds of the unemployed.

All service-seekers owe it to themselves in the first place to analyse the object of their search in a thorough-going fashion. Service means obeying somebody else. Not a single person is to be found in this or in the next world who is not actually rendering service in some form or other. From the Avataras (God appearing in visible forms), from the gods of heaven, down to the lowest and meanest insects on earth, no one can go on without doing service in his own way. Thus from the highest to the lowest all have got to do service. There is only one exception to this rule. It is He Who, according to His Own Sweet Will directly or indirectly receives the service of all of us.

He Who fills this position of the Absolute Master is no other than Godhead Himself.

The Supreme Lord Sree Krishna Chaitanya Deva explained to Sree Sanatan Goswami how the service of the Absolute is the eternal, inalienable function of our souls. Whether a person be a king, a subject, a merchant,

a servant, a master a father, a son, a husband, a wife or a beggar, he or she must be doing the service of this only Master. The unemployed are no exceptions to this rule. We who are thus provided with different forms of service that are found in this world have nevertheless forgot the nature of this eternal service of our Master. In its stead we have engaged in the hopeless slavery of the many who can never be our masters. The transcendental words of the spiritual Scriptures, which alone can restore to us our lost memory of the service of the Absolute, make no impression on us. We are running in all directions for securing the service of those transitory things which are not our Master, and by running about in this blind fashion we have fallen into the whirlpools of the greatest miseries in the shape of being out of the employ of the Truth and under the thraldom of untruth. We, who are the eternal servants of Godhead, have refused to accept His service. In place of the Supreme Lord we have substituted every other thing to be our Masters, with the result that our relation of service cannot fortunately be made to subsist. And as the consequence whereof the overwhelming miseries of a profitless drudgery, in which we are engaged night and day under the baleful influence of Maya (the Deluding Energy of Godhead), are afflicting us unceasingly for our good.

Intelligent human beings as we are, and gifted with the faculty of distinguishing between right and wrong, is it not fitting on our part to consider whether we should not prefer to accept only Him as our Master who is immortal and whose service makes us immune from death, sorrow and fear, and with whom our relation will never find an end? Or is it at all worth while for us to establish the relationship of unwholesome servitude of our ephemeral sons, fathers, mothers, wives, friends etc., to render service to those who are incapable of receiving any service though they may choose to pose as our lord? In any forward march of our responsible human life, we must pause to consider the nature of the goal.

Service is of two kinds. One is compulsory service under Maya (the Deluding Energy of Godhead) and the other is willing service under Krishna or Godhead Himself. We are at present under the domination of the threefold attributes (gunas) of Satva, Rajas and Tama, which makes it impossible for us to go on without doing some kind of work. It is one of the well-known teachings of the Bhagabat-Geeta. We have, however, the option to choose between this slavery to Maya and the

spiritual service of Godhead. If we be inclined to tender our slavish subservience to Maya, we lose our service of the Supreme Lord, there being no other alternative than these two. If we do not anxiously wake up to the service of Krishna we shall be forced to fall back under the serfdom of Maya or, for the matter of fact, the abject subservience of this transitory world.

In our perverted egoism, we have this bad idea inherent in us that we desire to lord it over this world, to enjoy this world. But as a matter of fact we always find it, to our utter, disappointment that the table is turned and that instead of becoming lords, we turn out to be the slaves, of Maya, Examples of this may be easily multiplied; but we think one will suffice for the present. In our daily life we try to lord it over our wife, son, etc. We wish to enjoy their relationships. But if we consider the matter seriously, we are bound to come to the definite conclusion that in trying to enjoy our wife and children we have to turn ourselves into their slaves for meeting their many passing needs and carrying out their vain wishes.

The thing is that we cannot be lords. To serve is the inherent eternal function of our souls in whatever sphere we may happen to function. Therefore, we find in our matter of fact life that in trying to lord it over something we have got to submit to the very thing at every turn.

According to the Brahma Samhita, Maya is not an independent entity. She is the servitor of the Power of Krishna, as shadow serves the light of the sun. When we shall learn that to be a slave of Maya is not to serve Krishna, we shall be disposed to give up our slavish function and turn to the willing service of Krishna. There is a wide gulf of distinction between subservience to Maya and the service of Krishna. By our thraldom under Maya, we have met with no peace whatsoever in our countless lives. But still the trouble is that we cannot go on without it. We have our relatives, friends and well-wishers in this world. None of them advise us to turn away from Maya in order to serve Krishna, the Fountainhead of all peace, all bliss and all existence. The service of Krishna and Krishna alone is the source of all real bliss which is not to be found otherwise. We live in a world full of wants, and, before any one of these wants is fulfilled, other wants take their place to fill up the cup of our misery. No ingenuity on our part can at all remove any of these wants which rather increase in proportion to our efforts for their removal by our subservience to the laws of Maya.

Subservience to Maya may be attended with temporary sensuous pleasures at

times. But service to Krishna is sure to produce that ever-increasing eternal spiritual bliss which seldom falls to the lot of an ordinary being. Man knows not what nectarine bliss there is in the service of Krishna. It is a sealed book to all conditioned jivas. Krishna out of His Full Grace and Sympathy for animate beings made His Advent into this world in the role of the Perfect Servitor of Himself under the Name of Sree Krishna Chaitanya Deva and showed by His Own Career of service how to serve Krishna and attain to that bliss.

The number of men who are favoured with this sort of service of Krishna is very, very limited. The Scriptures say that among millions of liberated souls there is scarcely to be found even a single true servitor (devotee) of Krishna. Few, indeed, anxiously hanker after the service to Krishna. In this age, in which we live, false things have more currency than genuine ones. Although we have every reason to serve Krishna, our misfortune is that we feel averse to it. Krishna manifests Himself in the Personality of the spiritual Preceptor. The real spiritual Preceptor is not wanting in this world in any age. Although he has no worldly business of his own, he nevertheless comes here for the welfare of conditioned jivas.

Of their own accord the pure servants of God go about from door to door, and publish advertisements for recruits for the service of Krishna, in the spiritual organs of the press. Pseudo-preceptors in the service of Maya, falling short of even moral life, are not also wanting in any age, who put forth, in unfair competition, advertisements of a similar nature to deceive the honest and liberal-minded people. But the wise must beware of them !

A real scrutiny of these advertisements should show the two classes in their true colour and real perspective, and enable all wise persons to find their true friends. It is, however, only a fortunate few who are seekers of the service to Krishna ; and those are the most unfortunate who choose the bondage of Maya. Krishna, in His Majestic Aspect as Narayana, is the Lord of all wealth. Therefore, to serve Him is to be without any wants. It is a pity that we cannot realise this plain truth and thus avoid the temptation of the subserviency of Maya. A moment's deviation from the service of Krishna hurls us down from the beatific position and makes us be enamoured of the thraldom of Maya ; because there is no tie of continuity or compatibility between the two.

Anything short of cent per cent service of Krishna creates the loop-hole which admits the enemy and makes us fall into the trap of Maya. So we must learn to carefully distinguish

between these two kinds of service, and always accept the service of Krishna which alone leads to the region that is free from all sorrow, stupefaction and fear.

We live in a world which is full of abject cares and wants, sorrows and miseries. Scientific inventions through the ages have proved futile to remove the root cause of our miseries. If one item of want or misery is practically removed, the remedy itself brings its other fresh troubles, the cause of the old ailment cropping up again almost the same. In this way we are doomed to revolve in the painful cycle of births and deaths. Some of my countrymen may envy the lots of the independent trader and of those who breathe the free air of a free land, and may suppose that they are not the servants of Maya. But due consideration of the subject should make it clear to all of us that whatever be the calling, profession or position of a man in this world, if he does not render service to Krishna, he is like the bullock yoked blindfold to the oil-grinding mill. Maya makes us serve our senses which allow us no respite even when we feel utterly jaded and miserable. But the service of Krishna is the destroyer of the root-cause of all misery. According to Thakur Bhaktivinode, a very great saint, who flourished in the last century, all troubles in the service of Krishna are but the embodiment of eternal pleasures, and both the pleasures and pains of such service are a priceless treasure that destroys all our miseries of nescience.

Jivas have no other alternative but to serve either Krishna or Maya. If they desire eternal bliss they must seek the service of Krishna by serving His Spiritual Power or His most favourite devotees. The real Acharya is the most favourite associated counterwhole of the Supreme Lord Krishna. He comes to this world to give us service of Krishna by incorporating us in his service of Krishna.

Let it be known to all that ony one having a hankering for the service of Krishna is to apply to His Divine Agent, the *bona fide* Acharya. All service-seekers should avail themelves of this golden opportunity to remove their manifold wants by joining heart and soul in the service of the Acharya. Firm faith (sraddha) in the plain meaning of the words of the Shastras can alone help us in carrying out the directions of the Agent of Krishna. This is the only thing required for obtaining the Mercy of Krishna. Those alone miss His mercy who are not wilfully desirous of being the recipients of eternal bliss and who are consequently lacking in firm faith in the reality and tangible nature of the process of our redemption through causeless Divine Mercy.

A few words of appreciation of Kavikarnapura

(*By Sambidananda Das M. A.*)

(Continued from p. 230)

The next dated book of Kavikarnapura is the famous Caitanya Candrodaya Nataka, a biographical drama dealing in great details with the life and philosophy of our Lord Sri Caitanya. It is a vivid description particularly written for consoling the aggrieved followers and also for popularising the life and teaching of our Lord through dramatic representation. It is of supreme historical importance in tracing the development and success of the movement of our Lord. It also represents the religious condition of the then India which was in striking contrast with the religious fervour and purity of character of our Gaudiya Vaishnava Acharyas. This book is very well knit and full of interest, obvious truth and readable qualities. This historical drama, by the excellence of the writing and the judiciousness of the selections of deeds, is the true representation of the celestial character of our Lord and does not fail to convey to the lay reader the greatness and spiritual import of its Hero. Its ornate language does not seem to hide its simplicity or tire the reader. It is more historical and doctrinal than merely dramatic. It consists of ten acts. The last verse gives us Saka 1494 (1572 A. D.) as the date of the play. It has been rendered into Bengali metrical verses by Purusottama Siddhantavagisa alias Premadasa in Saka 1634 (1712 A. C.), which date is given in the colophon at the end of the translation.

His other historical book is Gauraganoddesa Dipika written in Saka 1498 (1576 A. C.), which date is given in the last sloka. It consists of 215 Sanskrit slokas and give us an account of the historical origin of our community and the principal followers of our Lord Sri Caitanya, most of whom have been identified with the associates of Krisna. Apart from the question of our practice and belief, it has great historical importance. The author says that it ought to be hidden from the atheists, sceptics, cunning sophists and materialists (vide verse V). The account of this book is very authentic because he had

personally seen and heard of all the devotees living at Mathura, Bengal and Puri before he wrote it (verse V.).

Our poet-author has written a large treatise on Sanskrit poetics under the name of Alamkara Kaustubha, the principles of which have been illustrated by verses in reference to lives and deeds of Radha and Madhava. It is based on the Gaudiya Vaishnava principle of Bhakti Rasa in opposition to secular literature on poetics. It consists of ten Kiranas headed as follows :-(1) Kavya samanyoddesah, (2) Savdarthavritti traya nirupanah, (3) Dhvani nirnayah, (4) Gunibhuta vyangya nirnayah, (5) Rasa bhava tadbheda nirupanah, (6) Guna vivecanah, (7) Savdalamkara nirnayah, (8) Arthalamkara nirnayah, (9) Riti nirnayah, (10) Dasa nirnayah.

Another important large book written by Kavikarnapura is Ananda Vrindavana Campu dealing with the early life and amorous youth of the Supreme Lord Sri Krisna as we find in the tenth canto of the Bhagavata. It is written, as Campu Kavya should be, partly in poetry and partly in poetic prose. Its style and imagery deserve high admiration and it is an excellent addition to the Sanskrit literature of our community. It is divided into 22 stavakas.

The late Raja Rajendralal Mitra has taken notices of the three manuscripts of Camatkara Chandrika which mention Kavikarnapura as the author in the following colophon found at the end of the said manuscripts :— Iti Sri Kavikarnapura Goswami viracita Camatkara Candrikayam caturtha kutuhalam etc. (Notices of Sanskrit manuscripts. Vol. VI. PP. 212-213). But the India Office manuscript which I have examined (Eggling, No. 1177e.) contains no such colophon. Our Editor attributes its authorship to Visvanatha Cakravarti (Saka 1560-1630) (Vaishnava Manjusa Samahriti Part I. p. 61). The editor of the Gaudiya also puts it in the list of Visvanatha's works (Vol I. Part 18, p.8).

Vrittamala, a short treatise of 93 verses on Chhanda, has been recently published by Sasi Bhusan Deva Gosvami of Naptipara, Assam, together with a commentary Valasuvodhini by Kavi Pancanana. The last but one verse 'Kavina Kavikarnapurena guru Sanmata karmana Malladeve mahipale vritt maleya varaci' etc., says that it was composed by poet Kavikarnapura Gosvami with the approval of his guru and dedicated to king Malladeva. The editor likes to identify Malladeva of the Vrittamala text with the Koch king Nara Narayana and calls the poet Karnapura an inhabitant of Assam, attached to the court of Koch Vihar. But he could not advance any ground or reason for the validity of his fanciful

supposition. I have discussed these points in my forthcoming book on our Gaudiya vaisnava history and literature. What seems probable is that the Vaisnava Vrittamala text was a work of the Bengali vaisnava Kavikarnapura, and its patron Malladeva was the vaisnava Malla King Vir Hamvira of Visnupura.

Abbreviations :—

B. C. C. Bengali Caitanya Caritamrita by Krisnadasa Kaviraja.

V.L.M.B. Vaisnava literature of Medieval Bengal by Dr. Dines Candra Sena.

His Excellency at Sree Mayapur

His Excellency Sir John Anderson, Governor of Bengal, was pleased to pay a visit of love to Sree Mayapur, the holy birth-place of the Supreme Lord Sree Krishna Chaitanya on January 15.

His Excellency was accompanied by A.D.C., Mr. Russell, Military Secretary; Mr. N. V. H. Simons, M.C.I.C.S., Private Secretary ; Mr. H. J. Twynam C.I.E., I.C.S., Commissioner Presidency Division; Mr. S. Banerjee I.C.S., District Magistrate, Nadia ; Mr. S. Gupta, Police Superintendent, Nadia ; Mr. C. Gupta, Sub-Divisional Officer ; Mr. P. Pathak, Circle officer and Hon'ble Minister Khan Bahadur Moulvi Azizul Haque. The gubernatorial party left Krishnagar at 9-30 a. m., and motored seven miles to the landing on the Bhagirathy at Nabadwip Ghat. The morning had been ushered by light showers followed by splendid weather. The motor launch 'Suradhuni' of the the Gaudiya Mission was in waiting at the gaily decorated landing-pier. The party crossed the river to the opposite bank of the town of Nabadwip. A beautiful pandal had been constructed by the Municipality on the water's edge for the reception of the Governor. Sir John Andersen replied suitably to the addresses of the Municipality and the Pandits which were presented to him at this place.

The Governor and his party were immediately conveyed back to Sree Mayapur. At the landing of Hular Ghat at the junction of the Jalangi and the Bhagirathy a beautifully decorated jetty

had been set up for giving a right royal reception to the ruler of the Province, to the Home of Mahaprabhu Sree Chaitanya. Sir John Anderson was received on landing by Pandits A.C. Banerjee and Kunjabehari Vidyabhusan, Secretaries of Sree Viswa Vaishnav Raj Sabha. The Mission had spared no expense or care for making the two miles of the road from Hular Ghat to Sree Mayapur a thing of beauty. Gay buntings carried along both sides of the way over long poles set off the natural holiday charms of one of the happiest and most peaceful of landscapes. The country road had been made wonderfully smooth by art and the timely showers.

The town temples of Sree Mayapur attract the loving gaze of the pilgrim long before he alights at Nabadwip Ghat. The magnificent temple on the Site of Birth of the Supreme Lord Sree Krishna Chaitanya, which is under construction, already towers over all the rest and is the cynosure of all eyes. As the cars of the Governor approached Sree Mayapur in full view of the Temple to which the straight road from the landing leads as to its natural terminus the distinguished visitors must have experienced a certain degree of veneration and chastened unworldly *expectations.*

The turn of the road just in front of the Temple of the Birth-Site disclosed a wide street of the growing rural settlement lined by its school houses and many places of worship mingling with the newly-built houses of its hospitable dwellers whose culture and simple refined taste were writ large on the face of every charming household. The influence of the place is always felt to be of real relief from the abject cares of the world. It is so real that it found an involuntary expression even in the speech of the Head of the administration.

His Excellency was received at the entrance of the pandal which had been erected in the grounds of Sree Chaitanya Math, by the venerable spiritual Head of the Mission His Divine Grace Paramhansa Paribrajakacharya Sree Srimad Bhakti Siddhanta Saraswati Goswami Maharaj and was conducted by Him to the dais where His Excellency was garlanded by Tridandiswami Srimad Bhakti Vivek Bharati Maharaj, a sanyasi disciple of Srila Goswami Maharaj. The other guests of the party were also garlanded. His Divine Grace then offered His Excellency His blessings by slightly touching his forehead with sandal paste and putting some fresh flowers and *durba.* He also presented His Excellency with a stringed garland of beautiful workmanship. *His Divine Grace then read out some Sanskrit verses welcoming His* Excellency to Sridham Mayapur.

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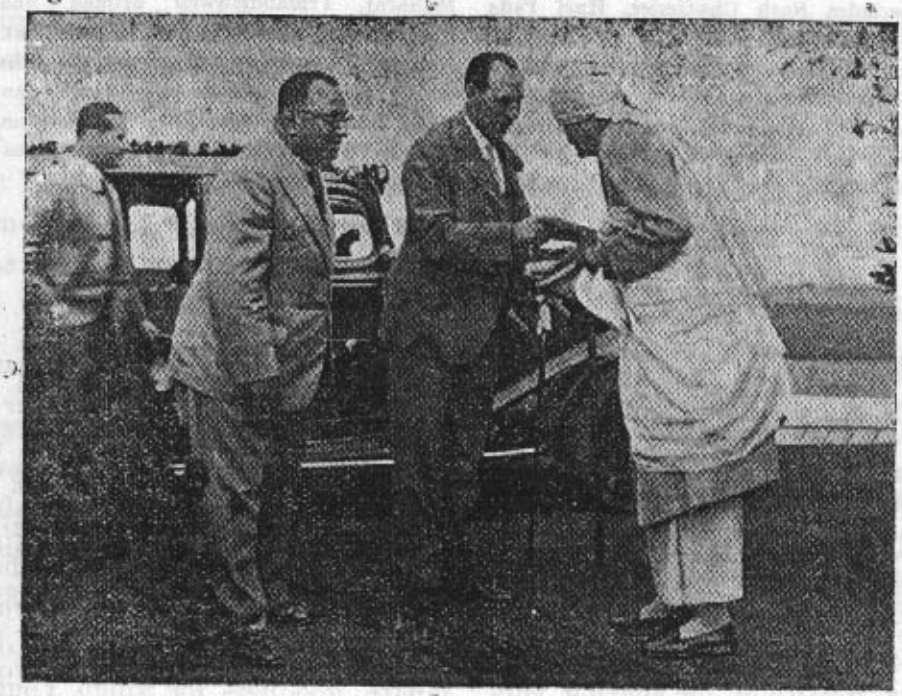
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Pandit Haripada Vidyaratna followed with a Bengali song of greeting.

Pandit Atul Chandra Banerji, Secretary of Sree Viswa Vaishnava Raj Sabha, on behalf of the members of the Mission, welcomed His Excellency in an eloquent complimentary address. His speech which was finely worded and contained a brief survey of the work of the Mission, is on another page.

His Excellency was pleased to make the following gracious response to the address of welcome.



Guru Maharaj, Pandits and Gentlemen!

I can assure you that it gives me the greatest pleasure to visit this holy place and to see for myself the place from where you carry on your activities and beneficient works. I knew something of the Gaudiya Math from Swami B. H. Bon who met me more than once in Calcutta. I saw him recently when I was in England. I heard with great interest from him about his activities there and he handed me a copy of the report of the great work he is doing there. You have told me that the Mission exists for the propagation of the universal Gospel of Divine Love; for which there is room in every corner of the earth and they can expect intellectual and spiritual sympathy in all countries

Sibendra Narayan Sinha Roy, Sachindra Narayan Sinha Roy, Zeminders, Nakashipara ; Saroj Ranjan Sinha, Zeminder ; Nihar Ranjan Sinha, Zeminder ; Bibhuti Bhusan Pal Chowdhuri, Zeminder ; Jyotish Chandra Pal Chowdhury, Zeminder, Natuda ; Badri Narayan Chetlangia, Zeminder ; Mahitosh Biswas, Pleader ; Amarendra Narayan Pal Chowdhuri, Retd. Deputy Collector ; Murali Mohan Roy Chowdhury and Mono Mohan Roy Chowdhury, Zeminders, Balichi ; Moulvi Samsujjoha, Vice-Chairman, Nadia Dist, Board ; Gunendra Krishna Pal Chowdhury, Zeminder ; Bhujendra Nath Mullick, Charu Chandra Srimani, Engineer ; Sourindra Nath Chatterjee, Hari Pada Mandal, Hony. Magistrate ; Dr. B. Roy, M. B. F. R. B. S., M. R. A. S. Pramatha Nath Ghose, Manager, Chetlangia Wards Estate, Sakhi Charan Roy, Bhakti-Vijaya, Bhujanga Bhushan Sarkar B.L., Prof. Nishi Kanta Sanyal M.A., Revenshaw College, Cuttack ; Hari Pada Vidyaratna M.A., B.L. ; Kishori Mohan Bhaktibandhab B.L., Jatindra Kumar Ghose B.A. ; Birendra Nath Sen, Jnanendra Nath Dutt, Gopal Chandra Roy, Bhaktiratna ; Krishna Chandra Banerjee, Ram Gopal Vidyabhusan M.A., Makhan Lal Biswas Benoy Bhusan Banerjee, Durga Mohan Mukherjee, Adwayajnanananda Dasadhikary B.A., Messrs Jamini Mohan Mookherjee, Lalit Mohan Mookherjee, Dwipendra Mohan Mukherjee of Messrs O. N. Mukherjee & Sons, Calcutta ; Kaviraj Jadunath Sen, Promode Bhusan Chakravarty, Tridandiswami Srimad Bhakti Vivek Bharati Maharaj, Tridandiswami Srimad Bhakti Sambal Bhagabat Maharaj, Tridandiswami Srimad Bhakti Sriup Puri Maharaj, Tridandiswami Srimad Bhakti Prakash Aranya Maharaj, Narahari Brahmachari, Sevabigraha; Maha-mahopadeshak Pandit Ananta Vasudeb Vidyabhusan, Paramananda Vidyaratna Subodh, Ranjan Goswami, (Santipur) Pramatha Nath Roy and many others.

Speech of Pandit A. C. Banerjee

On behalf of the members of the Gaudiya Mission I hail this opportunity to accord our cordial welcome to all our distinguished guests and particularly to Your Excellency in this sacred place, Sree Mayapur, the Sanctum Sanctorum of old Nabadwip Dham, and I beg most respectfully to express our sincere gratitude for sparing this requisite time from Your Excellency's multifarious and pressing duties elsewhere. I crave Your Excellency's indulgence to detain Your Excellency and the distinguished audience for a few moments which I intend devoting to a few general observations and paying our homage to the Crown.

We greatly appreciate Your Excellency's kindness for this favour of your coming over to this place with so much trouble to encourage us by your presence in our midst and I feel strongly urged to express our heart-felt thanks for this generosity which will ever remain a lasting proof of your innate goodness for which Your Excellency has been rightly reputed among the public.

Your Excellency's visit to this sacred land has been hailed with great delight as an event of great importance and I doubt not that this function of to-day will be of immense benefit towards the advancement of the cause of loyalty in this part of the country, as it has

brought an odour of sanctity and loyal inspiration even to the poor man's door, and we, the rich and poor alike, have got this chance, the uncommon opportunity, to pay our homage to the Crown from this holy land, Sree Mayapur, which, though a little tiny colony now, was the Oxford of India some four hundred and fifty years ago and is still the chief centre of pilgrimage in Bengal.

Your Excellency, it is here that the Supreme Lord Sree Krishna Chaitanya was born just after sunset, when the moon was eclipsed, on the 18th February, 1486, of the Christian Era, and from here He propagated the universal religion of Divine Love throughout the length and breadth of this country.

It was here that a renowned Mahomedan Governor named Maulana Serajuddin ruled during the time of Sree Chaitanya Mahaprabhu and his cemetery still stands as a lasting proof of this place being the very site where Sree Chaitanya was born.

It was here that the Hindu Sen kings ruled for some time and the remnants of their palaces still bear testimony to this fact and they are now being preserved by Government for archæological explorations.

It was here that Thakur Bhakti-Vinode, a very great Saint, who was formerly a renowned member of the Bengal Provincial Civil Service and Royal Asiatic Society of Great Britain and Ireland, convened a big meeting of several thousands of gentlemen from different parts of Bengal, and authenticated this place to be the very Birth-Site of Sree Chaitanya Mahaprabhu after scrutinising the old records and maps of Bengal Government and the authentic writings of the great vaishnava chroniclers who were contemporaries of Sree Chaitanya Mahaprabhu, and this fact has been strongly supported and corroborated by Sir William Hunter's Gazetteer, the Statistical Accounts of Bengal.

Your Excellency, the genuine Vaishnavas of our Gaudiya Sampradaya throughout India and abroad are loyal by nature. Loyalty to the Crown and to the social order is ordained in our scriptures and forms a part of our mental and spiritual outfit we receive in youth. I, therefore, avail this opportunity of emphasising our loyalty to the British Crown and to express our sincere thankfulness for the entire religious liberty we enjoy under its beneficent rule.

Your Excellency, it is our conviction that unless all education is permeated with the religious spirit it will fall short of the ideal we should seek to achieve in all our work. It may interest Your Excellency to know that our institution and its numerous branches in different parts of India are

establishing schools for imparting religious along with secular education and we send forth qualified preachers to all parts of India to teach and instruct the people in the principles of our faith and to distribute religious literature among them. We recognise that the spirit of religion is one unifying power which makes a people one in heart in loyalty to God and to Government ordained by God.

In accordance with the creed we follow we honestly believe His Most Gracious Majesty and his representatives to be heaven-sent agents on earth to maintain peace, harmony and order and to safeguard and promote the religious interests of all. The advent of the British into India is an arrangement made by Providence who holds in His hands the destinies of all nations and individuals, and none can dare encroach upon the divine right of any one. On the other hand if we abuse our freedom He gives us a chance of redemption by our own bitter experience. The British have brought us on from a long sound sleep and have maintained a very lofty outlook on many problems affecting our country. Above all such religious toleration was never found in the history of India before. Our indebtedness to the throne is, therefore, very great and we feel sure that we may reap an abundant harvest of good from our loyalty to the Crown.

Moreover if the happy wedding of the oriental and occidental spiritual lores be consummated in accordance with the instructions of an Absolute-realised Soul under His beneficent rule, the brightest issue of that happy union will be an unswerving trust in the eternal, spiritual, blissful Personalities of Godhead, which will lead us to the goal of human life, I mean to the realm of transcendental love which is the final object of spiritual existence of all human beings.

Of all human excellences reason is undoubtedly the greatest. But it has at present a limited jurisdiction as we are all located in this world of three dimensions. Self-manifestive Absolute Truth is, therefore, realisable through Transcendental Sound, the basis on which the religion is built and the root out of which it grows. The Gospel according to John says, "In the beginning was the Word, the Word was with God and the Word was God." But if without the help of the Holy Word of the Transcendental Sound coming out of the holy lips of a true devotee of the Lord, we wilfully allow our reason to go astray or to be kidnapped, adulterated and impregnated by the erroneous and evil ideas of the materialists or empiricists, she will generate Atheism, Agnosticism, Anthropomorphism, Zoomorphism, Phytomorphism, Pantheism, Panantheism,

Scepticism, Henotheism, Deism, Demonism, Dogmatism, Anarchism and such sorts of "isms" which will tend to kill Theism and will be undone.

Your Excellency, we are not followers of the principle of "Vox populi Vox Dei"; but our principle is to trust in God after listening to the right. An English poet has justly said,

Some will hate thee,
Some will love thee,
Some will flatter,
Some will slight;
Cease from man
But look above thee,
Trust in God
And do the right.

When we return from the variegated world to the innermost recesses of our heart, or when our soul is brought back to its normal condition, we feel the spiritual magnetic power of Divine Love so conspicuously vivid on the Divine Person of Sree Chaitanya Mahaprabhu.

Sree Chaitanya Mahaprabhu was an embodiment of Divine Love and He proclaimed Himself a gardener possessing and nurturing the ever-fruitful tree of Divine Love and His business was to distribute the fruits thereof to one and all without distinction of caste and creed. He entreated everybody to taste this fruit of Divine Love and contribute His share in distributing to others.

Jesus Christ has also said, "Love God with all thy heart, with all thy mind, with all thy soul and with all thy strength; and love man as true brother", for God is the common Father of all mankind and we all are brethren. This is true, indeed, but my heart sinks at the thought how it has lost its significance by repetition, and how it has become a cant phrase which ends only in sound and has no practical effect on our life. But nevertheless it is not quite dead. It will and must revive by spiritual cultivation. God's Grace extends Herself to those who take recourse to spiritual cultivation through transcendental sound to go back to God and back to home, and by that Grace is generated *Bhakti* consisting of special love for Him which ultimately ends in the realisation of our soul and in the universal brotherhood of man. For the more we love God the more shall we love one another, and the more the universal love will be kindled in our hearts. There is no other alternative, there is no other artificial means to attain this blissful state.

Sree Chaitanya's Message is a Message of Hope, Peace, Harmony and Good-will to all mankind regardless of bounds of country and even of religion. Be he a Mahomedan, a Christian, a Hindu or any man living either in the Poles, or in the Equator, dwelling either

on the face of the earth or in heaven, he is entitled to embrace this religion of love which is the final object of the spiritual existence of all human beings, not only of all human beings, but of all terrestrial, celestial and divine beings.

Your Excellency it is this philosophy of Divine Love which the preachers of our Mission are going all over the world to preach under the revered direction of His Divine Grace Paramahansa Sree Srimad Bhakti Siddhanta Saraswati Goswami Maharaj, the President-Acharya of this Mission, who is now carrying aloft the victorious banner of Sree Chaitanya Mahaprabhu which has become the polar star of many a man in their spiritual endeavour in India.

In Europe, too, our preachers are making good headway, and it is no doubt through the instrumentality of Your Excellency's introduction to Sir Findlater Stewart, Under-Secretary of State for India, to one of the preachers of our Mission that Their Majesties were graciously pleased to command Lord Chamberlain to invite our representative in England to the Buckingham Palace where he paid his homage to Their Majesties on behalf of this Mission, and the Rt. Honourable Sir Samuel Hoare has introduced him to Herr Hitler in Germany where he has been delivering lectures at the various Universities. Our London Gaudiya Mission Society has also been formally inaugurated under the Presidentship of the Marquess of Zetland, and it already includes among its members many eminent and distinguished persons in Europe. We owe all this to the initial impetus given by Your Excellency. We wish to commemorate Your Excellency's gracious visit to this holy land by erecting a suitable gate at the entrance of Sree Mayapur which is visited by several thousands of pilgrims from different parts of India every year.

I cannot conclude without acknowledging Your Excellency's personal qualities which have endeared Your Excellency to all who have the pleasure of Your Excellency's acquaintance. Your Excellency's kindness, courtesy, unfeigned friendship, justice tempered by mercy, and a desire to do good to all, consistently with Your Excellency's position and duties, have not a little heightened Your Excellency's services as a ruler. Your Excellency has evinced a breadth of mind, strong common sense, great vigour, firmness and frankness and, above all, an enlightened and generous sympathy for all classes of people. Every class of people has reasons to be grateful to Your Excellency for services rendered to it.

We hope Your Excellency will take back with Your Excellency the pleasant memory of our beloved holy land Sree Mayapur and assure Your Excellency's

good, great and grandself of our deep attachment to the throne and to Your Excellency's person. We are not ambitious of acquiring riches, name or fame, but our whole desire is to live and die honest, loyal and religious men serving our Supreme Lord and humanity with our heart and soul.

One word more. A public tribute is due to our Commissioner Mr. H. J. Twynam as also to the Collector and Superintendent of Police, Krishnagar, for their active help which has made this function of today possible. I thank them from the bottom of my heart for their kindness which will be ever remembered by the members of our Mission.

Round the Gaudiya Maths

Sree Rupa Gaudiya Math, Allahabad:

On January 16, Mr. S. P. Chakravarty B. A., Commercial Superintendent, E. I. Ry., paid a visit to Sree Rupa Gaudiya Math with his wife, for a sight of the Deities. They were warmly received by the inmates of the Math. The preacher-in-charge of the Math explained to them the messages of the Mission and the Teachings of the Supreme Lord. They were pleased to have such opportunity of religious association and to hear the discourses for a short time and showed their inclination to visit the Math regularly.

On January 23, Sj. Amarendra Nath Majumdar, Divisional Accounts Officer, E. I. Ry., came to the Math with his wife. They were pleased with the manners of the Math people and their cordial reception, and expressed a desire to come on a visit to Sreedham Mayapur.

Sree Chaitanya Math, Sree Mayapur:

His Excellency the Rt. Hon'ble Sir John Anderson P. C., G. C. B., G. C. I. E., with several other high officials visited Sreedham Mayapur on January 15. A detailed statement of the visit appears in another page.

Mahopadeshak Pandit Pranabananda Brahmachari, Pratnavidyalankara, has been reading and explaining the Upadeshamrita of Sree Rupa

Goswami at the *Avidyaharana Natya-mandir*. In course of his reading he is careful to touch many points bearing specially on pure devotion.

Tridandi Swami Srimad Bhakti Srirup Puri Maharaj is staying at Sree Chaitanya Math. He is always prepared to meet all honest seekers of the truth and help them with his interesting conversations on the Supreme Lord and His Leela.

Sripad Nabin Krishna Vidyalankar explained Sanatan Siksha from Sree Chaitanya Charitamrita on January 23.

On January 25, Sj. Surendra Nath Roy Chowdhury, Advocate, Calcutta High Court, paid a visit to Sreedham Mayapur with his wife. They saw all the places of interest and were particularly pleased to see the Deities.

Sree Jagannath Gaudiya Math, Mymensingh :

The preachers of the Math in course of their propaganda tour visited Bishnurampur, Sushuti, Naogaon, Kishoreganj and many other places in the district. Dr. Jatindra Mohan Ghosh, Dr. Jnanendra Nath Mittra, Sj. Govinda Chandra Dey, Kaviraj Srinath Seal and many other respectable gentlemen of the localities helped the preachers in various ways in conducting their propaganda in a peaceful and systematic manner.

Sree Paramahansa Math, Nimsar :

Sj. Satya Narayan Das Adhikari, keeper of the Math, being invited by the Secretary of the Hari Sabha of Lucknow, delivered a lecture there on January 15, on "Vaishnavism" for nearly two hours. In course of it he cited several important slokas from Srimad Bhagabat and explainad them lucidly to the satisfaction of the audience.

On January 18, Mr. Aniruddha Sinha, S. I. of Police Station Misrikh in Sitapur, paid a visit to the Math. Sripad Gauranugraha Brahmachari and Sripad Satya Narayan Das Adhikary received him cordially and held conversation on religious topics for some time. Mr. Sinha was glad to have the company of Sadhus for some time, and heartily thanked them for telling him the messages of Sree Chaitanya.

Sree Purushottam Math, Puri :

On January 14, the devotees and the preachers of the Math had been to the temple of Sree Jagannath Deva for the performance of patha and kirtan on the occasion of Makar Sankranti. Sripad Jadabananda Brahmachari read and explained portions of Sree Chaitanya Charitamrita. Many pilgrims and local inhabitants assembled to hear the discourse. The devotees paid a visit to the house of Sj. Abani Mohan Mookherjee of Messrs. O. N. Mookherjee & Sons at his request. Sripad Jadabananda Brahmachari read and explained Sree Chaitanya Bhagabat at this place also.

Tridandiswami Srimad Bhakti Bhudeb Srauti Maharaj :

Swamiji reached Bakhrabad, in Midnapur, on January 4. He went to Phulberia with his party and was received as the guest of Sripad Jadabendra Das Adhikari. He is giving expositions of Srimad Bhagabat and also explaining the Leela of Sriman Mahaprabhu, illustrating same with lantern slides at different places of the locality.

On the invitation of Dr. Satyendra Nath Mukherjee of Cawnpore a preacher of the Math Sj. Satyanarain Das Adhikary paid a visit to the town. At the request of Dr. Mukherjee he read and explained Srimad Bhagabat at his residence. The meeting was attended by many respectable gentlemen.

Sree Gaudiya Math, Patna :

Sripad Sivananda Brahmachari, keeper of the Math, went out to Arrah on a preaching tour. He delivered a lecture at "Nagri Pracharini Sabha" on "the object of human life" on January 20, for an hour and a half. Many members of the bar and other respectable gentlemen of the city attended. Brahmachariji read and explained Srimad Bhagabat in the house of Sj. Brajanandan Sahai for a week.

Sree Gaudiya Math, Calcutta :

After a stay of two weeks at Sreedham Mayapur, Editor returned to Calcutta on January 27.

Sree Gaudiya Math, Baliati (Dacca) :

Sree Murties of Sree Radha Madhab were installed at the Gadai-Gauranga Math on January 20. Sm. Radha Kundeswari Ray Chowdhurani, the pious wife of Sj. Rai Mohan Roy Chowdhury, devotedly prayed for the appearance of the Deity. With the help of Sj. Mohini Mohan Roy Chowdhury, Bhakti Vikram, the function of the day was celebrated with befitting grandeur. Many respectable gentlemen attended the meeting and Mahaprasad was distributed to all present. Sripad Anadi Krishna Brahmachari Bhakti-sastri read and explained the story of Sakshee Gopal from Sree Chaitanya Charitamrita.

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj :

Swamiji is propagating the doctrines of Sriman Mahaprabhu in Farakkabad. On January 21, he read and explained Sree Chaitanya Charitamrita in Hindi at the temple of Sitaram. About three hundred persons attended. Cultured gentlemen of the locality are taking a keen interest in the Misson's work. Mr. Bhagabati Prasad, Advocate; Pandit Lal Mohan Bhattacherji, President Sanatan Dharma Sabha, and Sj. Sital Das, Teacher Govt. High School are sincerely helping Swamiji in his activities.

Germany :

Tridandiswami Srimad Bhakti Hridoy Bon Maharaj, preacher-in-Charge in the West, is now on a propaganda tour in Germany. He delivered two lectures at the Berlin University on January 25 and 26. It was attended by several prominent members of the University. The lectures were appreciated. The subjects were "Need of training in Spiritual Life" and "Object of Human Life" respectively. He has spoken eloquently on the "Theism of India" at different centres. The savants and intellectuals of Germany are listening with deep interest to the discourses of Swamiji who is trying very sucessfully to offer to Germany the religious atmosphere of Bengal. Swami Bon has been invited to address the University of Paris. His wholehearted devotion to the Truth is causing the Transcendental Sound to reverberate throught the whole of Europe.

Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj :

Swamiji is conducting a vigorous propaganda in the Indian States of Dholpur and Jaipur. He was preaching the messages of Lord Chaitanya in Agra for some time. Swamiji had also been at Gwalior where in January 21 he delivered a lecture at the premises of Normal School in Hindi on "the "Transcendental Name". On January 22, he spoke before many educated persons on "Daiva Varnasharam Dharma, Brahmacharya, life of householders, Vanaprasthas and ascetics".

Sree Gaudiya Math, Amarshi :

Tridandiswami Srimâd Bhakti Vijnan Asram Maharaj with a party of Brahmacharins, had been to Sardaspur on a preaching tour. Sj. Bhuban Mohan Das Adhikari received them cordially at his house. Swamiji explained Srimad Bhagabat to the people.

Sree Prapannasram, Amlajora :

Sripad Jamadarjun Brahmachari, with Sripad Japa Gaur Das Adhikari and several other devotees, went to Kenduvilwa in the District of Birbhum. Kenduvilwa is the seat of Srila Jaideva. Brahmachariji lectured at the "Jaideva Harinam Pracharini Sabha" on January 14, 15 and 16. Mahamahopadhyaya Ram Brahma, Sj. Kali Pada Bhattacherjee and many other gentlemen attended the lectures. The subjects of the lectures were the Real self of Jiva, Sri Nama and Devotion.

ALL-GLORY TO SREE GURU AND GAURANGA

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The Harmonist

(Sree Sajjanatosbani)

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Sree Chaitanya Shikshastakam

I. The seven-fold efficacy of chanting the Holy Name ;

May the chanting of the Holy Name of Sree Krishna be glorified which (1) sweeps off all the dirts from the mirror of our hearts ; (2) extinguishes the great forest-fire of suffering from the cycle of births and deaths ; (3) sheds moon-light upon the lily of eternal good ; (4) is the very life of the Bride of real learning ; (5) swells the Ocean of ecstatic Bliss ; (6) gives the full taste of pure nectar at every utterance of the Holy Name and (7) bathes i. e., purifies and refreshes the whole self including body, mind and soul in Divine Bliss.

(II) Non-relishing misfortunes or four-fold impediments * standing on the way of chanting the Holy Name ;

O Almighty Supreme Lord ! Thou hast, out of Thy Infinite Mercy, given to the world a multiplicity of Thy Names, endowed each of Them with all Thy potencies and made no restrictions as to the time, place etc., of their recitations and remembrance. But alas ! such is my ill-luck that I have no love for chanting Them !

* The four-fold impediments are ; (1) forgetfulness of Real Self, (2) weakness of heart, (3) evil desires and (4) offences. Each of these four is again sub-divided into four kinds which the reader will find in the 'Bhajan Rahashya' by Thakur Bhakti Vinode.

(III) Eligibility of chanting the Holy Name ;

He who is humbler than a blade of grass, is more forbearant than a tree and honours others yet without any desire for honouring himself, is ever worthy of chanting the Holy Name.

(IV) What to pray while chanting the Holy Name ;

No riches, no friends or relatives, no beautiful consort or genius for poetry do I pray Thee for, but may my heart ever cling to Thee, O Supreme Lord, out of self-less devotion, whenever and wherever I may be born.

(V) The true conception of the chanter of the Holy Name ;

O Son of Nanda ! graciously count me, Thy servant, as a particle of dust of Thy Lotus Feet, fallen as I am in the terrible Ocean of this world.

(VI) The permanent symptoms of Rati or the dawning of Love arising out of chanting the Holy Name ;

When will my eyes, O Lord ! at the chanting of Thy Name, be filled with flowing tears, my voice become choked and the hair of my body stand up in ecstasy ?

(VII) Intense feeling of unbearable separation from the Supreme Lord Govinda, the Real Form of the Holy Name, when nearing perfection ;

The separation from my Beloved Govinda makes an instant, i. e. the twinkling of an eye, seem to me to be an æon, my eyes are turned into the rainy season itself and the whole world appears to me a void.

(VIII) The realisation of the Highest End (Divine Love) of chanting the Holy Name, in the unalloyed existence (soul) ;

Whether Krishna, my Beloved, hugs me in His sweet embrace or tramples me under His Feet, or torments me by keeping Himself away from me and gratifying His amours in whatever manner He likes, He and none else is the Lord of my life (so says Sreemati Radhika to Her most Beloved Consort Krishna)

Jaiva Dharma

CHAPTER III

(*Continued from P. 219*)

30. The accidental function is adulterated with undesirable factors, notwithstanding the fact that it deserves to be esteemed for aiming at the true end. The spiritual principle is alone wholesome. Matter and association with matter are alone unwholesome for the individual soul. The accidental function contains a great proportion of the material principle. Moreover the said function brings forth such a profusion of irrelevant results that the soul cannot but get entangled in them. For instance it is certainly a good thing for a Brahmana to worship God, but a false egotism, in the shape of such beliefs as that "I am a Brahmana other souls are inferior to myself",—is apt to render the worship of a Brahmana productive of undesirable consequences. Similarly an objectionable bye-product of the eight-fold yogic function which goes by the name of "bibhuti" (magical power). is also extremely harmful to the individual soul. 'Bhukti' (mundane enjoyment) and 'mukti' (liberation) —these two are unavoidable companions of the accidental function. It is only if a person can save himself from the clutches of these fell enemies that he can have a chance of attaining the spiritual function proper which is the fundamental object of such activities. But we must bear it in mind that in the accidental function, for the purpose of the individual soul, the undesirable factor is preponderant.

31. The accidental function is impermanent. It does not hold at all times and in all conditions of the jiva. For instance the *Brahma* nature of a Brahmana, the *Kshatra* nature of the Kshatriya etc., are accidents ; they disappear as soon as the cause of them is exhausted. A person may be born a Chandala following his birth in a Brahmana family. In his second life the accidental function corresponding to his *varna* as a Brahmana is no longer his proper function or *svadharma*. The term 'svadharma' as used in reference to the accidental function has also a transferred meaning. After every birth the proper specific function or *svadharma* of the jiva suffers a change. But the eternal function of the jiva is never changed in any birth. The eternal function alone is really the *svadharma* of the jiva. The accidental function is transitory.

32. If then you ask, "what is the Vaishnava religion or the function of a Vaishnava ?" The answer is that the function of a Vaishnava or Vaishnava religion is the eternal function of the jiva. The Vaishnava jiva in his state of freedom from the bondage of the material energy practises love of Krishna in his unalloyed spiritual form. The Vaishnava jiva in the conditioned state by being awakened to his proper function thankfully accepts every form of material entity and mundane relationship that is conducive to his spiritual culture and rejects all those that are detrimental to the same. He does not carry out mechanically the injunctions and taboos of the Shastras. He welcomes an injunction of the Shastra when it is conducive to the service of God and disregards it when it is opposed to the same. The

attitude of a Vaishnava towards the prohibitions of the Shastras is also exactly the same. The Vaishnava is the only true entity and the essence of all goodness in this world. The Vaishnava is the only friend of this world. The Vaishnava is the only source of well-being of this world. I have submitted in all humility all that I have to say before the Vaishnavas who are assembled here today. I humbly pray for their kind forgiveness for all my offences".

35. When at the conclusion of his speech Vaishnavadas, after making his obeisances to the assembly of the Vaishnavas, assumed his seat at the further end of the gathering, all those devotees were greatly moved and tears rolled down from their eyes. All of them thanked him with one accord. The groves of Sree Godruma also responded by the offering of their gratitude.

36. The Brahmana, who had put the question and who was an accomplished singer, could also perceive the most profound truth in many parts of the exposition, although he experienced also a certain degree of doubt in regard to some of the statements. However, the seed of firm conviction in the truth of the Vaishnava religion, which had been implanted in his heart, was quickened into vigorous life by what he had heard. He now said with folded hands, 'Great devotees, I am not a Vaishnava, but I have been turned a Vaishnava by listening to the Name of Hari. If you be pleased to instruct me at your leisure out of mercy it may remove my doubts which are many.

37. Sree Premadasa Babaji Maharaj made the gracious answer, "May I request you to associate at your convenience with Srimad Vaishnavadasa. He is versed in all the Shastras. He was residing at Benares on his assumption of Sanyas after deeply studying the Vedanta Shastra. Sree Krishna-Chaitanya, the Darling Lord of our lives, by manifesting His boundless mercy, has drawn him here to Sree Nabadwip. He has now become fully conversant with the principles of the Vaishnava religion and has developed a deep love for Sree Hari-Name".

38. The name of the enquirer was Sree Kalidasa Lahiri. On hearing these words of Babaji Maharaj he mentally accepted Vaishnavadasa as his spiritual preceptor (Guru). He thought within himself, "He has been born in a Brahmana family and has accepted Sanyas. He is, therefore, fit to instruct a Brahmana. Moreover, I have found him to be possessed of very great knowledge of Vaishnava principles. I can confidently expect from him much light about Vaishnavism". With these thoughts in his mind Lahiri Mahashaya made his prostrated obeisances to the feet of Vaishnavadasa and said, "Revered sir, have mercy upon me". Vaishnavadasa, after prostrating himself to Lahiri Mahashaya in his turn, replied, "If you are pleased to be merciful to me, the wish of my heart may be fulfilled".

39. As the evening was drawing nigh all the assembled persons departed to their homes for that day.

40. The place where Lahiri Mahashaya lived was hidden away in a secluded part of the village. It was also a grove (kunja). The centre of the grove was occupied by an awning of Madhabi creepers and a platform to Sree Vrindadevi (tulasi). There were two rooms, one on each side. The yard was fenced round with the *chita* plant. A *bela* tree, a *neema* tree and several other fruit and flower trees added to the charm of the grove. Madhabadasa Babaji was the *Adhikari* (lit. vicar) of the grove (kunja). This Babaji had at first been a really good soul. But his Vaishnava nature had suffered a great deterioration by the evil effects of bad association. His devotional practices had been greatly curtailed by vices contracted by wrong association with women. Pecuniary want also stood in the way of meeting the expenses of his livelihood in tolerable comfort.

He practised begging from many persons and had hired out one of his rooms to a tenant. Lahiri Mahashya was living at this place as his tenant in the rented room.

41. It was now midnight when Lahiri Mahashaya's sleep was broken. He was pondering the substance of the speech of Vaishnavadasa Babaji. Just then a sound was heard in the yard of the grove. On coming out of his room Lahiri Mahashaya found Madhabadasa Babaji talking with a woman in the yard of the grove. The woman disappeared on catching sight of him. Madhabadasa remained silent. He evidently felt embarrassed in the presence of Lahiri Mahashaya.

42. Lahiri Mahashaya spoke first, "Babaji, what is the matter ?"

43. Madhabadasa replied with tearful eyes, "It is my evil fate. What more need I say ? Alas, what I had been in the past and what I am now ! With what affectionate confidence Paramahansa Babaji once looked upon me ! I am now ashamed even to approach his presence".

44. Lahiri Mahashaya said, "We can understand the position if the matter is definitely stated".

45. Madhabadasa said, "The woman whom you saw was my married wife in my former household life. A short time after I accepted the life of renunciation she came to Sripat Shantipur, which is one of the sacred places of the Vaishnavas, and lived there in a cottage, which she made for the purpose, on the bank of the Ganges. Many days passed away in this manner. I chanced to go to Sripat Shantipur and meeting her on the side of the Ganges asked her why she had renounced the household life. She let me understand that worldly life had ceased to have any attraction for her and that she was living by begging in the holy place after being deprived of the service of my feet. Without talking to her further on the subject I came back to Sree Godruma and put up in the house of a Sad-gopa. I met her everyday at some place or other. The more I tried to avoid her hold, the more did she press her intimacy on me. She has now an *ashrama* (a house for living in pious retirement) of her own at this place. She now makes every possible endeavour for accomplishing my ruin by visiting me in late hours during the night. My evil fame has been circulated everywhere. By association with her my own devotional practices has suffered very great curtailment. I have proved the renegade among the servants of Sree Krishna-Chaitanya. Since the junior Haridas was punished I am the only wretch who have turned out to be a fit object of punishment. The Babajis of Sree Godruma out of their mercy have not yet punished me. But they no longer have any trust in me."

46. Lahiri Mahashaya on hearing his story said, "Madhabadasa Babaji, beware of the evil course". Having said so he returned to his room. The Babaji also betook himself to his hermit's seat (gadi).

47. Lahiri Mahashaya had no more sleep that night. He said within himself, "Madhabadasa Babaji has ruined himself by breaking his hermit's vow of continence. It is not proper for me to stay here, because even if it does not lead to actual evil association it will give rise to grave evil reputation. The pure Vaishnavas will no longer teach me as one who is fit for their trust."

48. Accordingly the very next morning he repaired to Pradyumna Kunja and after duly saluting Sree Vaishnavadasa he begged for a little room in the Kunja for his stay there. When Vaishnavadasa informed Paramahansa Babaji of his request, he commanded him to be assigned a cottage for his stay on one side of the Kunja. Since then Lahiri Mahashaya lived in that cottage and arranged for obtaining food that had been offered to Vishnu at the house of a Brahmana.

(*To be continued*)

The pontifical position of Sri Madhavendra Puri

By Tridandiswami Sreemad Bhakt Rakshak Sridhar Maharaj

Sri Madhavendra Puri is said to be the sprout of the great tree of devotional love represented by Sri Chaitanya Dev to the world. He comes of the line of Sri Madhwa, the Acharya of the pure Dwaita (Dualistic) philosophy. It is well known to a student of religious literature that pure Dualism is one of the four Theistic Vaishnava Schools of ancient India. As Brahma, the creator himself, has been mentioned to be the pioneer of the Faith, the school is also known as 'Brahma Sampradaya'.

The line of succession of the Acharyas from Brahma to Madhwa shows variation. Some count it as Brahma, Sanakas, Durbasa, Achyutapreksha, Madhwa, while a sober section holds to the line as Brahma, Narada, Vyasa and Madhwa. Because though Sri Madhwa took his ascetic order formally from Achyutapreksha, he is found all along to be in severe opposition to the professed creed of this formal Guru both before and after the acceptance of such order. Besides, Madhwa's propaganda, before he met Sri Vyasa, was clearly limited to a destructive line of vanquishing Mayavada, and it is only after he came under the Divine Feet of Vyasa Deva, —the great world-teacher of Theism,— that he took up the constructive side of regular preaching, and made converts and commentaries as an authorised Acharya. Achyutapreksha, his former Guru, then submitted to him and was converted fully to Transcendental Dualism from the Mayavada of Sankara. Therefore, that Sri Madhwa, as an Acharya preaching the positive principle of Transcendental Dualism comes in the line of Sri Vyasa is considered more valid and is accepted by the wiser section.

Sripad Madhavendra Puri was an Acharya of the Madhwa school and is considered to be the connecting link between Madhwa and Gaudiya Sampradaya. This is accepted both by the Madhwa as well as by the Madhwa Gaudiya-Sampradayas. The author of Sri Sri Gaur-Ganoddesa-Dipika, Sri Baladeva Vidyabhusan and others have left authentic records to that effect. But some suspicion may arise in a modern empiric mind as to how 'Puri' can possibly come of the Madhwa

Sampradaya where the sanyasins go by the general title of 'Tirtha'.

In answer to that a section in the Madhwa community wants to say that though 'Tirtha', having its sacred association with 'Ananda Tirtha'—Madhwa himself, found special favour in the school and got prominence as a general title of the sanyasins of the community, yet 'Puri' and other titles were not absent altogether. It asserts that Madhwacharya himself as well as his successors converted many sanyasins of Sankara school and allowed the retention of their former titles to demonstrate their victories over Mayavada, and thus Madhavendra Puri must either be a disciple of such a convert or a direct convert. But as this section cannot show any authentic record, sufficient to prove their statemet, we do not find any reason to accept mere assertion.

The other section, however, holds that Sripad Madhavendra Puri, as a Guru of the Doctrine of Transcendental Love, must have accepted his Diksha (Divine Initiation) from the *bona fide* line of Transcendental Dualism of Madhwacharya though he might have taken his sanyasa (formal ascetic order) from any other community. The section attaches the real importance to Diksha and points out the remarkable indifference with which a Vaishnava Acharya treats the formal taking of an ascetic order. This party draws our attention to Madhwacharya himself who took his sanyasa from Achyutapreksha of the Mayavada school only to refute the professing faith of the very Guru.

The fact that the Vaishnava school does not attach much importance to this external formality of ascetic order, but considers it merely as an ostentatious advantage for propaganda work, is also maintained by Sri Ramanuja's example of going through the order himself without the help of any Guru of any sect whatso-ever. On the other hand the same Ramanujacharya was seen perseveringly trying for the Grace (in the form of Mantra Diksha) from a Vaishnava Guru, times without number. Later on Lord Chaitanya too, showing His anxiety for sanyasa, took it at once from the immediate available Kesava Bharati of Sankara school after giving him necessary instructions for the same, and is seen mentioning in modest sportive expression at times this Mayavada connection which an adventurous and interested critic often misreads and very prudently gives his decree to count Him as one in the Mayavada fold.

So it is not definitely known whether Sripad Madhavendra Puri had his ascetic order from Madhwa Sampradaya. But it is sure that he was an Acharya of the very Sampradaya. It

is also sure that he was not a mere convert too, from any other sect. Because his faith and love to Sri Krishna and His service was far too sublime and soaring to keep him even within the bounds of Madhwa school itself, what to speak of Mayavada theory which propounds God, soul and service as all illusion. In fact Madhavendra Puri was not *sadhana-siddhwa* i.e. not one who had to realise his goal in this life, but *nitya-siddhwa* or eternally self-realised one.

Trouble, however, arises again as to the adjustment of several names in the pontifical list from Madhwa to Madhavendra Puri. Empiric enquiry, ignorant of the real nature and object of spiritual lineage, finds itself in a blind lane while meddling with matter beyond its scope, and tries to break through the walls with animal wrath. How the four direct disciples of Sri Madhwa—Padmanabha, Narahari, Madhava and Akshobhya—could come in a line of pontifical succession and how they could occupy the same seat of the principal Acharya of the same institution, each for seven, nine, seventeen and seventeen successive years respectively,—are congenial although essentially trivial problems to these pedants of intellect. Then again the history shows a very small span of time between Sri Chaitanya and Vyasaraya Swami. So how can a long list of so many Acharyas be possibly accommodated within this short period of time ? A puzzle it is, indeed, to a critic of foreign experience. One may hope to be excused to draw the attention of these rationalistic speculators to the list of royal succession of the present Cochin State, of course granted that they are not conversant with the special method of inheritance of that particular State, when these friends will simply become stupefied to find that even more than a dozen successive ruling princes are very often contemporaries. Therefore, the correct reading of pontifical line depends on our sound knowledge of Sampradaya-rahasya (Esoteric Technics of spiritual society). And, when really blessed with such light alone, we can find that sometimes names of remarkable contemporaries are retained and sometimes names that are not very prominet are omitted from the pontifical list.

But the greatness and importance of Sri Madhavendra Puri, however, does not lie so much in his being a mere *bona fide* member of the Madhwa community, as in his being the pioneer of the Faith of Transcendental Love to Sri Krishna, to proclaim which the Great Lord Sri Chaitanya Deva descended on Earth. The first effective start of Madhura-rasa Upasana or Consort-service to the Youthful Krishna, was really given by Sri Madhavendra

Puri. Although the services of Krishna as the Gopees rendered them in Brinda. van, were not unknown in Madhwa Maths, yet the Object of their service being Bala Gopala the mode of service can naturally be only in Batsalya-rasa or Parental-affection. The famous poems of Sripad Madhavendra Goswami beginning with 'Oyi Deena Dayadra Natha etc.', 'Kamprati Kathaitumese etc.', 'Shyamameva Param Rupam etc.', not only indicate the highest achievement of the author, but prove that even men of high religious culture of the time were quite strangers to the sublime thought of deep Consort-love to Ever-Youthful Krishna, Reality—the Beautiful. There is also a hint in his poem of the Advent of a Great Apostle of an extensive and organised propaganda of this blossoming doctrine of sweet Consort-service to the Youthful and Beautiful Supreme Person—Sri Krishna, the All-love, and it is not difficult to see the meaning in the Great Lord Chaitanya Deva and His overflowing distribution of the nectarine treasure of Love-service to the Supreme Krishna.

Sri Nityananda, Sri Adwaitacharya, Sri Ishwara Puri, Sri Ranga Puri, Raghupati Upadhyaya and many other towering personalities of great religious and social importance of the time, have been mentioned to express their high reverence and spiritual indebtedness to this great saint and saviour of mankind.

Andhra-Vyasa

(*Continued from P. 235*)

One day when Pothan was engaged in his work of writing the Bhagabatam, his son Mallan was ploughing the land in view of his father. At this moment Sreenath was passing by his house on his way to the court of the king, seated in a beautifully ornamented and valuable palanquin. It may be noted that Sreenath was an adept in certain supernatural powers by virtue of his meditative practices. To show to Pothan, by means of his supernatural

power, his own higher position and thereby to lower the latter in the estimation of the people, Sreenath had recourse to one such by asking the two palanquin bearers, who were supporting the front side of the palanquin, to leave their posts, but contriving at the same time that the palanquin would move on as before in their absence. Pothan could read the mind of Sreenath, and in order to giving a fitting reply to humble his pride, he asked his son to let go one of the two bullocks from the yoke, but the ploughing was carried on with one bullock, as before. This tit-for-tat excited Sreenath to remove the other two palanquin bearers from behind the conveyance, but the palanquin continued to go on suspended in air. Herein also Pothan was not a bit slow in his reply. He asked his son to remove the other bullock from the yoke and made the ploughing to go on as before in the absence of both the bullocks. This incident humbled the pride of Sreenath through his possession of supernatural powers. But this rude shock did not deter him from carrying on his malicious intrigues against Pothan. In the chapter on "Gajendra-mokshana" of eighth skandha of the Andhra Bhagabata, Pothan narrated that Sree Vishnu on hearing the pitiful and afflicted wailings of Gajendra left Vaikuntha all in a hurry to save the devotee who had surrendered himself to His Feet and that He was in such anxious haste that He did not care either to speak with Lakshmidevi or to take His Club or Chakra or to equip Himself with proper dress.

These lines of the Andhra Bhagabatam were too much for the puppy brain of the king's poet Sreenath who made cutting and sarcastic remarks against Pothan, because he could not make himself believe that the lamentations of a devotee could bring about such a perplexed state of conduct in Sree Vishnu Himself. Pothan heard them, but for the time being did not think of giving the reply, although he was on the look out for one such in the shape of a cut and dry matter of fact incident. And he had not to wait long. One day when Sreenath was engaged in his mid-day meal, Pothan informed him that his (Sreenath's) son had fallen into a deep well near by. The news had its forcible effect and Sreenath at once jumped up from his seat and ran to the well in such anxious haste for saving his son that he had no time for caring about anything else viz., securing the ropes, men or other things necessary for his purpose. Pothan was not now slow to address this taunt to Sreenath, "Now, sir, by your own conduct you have provided me with an apt reply to your sarcastic remarks. Your

anxiety to save your son from the well in all haste without caring to be provided with the means for his rescue is a fit reply to your observation as to how Sree Vishnu could run to the rescue of Gajendra in distress, forgetful of Himself. Are you any longer in doubt about the conduct of Sree Vishnu? Besides your love for your son is infinitely less than that of Lord Vishnu for His devotee in distress". This telling reply of Pothan brought Sreenath to his senses, who now understood his mistakes and thenceforward never raised his finger again against Pothan.

It is true that the Andhra Bhagabata is a rendering in the Andhra language of the original Sanskrit text. But it is not an exact translation in the strict sense of the term. Endowed with heavenly powers, Pothan has manifested in the book a poetical genius which has made it an unrivalled treasure among the spiritual scriptures. When Pothan was writing the chapter on "Gajendra mokshana", the flow of his poetry received by chance a set-back with the result that inspite of all his best efforts that he could bring to bear on the subject, he could not fill up one of the lines in the metre to his satisfaction. When the poem was still unfinished, he had to leave his desk for a while. On his return he found to his great surprise and satisfaction that the line in the poem had been filled up in his absence. Rumour goes that the Lord Himself appeared in the guise of Pothan and filled up the blank in his Divine poem. An incident of similar Divine favour is also reported to be attached to Jayadeva, the great amorous poet of Bengal. Opinions may vary as to the truth of such traditions, but this much at least can be safely assured and believed that nothing is at all impossible in the Leela of the Supreme Lord. All limited empiric attempts to measure the extent of the Pastimes of the Supreme Lord are nothing short of the delirious outbursts of mad men.

The short life-sketch of a devotee of Pothan's type shows, in bright contrast of the ordinary run of people of this world, how the course of a devotee of Godhead is an easy-going one, how he is saved from all extraneous pernicious influences by the Graceful Hand of God, how, inspite of any the least exertion on his part, all supernatural powers flock to him, and how all his wants are spontaneously met without his asking for the same. This narrative, not drawn from the fertile imaginary brain of men but based on the actual facts of life, has its own intrinsic worth to the minds of all religiously disposed readers who, it is hoped, will not fail to draw the necessary healthy inspiration therefrom.

Gradations of the duty of Man

By Brajeswari Prasad

Actions performed by men are divisible into three categories, (1) fruitive actions, (2) actions performed with a view to leading on towards deliverance from bondage, (3) service of the Supreme Godhead.

Fruitive actions may again be subdivided into two heads, (1) regulated fruitive actions and (2) non-regulated fruitive actions.

Regulated fruitive actions.

The Shastras contain a large number of rules and practices for regulating the conduct of all people with due regard to their pre-existing tendencies and affections with a view to qualify them ultimately to enter upon that spiritual endeavour which their souls have always stood in utter need of. These rules and practices constitute the *naimittic* dharma of the society. The real purpose of the *naimittic* dharma, however, has never been ordinarily understood by the conditioned soul on account of his natural aptitude of being served on his own separate account. On the other hand the enjoying mood of mankind went on to discover that the rules and practices aforesaid were capable of yielding another kind of fruit also which would be more in line with its own purpose. Practising honesty, truthfulness, non-violence, philanthrophy, self-sacrifice and restrained use of the sexual urge on the one hand,—and propitiating the gods and goddesses by means of the prescribed *Yagyas* on the other, could give the possessor of the enjoying aptitude power, prestige and material prosperity in this life, and Swarga with all the pleasures and happinesses which it implies in the next. People possessed of the enjoying mood, therefore, began to press the said rules and practices for indulging their own acquired predilections. Now a days however, many of the *Yagyas* prescribed in the Vedas cannot be performed and the acts of propitiation of the gods and goddesses and the rules of honesty, truthfulness, etc., mentioned aforesaid, have degenerated into mere acts of piety and rules of morality respectively calculated at best to lead one to Swarga. In so

far as people perform the said acts of piety and follow the said rules of morality their actions are called 'regulated'. They are very good in the sense that they tend to make the highest worldly good of the performer of the said actions as consistent with the highest worldly good of all as is possible within this triple textured world. With regard to these Krishna says the following in Srimad Bhagwat Gita, Chapter IX, slokas 20 & 21.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते।
ते पुण्यमासाद्य सुरेन्द्रलोक
मश्नन्ति दिव्यान् दिवि देव भोगान्॥
ते तं भुक्ता स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते॥

(By performing fruitive actions made known, in the three Vedas, drinking Soma juice, and thus freeing themselves from all sins people worship me by means of *Yagyas* and desire Swarga. Having attained Indralok in the shape of fruits of virtuous acts they gain the enjoyment of resplendent gods in Swarga. Having exhausted the store of the fruits of their meritorious acts by enjoying the mightily expanded Swarga they return to Mrityulok. Thus people who resort to the fruitive actions laid down in the three Vedas with numerous desires in their heart are subjected to constant births and deaths.)

All acts done with reference to the phenomenal entities are measurable in terms of time and space and, therefore, must in their very nature be capable of bearing only perishable results. They have no power to solve the real problem of the soul. Krishna has, therefore, condemned all involvements in the medley of virtuous and sinful acts as indicated in the slokas quoted above and in the following sloka :—

बुद्धियुक्तो जहातीह
उभे सुकृत-दुष्कृते
तस्माद् योगाय युज्यस्व
योगः कर्मसु कौशलम्।

(Those people who perform work without being attached to it and with indifference to its results give up all considerations of good actions and bad actions in this very life. Therefore, try to perform *Samatvabuddhi Yoga* which constitutes the real adeptness in all actions.)

Non-regulated fruitive actions

People engaged in performing non-regulated fruitive actions have been described by Krishna in Srimad Bhagwat Gita in Chapter XVI, slokas 7, 8 & 9.

प्रवृत्तिञ्च निवृत्तिञ्च जना न विदुरासुराः।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते॥

(Those people who are of Asurik temperament neither know to get engaged in doing works which ought to be done nor know to be free from doing works which ought not to be done. Such people have neither purity nor are of noble conduct nor truthful)

असत्यमप्रतिष्ठन्ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥

(Those people of Asurik temperament say that the world is without a support, false, and without Ishwar,—it is created purely out of sexual co-union and, therefore, there is naught else except to enjoy things)

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥

(Those such people who are doers of crooked actions and harm to every one, and whose nature is perverted by acceptance of false knowledge, and whose faculty of reasoning has become small, have been born only to destroy the world).

The above line of description has been continued in several more verses, but all of them need not be enumerated here.

The tendencies and affections of the people of Asurik temperament are devoid of all reference to any ideal. The mainspring of their lives is their propensity to lord it over the phenomenal entities. Their conduct is guided solely by their own whims and caprices. They believe that there is nothing else except that which their senses perceive—no Ishwar, no soul, and no life hereafter, that the only sensible use which this life can be made of is to make it as enjoyable as possible, that sin and virtue are mere figments of the human brain concocted to terrorize unsophisticated people and that the rules of the Shastras are merely social rules framed for ensuring temporary material well-being of the people. The rules of morality which some of them profess have really no *raison-d-etre* to mention. While these men of *Asurik* temperament might, on particular occasions, deign to offer their allegiance to a rule of morality here and a rule of morality there for the reason that the said rule serves the purpose of feeding their enjoying mood, they would not hesitate to throw it to the winds if, on the other hand it hampers the operation of their enjoying predilections. Thus the performers of regulated and non-regulated, fruitive action are both equally possessed of enjoying temperament. They are together classed as *Bhogis*. They have not yet awakened to the consciousness that the mundane world is in reality a place for correction of the individual soul, and only seemingly a place for his enjoyment, that the pleasures that can be snatched out of

the phenomenal entities are but of a deluding nature and that the mood of enjoyment is bound to keep the possessor thereof in a state of constant discontent, on account of both subjective and objective reasons. On account of subjective reasons because human capacity to enjoy is limited and opposed to his higher nature, on account of objective reasons because the external factors are not within human control and are not on the plane of his unalloyed soul.

We are endowed with five senses, viz., those of touch, smell, taste, hearing and sight. There is in addition a sixth sense or rather the regulator of the senses which is called 'mind'. Each of the first five senses claims for itself the full fidelity to the sixth sense "mind". As mind can spouse itself to only one sense at a time it is reduced to a state of great distraction on account of the centrifugal forces excercised on it by the aforesaid five senses. By yielding themselves to, rather than trying to obtain a control over, the operation of the laws of the senses and the mind people in this world are constantly plunging themselves in to the Ocean of misery. The ranges of operation of the senses of vision, hearing, touch, smell, and taste being exceedingly limited the said senses suffer from an utter and tantalizing inadequacy to fulfil the insatiable craving of the enjoying temperament.

Objectively also we have very little control over the circumstances which we want to press to the service of our enjoying temperament. Therefore, all our arrangements for satisfying the said temperament stand in uttermost jeopardy. The degree to which our own efforts can help us in achieving the things of the mundane world is to a very great extent controlled by the inexorable law of Karma.

The "objects" and "persons" in relation to which our enjoying mood is seeking its fulfilment are themselves temporary and uncertain. In respect to persons every one is further an autocrat unto himself and the degree to which he may curb his autocracy to serve the demands of the enjoying predilections of others is necessarily very small.

On account of the above reasons and many more the catalogue of the *Bhogis'* unfulfilled desires is, as it always must be, a long and heart-breaking record. Furthermore, whenever any of his manifold desires happens to be fulfilled it becomes a source of the fresh series of desires only to serve as further links in the chain of bondage. The *Bhogi*, however, does not realise this, because his predilections for enjoyment are so strong that the tottering legs of his wiser consideration are swept off their feet. How is he going to be extricated from this miserable quagmire in which he is

stuck up; obviously, not by the aid of those who are themselves in the same predicament. One lunatic cannot see the madness of another lunatic. It is only the sane man who can correctly observe the real condition of both. And in order to effectuate the cure of the lunatics the sane man must start treatment atonce. He need not begin with trying to convince the lunatics that they are not in a healthy state of mind and that in their own interest they should submit themselves to be treated. Such an attempt is bound to end in failure. On the other hand the sane man must be prepared to overcome all oppositions which would in all likelihood be offered by the lunatics, and forcibly thrust those pills into his mouth which, though bitter have got the quality of restoring him to his original health. It is quite likely that the lunatics would not relish the force used with them,—but when they are cured they will have nothing but thanks to offer to the sane man.

Actions done with a view to leading on towards deliverence from bondage.

People engaging themselves in this class of actions are those who have turned away from the path of *Bhog* on awakening to a sense of realisation that the gratification of the sensual desires cannot constitute the highest good of a man's life. In the struggle between themselves and the phenomenal entities to lord it over one another they were worsted all along the line. Now they have come to discover that the secret of success of the phenomenal entities in lording it over them was their own action in trying to lord it over the said entities. They, therefore, want to dissociate themselves from these entities altogether hoping that by gradual renunciation they will be able to get to some desirable situation. As compared to the condition of the enjoyer the visualised condition of the renouncer appears to them as infinitely superior because of the fascination it offers in the shape of a short of negative bliss otherwise described as freedom from miseries. The practices by which they expect to reach their goal are different according to different schools of thought. But it is not the purpose of this article to detail them here. There are a few things, however, which seem to be common to all of them. According to them, God, if one really exists, is only a means to an end. After allowing Himself to be utilised for the purpose of enabling one to attain deliverance from bondage He has to go out of the picture. Their idea is that certain practices and rules of conduct are all that are necessary to transcend the world of limitations and those conduct have no references whatsoever to the Supreme Transcendental Icon. Their activities being

confined to the region of mental and bodily functions the result of which is achievable by such activities cannot but be like the results of all other phenomenal enterprises i.e., non-eternal. Says Sreemad Bhagwatam in the tenth skandha.

येऽन्येऽरविन्दाक्ष विमुक्तमानिन
स्त्वय्यस्तभावादविशुद्धबुद्धयः
आरुह्य कृच्छ्रेण परं पदं ततः
पतन्त्यधोऽनादृतयुष्मदंघ्रयः ॥

(O Lotus eyed ! those others who hold salvation in great regard and whose reason is not pure on acount of their not having resigned their Bhavas unto Thee, climb up with difficulty to the highest stage and then fall down below in so for as they suffered from want of proper regard for Thy Feet.)

The idea of *Mukti* so completely overpowers them that they miss sight of the fact that the promised land is not reached, and that the attainment of *Mukti* offers no solution of the craving of their soul. They might succeed in freeing themselves temporarily from the cycle of birth and death. But that is not what they did positively want. The *sammum bonum* appertains to the Transcendental Plane. It can have no reference to the phenomenal world. All the physical and mental gymnastics that can conceivably be performed in the world of phenomena are ill-fitted to overstep themselves. Just as it is impossible for a man to feel the palatable taste of sweetmeat by the efforts of his visual, aural, olfactory and dermal senses so it is impossible to have a taste of the Transcendental by means of material senses.

(To be continued)

Man and Animal.

(By Madhu Sudan Chatterjee)

Man has been defined as a rational animal. There is thus an element of rationality combined with animality in man. Man has a higher nature and a lower nature. The common characteristics of man and animal have been shown in the following sloka :

"आहार निद्रा भय मैथूनञ्च सामान्यमेतद्
पशूभिर्नराणाम्
धर्म्मोऽहि तेषामधिका विशेषो धर्म्मेण हीनाः
पशुभिः समानाः ॥

Eating, sleeping, fear and sexual intercourse—these are common to human beings and animals. Religion is the differentia of man from animal. Those who are devoid of any religious feelings are no better than animals. All men, however, are not equal. Some are savage, some are civilized; some are intelligent, some foolish; some are rich, some poor; some are high, some very low. If a close study is directed to the nature of man it is noticed that he has a body and a mind. The interests of his body require that he should have sufficient food, sufficient exercise and sufficient rest, so that his body may be in sound health to be able to function properly on the physical plane. Those, who are satisfied simply with the interests of the body, do not think it necessary to look to the higher interests of the mind Thus if a number of educated persons, with sufficient aesthetic culture, would go out to visit some beautiful natural scenery, such as a waterfall, from a long distance, by incurring heavy expenditure, rustic people of the locality, who are perhaps seeing the waterfall everyday and who do not see anything of special beauty in it, might be astonished to find that those educated persons should take so much trouble to come to their out of the way village just to have a sight of the waterfall. But one whose mind has received sufficient culture will feel altogether in a different way. But as both the mind and the body are temporary, their interests also can be only temporary. So when to persons like ourselves, who have considerd the body and the mind as everything and who will not believe in the existence of a soul which is of a permanent nature, true religionists speak about anything about the interests of the soul, naturally enough we are astonished and we, with an air of superiority, look down upon them and do not think it necessary or just to give them even a hearing to see how far their statements may be reasonable. No man can reasonably deny that the things of this world, with which we have our transactions, are not at all permanant. They are subject to birth, existence and death. The very existence of temporary things, however, suggests to a rational mind the possibility of permanent things which are existing for ever and which are not liable to be destroyed. Our scientific knowledge, derived from our experience of the things of this world are all impermanent, do not help us to have any knowledge of any eternally existing entity. So if there was a permanent Entity, (and rationally we cannot say that there is no possibility of of the existence of such an Entity), the way to know Him must be different from that for acquiring any knowledge of the limited things of this world. Here

the revealed scriptures come to our help and give us assurance that God, who is the Absolute Truth, can be known, that there are those who have already known Him and that if we are fortunate enough we may also have the knowledge from them and that to know Him is essentially necessary for each one of us, as by such knowledge only we can be free from all imperfection and we can also have the life eternal which is the *summum bonum* of life. It is man and man alone, as distinguished from other animals, that has the power to think of this higher life, to strive for it and to be blessed with it. So those, who are simply passing the days here in eating, drinking and being merry like animals, cannot be said to be utilizing the higher possiblities of human life. The scriptures have, therefore, declared that human life is so very precious, because it is in this life that one can attain the goal who is no other than God, and one who has reached God is never in want of anything and is always in peace.

Round the Gaudiya Maths

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj :

Swamiji is propagating the doctrines of "Pure Theism" propounded by Sriman Mahaprabhu in the District of Barisal. At the request of Sj. Aswini Kumar Das Adhikari of Pinglakati he went there on January 30, from Chandpur. It is one of the important place in the District. On the following day a meeting was convened at the house of Aswini Babu in the afternoon. Swamiji and a Brahmachari of the party spoke on "Absolute Thing" and "Ekadashi".

Sree Gaudiya Math, Calcutta :

Editor reached here from Sridham Mayapur on February 2. He has put up at 41, Theatre Road.

Tridandi Swami Srimad Bhakti Vijnan Asram Maharaj arrived here from Amarshi on January 29. He is reading and lucidly explaining Sree Chaitanya Bhagabat in the afternoon everyday. Editor left for Puri on February 7. Mahamahopadeshak Pandit Kunja Behari Vidyabhusan, Tridandiswami Srimad Bhakti Prasun Bodhayan Maharaj, Sjs. Mahananda Brahmachari, Pyari Mohan Brahmachari,

Sajjanananda Brahmachari and others accompanied Him. Many gentlemen and friends attended at the Howrah railway station.

On February 12, the anniversary of the disappearance of Sriman Madhwacharya was celebrated at the Math. Tridandiswami Srimad Bhakti Vijnan Asram Maharaj spoke on the Life and Teaching of Madhwacharya.

Rangoon :

Tridandi Swami Srimad Bhakti Sarbaswa Giri Maharaj delivered a lecture at the "Youngmen's Buddhist Association", at the junction of the Dalhousie and Park Streets, on January 27, at 7 p. m. The subject was "Universal Lover". The lecture was very interesting and was full of high philosophical ideas.

Swamiji had an interview with His Excellency the Governor of Burma on February 5. His Excellency patiently listened to Swamiji's account of Sri Gaudiya Math and the teachings of Lord Chaitanya. His Excellency showed his sympathy to the activities of the Mission and promised to help in different ways possible.

Sreedham Mayapur :

On February 8, the Advent Anniversary of Sri Vishnupriya Devi was celebrated at Sree Yogapeetha. A sankirtan procession went from Sree Chaitanya Math to the House of Sriman Mahaprabhu. On the way it lingered in front of the holy seats of Srila Adwaita Prabhu, Srila Sribas Pandit and other devotees of Mahaprabhu's time. Sripad Krishnakanti Brahmachari Bhakti-Kusum read out a few passages from Sree Chaitanya Charitamrita and Chaitanya Bhagabat. After the *Bhogaratrika*, Mahaprasad was distributed to all. In the afternoon a meeting was held at Sree Chaitanya Math. Dr. Krishna Kanti Brahmachari spoke on "Worshipper and Worshipped". Sripad Kishori Mohan Bhaktibandhab, Headmaster, Thakur Bhakti Vinode Institute, spoke on "Saraswati Puja". The meeting dispersed after kirtan song.

An *utsab* was celebrated at the Adwaita-Bhawan on February 10, on the Advent Day of Srila Adwaitacharya. The function of the day included *path, kirtan, bhog-rag* and other devotional activities. All attending were treated to *Mahaprasad*.

Sree Gaudiya Math, Patna :

The "Indian Nation", a leading paper of Patna, writes that the members of the Mission at the Patna branch are labouring hard for kindling the religious propensities of all human beings. Sripad Sivananda Brahmachari, keeper of the Math delivered a lecture at Langertola Mahalla on the "Teachings of the Geeta". It was attended by a large number of gentlemen including Mr. Krishna Deb Prasad M. A., Mr. B.

R. Kavyatirtha, Advocate; Mr. Brij Narayan Sahai, Advocate; Mr. Mahadeb Prasad M. A., B. L., Advocate; Mr. Sukdeo Narayan and many others.

Sree Sachchidananda Math, Cuttack :

Editor arrived at Cuttack in the morning of February 8. Members of the Mission in Cuttack branch and gentlemen of the city including Mahamahopadeshaka Acharya Narayan Das Bhakti-Sudhakar, Tridandiswami Srimad Bhakti Swarup Parbat Maharaj, Sripad Krishnananda Brahmachari, Sripad Sachidulal Adhikari, Abhimanyu Mahanti, Dinabandhu Misra, Babu Santi Lal Mukherjee and many others were present at the Railway station. They received Editor with party with acclamations of homage and thanks-giving. Editor was garlanded. They then drove to the Math which was tastefully decorated with lines of plantain trees, garlands, flags and festoons. Many respectable persons approached the Editor for tidings of the Transcendental Realm. The Advent Anniversary of Sri Vishnupriya Devi was celebrated with pomp. Mahaprasad of great varieties was distributed among all present. Editor left Cuttack for Bhubaneswar on February 9.

Sree Madhwa Gaudiya Math, Dacca :

On February 3, Pandit Sundaranand Vidyavinode B. A., Editor of the Gaudiya, lectured at the Math premises on "Ardhodayayoga and Hari Sava". After him Tridandiswami Srimad Bhakti Vivek Bharati Maharaj spoke on the same subject for nearly an hour. Many respectable gentlemen also from Narayanganj attended. The gathering was worthy of the occasion and included Prof. Sukhendra Chandra Basu M. A., B. L.; Sjs. Supati Ranjan Nag M. A., B. L.; Nagendra Mohan Ghose, Zeminder, Sailendra Mohan Ghose, Zeminder; Mon Mohan Neogi, Retired Subjudge; Aswini Kumar Das, Engineer Dacca Municipality; Syama Prasanna Shome, Mukhtear, Manindra Chandra Sen, Secretary, Dacca Municipality and others.

Departure :

Srijukta Annada Devi, a disciple of the Editor, departed from this world on February 1, at the house of Sj. Sakhi Charan Roy, Bhaktivijoy at Kasiani, Faridpur. From the time she had the fortune to receive the Divine blessings she had devoted heart and soul for the service of Hari, Guru and Vaishnavas. Sripad Bhaktivijoy Prabhu performed Sraddha by offering Mahaprasad for the eternal good of her soul on February 11, at Sree Chaitanya Math, according to the rites in Sri Hari Bhakti Vilas. In this connection a *Mahotsab* was arranged for entertaining the Vaishnavas.

Sree Purushottam Math, Puri :

Editor with party reached Bhubaneshwar on February 9. From Bhubaneswar he motored to Puri in the

Mission's car visiting the Temple of Konarak via Pippali on the way. On February 10, he inspected the Chatak Hill on which constructions for Sree Purushottam Math are in progress.

Sraddha.

Sripad Bhakti Saurabh Das Adhikari, Bhakti Maireya performed the Sraddha of his mother in Rangoon, strictly observing the rites of Sri Hari Bhakti Vilas, on December 31.

Sj. Sajani Kanta Hazra performed the Sraddha of his departed daughter Sm. Niharbala Devi at Gaudiya Math, Calcutta, according to Sri Hari Bhakti Vilas, on February 11.

Sree Vyas Gaudiya Math, Kurukshetra :

The pious queen of the independent King of Nepal came on a visit to Sree Kurukshetra on February 1, with her retinue consisting of Kumar Bahadur, Commander-in-Chief and her Manager. They came to the Math and listened to Hari-Katha from Tridandi Swami Srimad Bhakti Kevala Audulomi Maharaj. On February 2, Swamiji had religious discourses at the house of Shohan Lal Sinha, S. D. O. He put several questions, which were clearly explained by the Swamiji.

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj :

Swamiji is preaching the doctrine of Sriman Mahaprabhu at Cawnpore. On February 7, he held discourses on Geeta at the house of Mr. Kailash Chandra Misra, Retired Superintendent of the General Post Office. On February 8, a meeting was held at the Varnashrama Dharma Sabha. The news was circulated by the local papers and by handbills. The hall was fully packed when Swamiji began to speak on 'Transcendental Knowledge'. The audience listened to the end with deep interest.

Sree Paramahansa Math, Nimsar :

Sripad Gauranugraha Brahmachari is all attention to the large number of visitors to the Math. On February 7, he spoke at the Math premises to a huge gathering, on Srimad Bhagabat. On February 8, a meeting was notified to be held at the Math premises. Brahmachariji spoke on "Advent of Sri Vishnupriya". Gentlemen attending the meeting listened to him attentively. All were treated with Mahaprasad.

Sree Gadai-Gauranga Math, Baliati (Dacca).

Sripad Anadi Krishna Brahmachari with other Brahmacharis of the Math went to Pakulya on February 11. He explained Srimad Bhagabat at the Natmandir of Sri Sri Kalachand. The inhabitants of the locality attended in large number. They requested for a branch Math to be set up there. On the next day a second lecture was arranged and the gathering was larger.

Sree Gaudiya Math, Madras :—

In connection with the disappearance anniversary of Siman Madhwacharya, the Secretaries of Madhwacharya Association, Triplicane, showed great honour to Tridandiswami Srimad Bhakti Rakshak Sridhar Maharaj, preacher-in-charge in Madras, by inviting him to preside over the meeting of the Association held on February 12, at the premises of the Somarao School. Dr. R. Nagaraja Sarma Ph.D., spoke on "New Humanism of Madhwacharya" There was a crowded audience. Swamiji was voted to the chair amidst loud cheers.

Germany :—

Tridandiswami B. H. Bon, preacher-in-charge in the west is now at Berlin. He has arranged to hold regular classes on pure Theism. The first meeting was held on February 7. Twenty persons joined. They are very much interested in the activities of the Mission. All of them are persons of high social position. They listened patiently to the discourses and were pleased to here new things. They may join regularly.

Sree Vyasa Puja will be celebrated in Berlin on February 27. His Excellency Herrn Dr. Goebbels has kindly consented to preside over the function.

GAUDIYA DIRECTORY

Parent Math:

Sree Chaitanya Math, P. O. Sree Mayapur, Dist. Nadia, Bengal, (India)

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Branches

1. Sree Gaudiya Math, 16 Kaliprasad Chakravarty Street, P. O. Baghbazar, Calcutta, (India).

Organ—*Gaudiya* (Bengali Weekly)

Tele. Address: "Gaudiya" Calcutta

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2. Sree Gaudiya Math, Delhi: 43 Hanuman Road, New Delhi.

3. Sree Gaudiya Math, Madras: P. O. Royapettah, Madras.

4. Sree Ramananda Gaudiya Math: P. O. Kovvur, West Godavari, Madras.

5. Sree Rup Gaudiya Math: Allahabad, U. P.

6. Sree Sanatan Gaudiya Math: 42, Faridpura, Benares City, U.P.

7. Sree Brahma Gaudiya Math: Alalnath, P.O. Brahmagiri, Puri, Orissa.

8. Sree Madhwa Gaudiya Math: 90, Nawabpur Road, Dacca.

9. Sree Vyas Gaudiya Math: Kurukshetra, Thaneswar, Karnal.

10. Sree Chaitanya Gaudiya Math: Dumurkunda, P.O. Chirkunda, Manbhum.

11. Sree Jagannath Gaudiya Math Barabazar, Mymensingh.

12. Sree Tridandi Gaudiya Math: Bhubaneswar, Puri.

13. Sreedham Mayapur Yogapeetha: the Holy Birth-Site of Sree Chaitanya Mahaprabhu, Sree Mayapur, Nadia.

14. Sree Gaur-Gadadhar Math: Champahati, Samudragarh, Burdwan.

15. Sree Ekayana Math: Govindpur, P. O. Hanskhali, Nadia.

16. Sree Purushottam Math: 'Bhakti-Kuthi', Seaside, Swargadwar, Puri.

17. Sree Sachchidananda Math : Bansgulee, Oriya-Bazar, Cuttack. (Preaching Centre of Orissa) Organ—*Paramarthi* (Oriya Fortnightly).

18. Sree Gopaljiu Math : Kamalapur, Dacca.

19. Sree Gadai-Gauranga Math : Baliati, Dacca.

20. Sree Krishna Chaitanya Math : Puransahar, Brindaban, U. P.

21. Sree Bhagabat Jananda Math : Chirulia, Basudebpur, Midnapur.

22. Sree Paramahansa Math : Nimsar, Sitapur U. P. Attached Institution—*Bhagabat Pathshala* : Organ—*Bhagabat* (Hindi Fortnightly).

23. Sree Prapannashrama : Amlajora, Rajbandh, Burdwan.

24. Sree Prapannashrama : Brahmanpara, Maju, Howrah.

25. Sree Prapannashrama : Goalpara, Assam. Organ—*Keertan* (Assamese Monthly).

26. Sree Adwaita-Bhaban Sree Mayapur (Home of Adwaita Prabhu).

27. Kazir Samadhi-Pat : Bamanpookur ; Sree Mayapur, Nadia. (Tomb of Chand Kazi).

28. Sreebas-Angana : Sree Mayapur. (The orginal Platform of *Keertan*).

29. Sree Swananda-Sukhada-Kunja : Swarupganj (*Bhajan Sthal* of Thakur Bhaktivinode) Sree Godrum, Nadia.

30. Sree Modadruma Chhatra : Mamgachi, Jannagar (Home of Thakur Vrindabandas, the world-known writer of Sree Chaitanya Bhagabat).

31. Sree Dwadash-Gopal-Pat : Kanthalpuli, Chakdah, Nadia.

32. Sree Bhagabat Asana : Krishnagar, Nadia. (Publishing House of Books on Devotion).

33. Sree Saraswat Gaudiya Math ; Hardwar, Saharanpur, U.P.

34. Sree Gaudiya Math : Bombay, Proctor Road, Chotani Building Bungalow No. 1, Bombay 7.

35. Sree Gaudiya Math : London, 3, Gloucester House, Cornwall Gardens London, S. W. 7.

36. Sree Amarshi Gaudiya Math : Amarshi, Midnapur.

37. Sree Sarbhog Gaudiya Math : P O. Chakchaka, Kamrup, Assam.

38. Sree Patna Gaudiya Math : 100 Mithapura, Patna.

39. Sree Balasore Gaudiya Math : Balasore, Orissa.

40. Tetia Kunjakanan : P.O. Krishnagar, Nadia.

41. Kunjakuthir Math : Krishnagar, Nadia.

Foot Prints of Sree Krishna Chaitanya :

Shrines of the *Archa* of the Foot-prints of Shree Chaitanya have been installed at Kanai-Natsala, Mandar, Jajpur, Kurmachalam, Simhachalam, Kovvur, Mangalgiri, Chhatrabhog.

ALL-GLORY TO SREE GURU AND GAURANGA

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The Harmonist

(Sree Sajjanatoshani)

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Sreedham Mayapur

The performance of any useful activity requires a number of definite and actual conditions. The first of these is a place. The firm earth is not only the scene of all activity but without it no form of activity would be at all possible.

It is, therefore, a fundamental instinct of the human nature that seeks to find a suitable area of the earth's surface for the place of its activities. The whole earth, one's own country, province, district, village, homestead, working desk, are in this manner interdependent territorial conditions for making our activities to be performed with advantage to ourselves.

It is not, however, possible for two persons to occupy the same plot of land for its unhampered use. This gives rise to the activity of exclusive ownership of land by individuals and communities. Independence as well as exclusiveness of the ownership of the soil is thus a fundamental condition for the adequate functioning of mankind, the nation, family and individual.

The anxiety of the Gaudiya Mission for securing a properly equipped local habitation for the headquarters of its activities can be easily understood if it is considered as being on a par with recognised requirements for the success and permanence of all movements seeking to take root in the world.

There is certainly the other side of the shield in the case of a religious movement, of its degenerating into a

parochial affair if it is helped to possess its permanent headquarters in a particular country, province, district, village or building. This is bound to force upon it a number of limited local interests incompatible with the catholic nature of its activities.

The Teaching of Sree Krishna-Chaitanya is the property of all persons and countries. It may, therefore, be asked with every appearance of honest enquiry, why the Mission should have a decided preference for Sree Mayapur for the location of its permanent headquarters there. Calcutta is much better situated for the purpose of its extended activities, if the choice of a site is to be made for the purposes of the movement within the Province of Bengal. And as a matter of fact Calcutta has also been the practical headquarters of the Mission ever since its inception.

To all such proposals for the removal of the 'Parent Math' to any locality other than Sreedham Mayapur there are both rational as well as super-rational objections. Sreedham Mayapur is the Birth-place of Sree Krishna-Chaitanya. No person can have more than one birth-place. Nature has, therefore, supplied an indisputable cause for preferring the said place of all others for the location of the 'Parent Math' of the Mission for the propagation of the teaching of the Master. There would then be no jealousies or questions of local preference of one spot over another. This is essential for securing the unity of the territorial organisation of the movement.

But this is nevertheless not the real reason for the choice of Sreedham Mayapur as the head-quarters of the Gaudiya Mission. This choice is in direct conformity with the catholic doctrine of Sree Krishna-Chaitanya which knows no limits of mundane time and space for the natural functioning of our unalloyed spiritual entities.

In the ordinary affairs of life a certain appearance of unity is brought about for the time being by the manipulation of incompatible conditions. The craze for such superficial unity is not without its dangers and unwholesomenesses. But we should not also ignore its pointing to a spiritual necessity of our nature, although it does not go sufficiently deep into its solution, being satisfied with certain half-way mundane values which are necessarily unwholesome from the point of view of the need of our souls.

The worship of God is an affair of the soul. In the conditioned state a person is not privileged to have access to the conditions of his spiritual function. He is hampered by the opposition of his instrumentals and environment. It is in the power of God to enable him to find the spiritual use of these instrumentals and environment by manifest-

ing His Descent to the plane of his fettered vision.

This ensures the spiritual quality of any worship that it is possible to offer in this world. It is necessary to serve God as the Unalloyed Indivisible Predominating Plenary Cognition. It is not possible to serve Him by the resources of our mind and body nor on the planes of our polluted physical and mental existence. But what are we to do then with our bodies and minds unless God is pleased to provide them with a function in the interest of our souls by manifesting His Descent to the plane of our mundane existence ?

Sreedham Nabadwip is the plane of our spiritual existence manifesting her descent with God when He makes His Appearance in this world, as the inseparable Transcendental Abode of the Divinity. Transcendental spiritual territoriality is pleased to come within the reach of our instrumentls of service for enabling them to have a spiritual function. It then becomes possible and a duty to our souls to decorate the spiritual realm with the resources of our mundane existence.

The object of worship which is offered by the body and mind is not to improve the conditions of mundane existence. Its object is to enable us to transcend the limitations and unwholesomenesses of mundane existence by deflecting all our activities towards the descended Divinity who accommodates every thing. Sreedham Mayapur is the descended Divine Realm. The Gaudiya Mission is seeking to divert the territorial ambitions of mankind towards the service of Sreedham Mayapur by all the resources of mundane civilization. The Gaudiya Math of Calcutta and the branch Maths of the Mission all over the world have their spiritual justification to territorial existence as training centres for the service of Sreedham Mayapur.

His Excellency Sir John Anderson has rightly gauged the innermost depths of the spiritual heart of the followers of Mahaprabhu Sree Krishna-Chaitanya by his kind visit to Sreedham Mayapur in the midst of the pressing calls of the mundane territorial interests of the nation. The Indians would be fully satisfied if their spiritual heritage is approached with an enlightened interest by the other nations of the world. They stand for the assertion of the spiritual interests of mankind which are absolutely identical and can alone provide the real common plank of lasting mutual goodwill and co-operation.

Aprakrita Vyasa-Puja

(A lecture delivered by Srimad Bhakti Saranga Goswami at Math premises in New Delhi, at a meeting held on the memorable occasion of Sree Vyasa-Puja on 23. 2. 35.)

To-day is the most auspicious and propitious Vyasa-Puja day—the Holy day when my Divine Master—Paramahamsa Sree Srimad Bhakti Siddhanta Saraswati Goswami Thakur, out of causeless mercy, manifested His august Advent in Purusottamdham, like the moon from the Ocean, to tread upon this *terrafirma* for the deliverance of fallen souls, so far as I can realize, and for other valid reasons best known to Himself and His most beloved devotees. I bow down to this Holy day which rotates every year to bless me and the world. Let me piteously pray, therefore, to this auspicious moment with folded hands and bended knees that I may not for a moment stray from His Divine Holy Feet. Let us also try to delineate the subject of to-day—Vyasa-Puja—for the satisfaction of all good souls.

नारायणं नमस्कृत्य नरञ्चैव नरोत्तम्।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्॥

The Divine Saraswati, or the channel of the revealed transcendental sound, first came out of the holy lips of Narayana and flowed through the ears of Brahma, Narada and Vyasa who embodied in his writings the visualized revealed transcendental sound and in disciplic order has now made his appearance as our Mahanta Guru or the spiritual authoritative guide.

वागीशा यस्य वदने लक्ष्मी यस्य च वक्षसि।
यस्यास्ते हृदये सम्विद् तं नृसिंहमहं भजे॥

We need not seek to include spirit and matter into a common category or profess compatibility of the spiritual with the mundane. The spirit has a genius peculiarly its own which runs as an under-current in all its activities both in the spiritual and mundane worlds, and has a tendency to reveal the truth to all submissive souls; contrary to it would be against the truth, cantankerous, and prove intransigent to all spiritual thoughts.

It must borne in mind that *Gurupadpadma* ever remains fully in Vaikuntha transcending all regions of mental speculations, all mundane references and relativities, though He manifests Himself to us inhabiting this

mundane world. He maintains in tact His unconditional immunity from all regulative principles.

We must not anthropomorphise the limited unwholesome conceptions of this world to the Divine Personality, or apotheosise the possession of His Divine Power by mortal men. There is no worse blasphemy against *Gurupadpadma* than to suppose that He is anything mundane, and such attempt will not lead us to the thresh-hold of the Spiritual kingdom, nor enable us to touch the fringe of His Divine Holy Feet Who wholly transcends all limiting attempts.

Those who possess the knowledge of the soul offer their eternal worship to the Divine Person Who has no deviated standpoint from the Absolute Who is Eternal, Real, Indivisible, Full-existence, Full-cognition, Full-bliss having His Eternal Name, Form, Quality, distinctive servitors—by discarding all impurities of this mundane world.

All self-realised souls, all Absolute-realised souls, all transparently genuine Gurus have a harmonius tone in their exposition of Absolute Truth. They do not differ in opinion in this effect. In Absolute cognition there is no mundane dualistic cognition.

'द्वै ते भद्राभद्र ज्ञान, सब 'मनोधर्म्म'।
'एइ भाल, एइ मन्द,—एइ सब 'भ्रम' ॥

The apprehension of good and evil in the dualistic state is wholly a speculation of the mind. This is good, this is evil,—all such knowledge is error.

There is an eternal difference between "Shalagram" and ordinary pieces of stone, Ganges water and ordinary water, Transcendental Sound and mundane sound, *Gurupadpadma* and mortal men. It is unjustifiable to attempt a reconciliation of the eternal difference that separates the unspiritual realisation from the spiritual, the pure cognition of the soul from the erroneous thinking of the non-soul, intuition of the soul from the intuition of the mind. Such an attempt is opposed to the principle of service of the Divinity.

Sree *Gurupadpadma* must not be considered as a fragmentary part of any mundane entity or a mortal man. Though He so appears to geocentric speculations that move within the four walls of this world of three dimensions. He is the One Indivisible Object of worship—the Predominated Half of the Absolute—the Absolute Counter-Whole of the Predominating Integer.

He is the undivided Counter Whole as representative of the Eternal Divine Line of blissful preceptors—the line of the princes of the greatest messengers of the spiritual world—of the most beloved agents and couriers of the All-love Who seek to establish all relations of love and to regulate all our non-loving principles.

Love craves communion with the beloved. Wherever there is love, it seeks to find its function with the beloved. God is All-love and He loves us though we have forgotten to love Him. The moment we look back to Him, we feel His love. The harmonising Energy of the All-love can shower His Blessings Personally or through His agents who are transparent and identical with Himself. Such an agent is the predominated aspect of the Absolute as the Associated Counter-Whole of the Predominating Integer, and has no deviated standpoint from the Absolute Personality. Such a Mahanta Guru deserves our eternal homage with eternal love.

Puja means a reverential or confidential service of the object of worship through words, body and mind, which culminate in the eternal servitude or love.

Now I think we have got a rough idea of what Vyas-Puja is, but through our ill-luck we sometimes meet with opaque and translucent so-called preceptors instead of transparent genuine preceptors.

Opaque Gurus or akrmi-gurus pocket our puja or love intended for the One Who is the Fountainhead and Main-stay of all aspects eternal love—to whom our love is eternally due, and cogs us to fall into the snares of Maya, as he has other ulterior selfish motives, like Shukracharyya, to dissuade us from having a sure access to the transcendental treasures.

He, instead of being 'guru', becomes 'laghu' (less mighty) i. e. order-supplier of our mundane desires who target the entity of Godhead in the same category with themselves. Their school-boyish attempts to enjoy this world or to run after phantasmagoria or will-o-the-wisps can be discerned by translucent preceptors or jnani-gurus, as they are punished by the very fading things they dote on.

Translucent preceptors or jnani-gurus, though glowing and tempting with their deep mundane wisdom, again mislead us. All that glitters is not gold. Want of knowledge is much better than knowledge abused ; and to live and die the poorest idiot is more desirable than to possess knowledge without applying it to the service of the Absolute Personality.

Knowledge without practice in proper field is much worse than vain and insignificant. It is a bane and a curse. It renders those who possess it more despicable and vile ; it increases guilt and will sink us into the deepest misery.

Translucent guru impedes our impressions of "Sachchidananda" of the Eternity, Full Knowledge and Incessant Bliss of the All-love, as they urge us to merge in the void of conception or perception or into the being of

God, by salvation where we want to annihilate our desires and even want to become idential with the object of worship thereby to attain full impersonality, killing love once for all.

The distinction between the subjective and the objective is lost by their philosophy and so such Guru-Puja is intended to killing one's own self, as the preceptor as well as the Personality of Godhead all merge in one mental position where their different entities are not traceable. They profess with the lip that they admit Gurupadpadma and are followers of Vyasa (?), but as a matter of fact they welcome Gurudeva simply to kill him (?), as they disown the eternal existence of His Personality.

The assertive statements of opaque gurus may be congenial to a particular locality and fulfil a temporal purpose for the time being, but will prove futile when compared with the interest of the Absolute.

Beware of these unscrupulous and selfish pseudo-gurus masquerading as members of a religious order, who swarm in this world to misguide the people.

True genuine preceptors are transparent Agents of the Absolute and do neither misappropriate anything offered to them nor usurp the throne of their Eternal Master. There is no strife between them. They are eternally and inseparably connected with the irresistible course of the Divine Saraswati flowing on majestically from the Divine Lips of Nrisinhaji down to us, to fertilize the transcendental soil and bless the world.

Your Divine Grace,

I bow down my head to the Divine Saraswati. We are no doubt eligible to receive Your mercy, if we, in our prayer, show a clean heart free from all dirts of selfish or personal desires, in the shape of unconditional surrender which will invoke you to condescend to our prayer and inundate our afflicted heart and pacify the turmoil arising out of our baneful activities.

Your Divine Grace has a burning desire to lead us to the ken of Inspired Truths revealed by the Vedas and to concentrate our scattered activities in the Personal Absolute. Thou hast placed before us a comparative chart of time, space and entity, and decidedly convinced us that in the eternal spiritual kingdom of infinite dimension the Indivisible Cognitive Principle is Nanda Nandana—the Son of the Chief of Braja in Braja, and that our eternal function is to associate ourselves with Him to sever our connection with anything temporal to dispel all darkness of ignorance as well as to develop and progress with our inherent transcendental entheasm.

We are to go back to God and back to our eternal Home where there is no

conflicting discord due to our mental rivalries which we cannot escape in this world on account of our different interests. In Goloka all of us have got but one interest one aim and object i. e., the service of the Supreme Lord in our different capacities under the revered direction of Gurupadpadma.

My Divine Master,

Your soul-stirring logos is a home-thurst and deadly weapon to do away with the erroneous and evil ideas of the elevationists and salvationists and is a blissful source of Divine deep wisdom dispelling the dirts of dormant and conditioned souls.

Like dwarfs aspiring after the moon I feel ashamed to speak highly of Your Divine Grace, or magnifiy or glorify Your Divine Holy Feet, as no amount of eulogy or encomium, praise or extolment can commend or enhance the beauty of Your Divine Holy Feet. May Thou be pleased to consider me a fragmentary part of the dust of your Divine Holy Feet.

The Gaudiya Catechism

1. Q. I have come to you to enquire about the Truth. I do not know what is the goal of my life or the means to my goal. I am not in a position to put my questions in the proper form. Kindly tell me what you consider to be necessary for me to know for this purpose. May I be permitted to ask any questions that may also occur to me ?

Ans. Krishna is Merciful to you. The Truth is not unknown to you. It is the nature of a pure soul who is willing to serve Godhead to ask these questions for strengthening his faith. As you are willing to learn the Truth for the purpose of serving Him in your life, Krishna will be pleased if I try to serve you in this matter.

2. Q. You have mercifully drawn me to your feet for my good. I, indeed, possess a measure of such so-called wisdom that is necessary for living among the people of this world. I hold such wisdom to be the Truth. I

now find that I have wasted my life in the pursuit of such evil objects, I feel that I am wholly ignorant of my duty. I submit myself to your feet and prey to be instructed about my real duty.

Ans. The Mercy of Krishna will suggest to you the proper line of enquiry and also the answers to your questions.

3. Q. May I ask a few questions as I wish to receive their real answers from you? Who am I? Why am I afflicted with the threefold misery from accidents, from other sentient beings and from myself? In what way I can be really benefited?

Ans. I shall try to answer your questions one by one. You are a soul (jiva).

4. Q. What is a soul?

Ans. You will be able to avoid misunderstanding if I tell you in the first place what the soul is *not*. The soul is not this physical body which is constituted of insentient matter. He is also not the subtle material body that you possess, consisting of your mind, faculty of judgment (*buddhi*) and your present egoistic consciousness (*ahamkara*).

5. Q. Is my soul wholly unconnected with these two bodies?

Ans. Your soul does not consist of your material bodies. They bind your soul to this mortal existence. You are also not the Absolute, but a subservient of the Absolute Person Krishna. Your present material bodies prevent your soul from all access to the Presence of Krishna.

6. Q. Am I separate from Krishna?

Ans. You are related to Krishna as a ray emanating from a portion of the sun is related to the undivided entity of the sun. Or, you may be compared to one of the infinity of sparks sent up by the countless tongues of a blazing fire, while Krishna may be compared to the undivided substratum of fire whose power is manifested in the form of the vast conflagration.

7. Q. Do I exist for a time or for eternity?

Ans. The Absolute exists eternally. You are a manifest particle of the essence of the Power of the Absolute on the eternal plane. As such you are also eternal. You are an eternal subservient of the Absolute, appearing in an intermediate position between the eternal and temporary planes of existence.

8. Q. What are the ultimate categories?

Ans. The Absolute Person Krishna and His Power in three positions.

9. Q. What are the three positions of Krishna's Power?

Ans. Krishna exists in four forms, viz., His Own Form, expansions of His Own Form, Forms that are of the essence of His Own Form and those

that are not of the essence of His Own Form. These four forms appear in three distinct positions. The first is distinct from the second and the third and the fourth are again distinct from the two former. The Power of Krishna displays three distinct positions corresponding to these different Forms of Krishna. The three positions of Power are three different forms of One Power. These powers are known as (1) Krishna's Own Power, corresponding to the first and second Forms of Krishna, (2) the Intermediate Power corresponding to the third Form of Krishna, and (3) the external power corresponding to the fourth Form of Krishna. The jiva is an infinitesimal particle of Power in the intermediate position (*tatastha sakti*).

10. Q. Why am I afflicted with the three miseries ?

Ans. The jiva, due to his intermediate position, is liable to forget Krishna. This happens when he turns his face towards the external power of Krishna. The tendency of this aversion to or turning way from Krishna is inherent in the jiva in his eternal position. When the jiva turns his face towards the external power he finds himself in this mundane realm. His miseries are due to his submission to the external power who makes him totally forget his own nature and to entertain the delusion that he, and not Krishna, is the master of the external power.

11. Q. Is fear of punishment helpful to the soul of the jiva ?

Ans. The sense of fear comes upon the jiva only when he turns his face towards the external power. It is due to the reversal of his relationship with Krishna. It is this fear of punishment that finds its appropriate plane in this worldly sojourn. The external power playing upon the fears and hopes of the jiva sometimes elevates her victim to heaven and sometimes hurls him headlong into the lowest abyss of hell. The jiva is not allowed to have a moment's safe and secure position. His condition has very aptly been compared to that of criminals in ancient times who were punished by being held forcibly under water and brought up to the surface for short intervals to prevent death by suffocation. But the jiva does not suspect that the external power is deluding him in this manner. On the contrary he trusts in her promises to give him domination over the world.

12. Q. How can the jiva get rid of his delusion ?

Ans. The jiva can be relieved of the miseries of his worldly sojourn only

if his mind is turned towards Krishna by the mercy of sadhus and the Shastras. As soon as the jiva turns his face towards Krishna, the external power ceases to have any control over him. So long as the jiva agrees to be deluded by the external power he remains without any recollection of Krishna. Krishna out of His Mercy manifests Himself to jivas in His three Forms of (1) the Veda fully explained in the Srimad Bhagavata, (2) the spiritual preceptor who is the best-beloved of His servitors, and (3) as the Internal Divine Guide. The jiva is enabled with the help of these Divine agencies to realise the fact that Krishna is his Lord and Saviour.

13. Q. In what way does the Veda enable us to recollect Krishna ?

Ans. The Veda tells us (1) about Krishna as the object of our relationships, (2) about the natural function of our souls and (3) also about the final desideratum. Krishna is the Object of all our relationships. Bhakti or spiritual service of Krishna is the means of realising this eternal relationship. Prema or love for Krishna is the desired object to be gained by the realised service of Krishna. The treasure of love for Krishna is the *summum bonum*. By tasting love for Krishna we realise our highest bliss, and incidentally get rid of the miseries of our worldly sojourn for good.

14. Q. Is Krishna apart and different from all other entities ?

Ans. This phenomenal world as well as the transcendental world are the transformations of the Power of Krishna.

15. Q. What is Krishna Himself ?

Ans. Krishna is the Ultimate Reality. He is non-bifurcate Knowledge. He is the Son of the Chief of the Realm of Braja, His Eternal Abode. He is the beginning of all things, the Integer of Whom everything else is only a fractional part, the Rarest of all rare jewels of a Budding Youth. Krishna has a Body of pure consciousness and perfect bliss. He is the Support of everything and the Lord of all entities. Krishna is Godhead Himself. He is the same as Govinda Whose Eternal Realm of of Goloka is full of all Beauty.

16. Q. Why is Godhead not realised as Krishna by all seekers of the Absolute ?

Ans. There are three possible methods of approaching the Absolute viz. those of undifferentiated knowledge, artificial concentration of consciousness and unalloyed service. Godhead manifests Himself as Brahman, Paramatman, and Bhagawan respectively to the followers of the above methods of search.

17. Q. Are the three manifestations of the Divinity distinct from one another ?

Ans. The manifestation of Godhead as Brahman is non-designative. Brahman has no distinctive features. Brahman is really the majestic Glow of the Body of Godhead, even as the Sun appears to be a ball of light to the eye of flesh. Those, who seek for the Absolute Reality through knowledge devoid of all distinctive realisation, target Him as Brahman devoid of all distinctive features. While to those who seek for the Ultimate Principle by the progress of *astanga yoga* (artificial inhibition of activities) realise Him in their hearts as the Supreme Soul indwelling the souls of all entities of this world. Those who seek Him by the method of unalloyed spiritual service realise Him as Bhagawan i.e. the Divine Person in Whom the six Divine Prerogatives have their perfect existence. *Paramatman* is only a Divine Portion of Krishna.

18. Q. What is the complete realisation of Bhagawan ?

Ans. The full realisation of Godhead is attained through spiritual service. His Body is One. But there is an infinity of Divine Forms that are also His Own Bodies. The Forms of Krishna are broadly divisible into three categories viz., (1) *Swayamrupa* i.e. the Form that is Himself, (2) those Forms that are different from the Form in Himself, but are identical with Him in essence (*tadekatmarupa*), and (3) those Forms that are permeated with Divine Power (*avesharupa*). The Form, Who is the expansion of the activity of *Swayamrupa*, is known as Sree Balarama. The same Balarama has his fourfold forms of Majestic manifestations. These in their turn have also their respective forms of expanded activity. There is a derivative series of the fourfold covering forms for secondary Divine activity with their respective forms for the expanded activities of each of them. There are also other forms that are known as *Swamsha* or Portions of the Divinity's Own Form. The *Swamsha* Forms are again of two kinds viz. (1) transcendental Support and Ruler of phenomenal Nature, and (2) various Descents (avataras) as Protectors of the *sadhus* and Destroyers of the wicked. Among the Avataras the foremost are the three Purusha Avataras. Sankarshana-Balarama, the second Person of the fourfold primary expansion, is the direct wielder of power for the creation of the spiritual and mundane worlds. He makes manifest the spiritual realm, which is uncreated and eternal, through the Spiritual

Divine Power. He creates the order of mundane worlds by the external power. Forms permeated with Divine Power are again divisible into primary and secondary forms. Such is the brief outline of the scriptural account of Krishna as the Object of all relationship.

19. Q. Are there other worlds besides the world that we experience ?

Ans. Material space has its spiritual counterpart in the Realm of the Absolute. That space is called Parabyoma. In Parabyoma the innermost sphere is Goloka-Vrindavana. Goloka-Vrindavana is the Eternal Abode of Sree Krishna. Within Parabyoma, below the Realm of Krishna is the Realm of Vishnu. In this lower sphere of Parabyoma there are an infinity of Vaikunthas each of which is the realm of one of the infinity of Divine Forms of Sree Narayana, the Lord of Parabyoma. Outside Parabyoma is the realm of Maya or this mundane world. The spiritual stream of the Biraja flows between the Realm of the Absolute and this mundane world, The mundane realm is also infinite and passes the conception of jiva. The Realm of the Absolute is the manifestation of three quarters of the Glories of Krishna and the infinitude of this phenomenal world displays only a quarter of His Glories.

20. Q. How are we to practise our relationships with Krishna ?

Ans. Krishna is one without a second. He is non-bifurcate Knowledge. He is served by His Power, although the two are also really one. For the purpose of His Activities, in reciprocity with His Power, Krishna expands Himself into His Own Plenary and His dissociated portions. His Divine Portions have already been mentioned. They are distinct from the jivas who are His dissociated portions. The Divine Portions are Possessors of power. Jivas belong to the category of power. Jivas are again divided into those that are eternally free and those that are eternally fettered. The eternally fettered are afflicted with the triple misery on account of their aversion to Krishna which is ingrained in their nature. These fettered souls can be rescued from the grip of the deluding power by the mercy of sadhus. By the influence of the instructions of the sadhus the fattered souls may obtain inclination for the pure service of Krishna and is thereby enabled to come to the presence of Krishna where the power of delusion can never abide. The practice of the willing service of Krishna can alone enable us to realise our relasionships with Krishna. Good works, seeking

communion by inhibition of activities, cultivation of undifferentiated knowledge have their values as auxiliaries of the willing service of Krishna. The efficacy of these other methods in themselves is very slight. They cannot yield any real benefit independently of the service of Krishna. It is never possible to get rid of delusion except by the service of Krishna. One's judgment cannot really be pure unless it is purified by the relationship of service with Krishna. Krishna is like the Sun. The deluding power is like darkness. Wherever there is Krishna there is no jurisdiction of the deluding power. If the fettered soul sincerely approaches Krishna, even only once, with the prayer to be His, Krishna forthwith delivers him from the bondage of the deluding power.

21. Q. Can also those, who serve Krishna for gaining some worldly object, be delivered from the bondage of Maya by such service ?

Ans. Krishna takes pity on those who serve Him for gaining any worldly purpose. Krishna, by the power of His service, redeems such persons from their addiction to worldliness and enables them to taste the superior excellence of His service.

22. Q. Why does not every person pray for the service of Krishna as it appears to be so very easy to gain and so desirable in every way ?

Ans. It is very rarely, indeed, that a person is redeemed from the bondage of the world. Such chance is like that of a log of wood, floating down a mighty stream, being washed up on the dry bank. It is only when through some rare good fortune one's addiction to worldliness is wearing off that a person has a chance of being attracted towards Krishna by association with His pure devotees. Association with sadhus thus offers the only chance for the redemption of conditioned souls.

23. Q. Are there grades among the devotees of Krishna ?

Ans. Any person, in whom the settled conviction of the all-sufficiency of the service of Krishna has been aroused, becomes thereby eligible for the attainment of His service. The servants of Krishna are graded into the best, the superior and the junior servitors in accordance with the quality of one's faith. The best are those who possess firm faith and are adepts in scriptural knowledge and argument. Such a person is the saviour of conditioned souls. The superior grade of devotees are not aware of scriptural arguments but are possessed of firmness of faith. Such persons are most

fortunate. In the junior grade of devotees faith is still tender. But they also will gradually become the best.

24. Q. Are the devotees of Krishna virtuous ?

Ans. All the excellences of Krishna Himself are to be found in His devotees. The quality representing the distinctive nature of the devotee is, of course, his exclusive reliance upon Krishna. His other virtues are external in comparison with it. The best of these are kindness, absence of enmity, regard for the essence of truth, equal regard for everything, absence of vice, magnanimity, gentleness, moral purity, freedom from want, willingness, to do good to all, possession of the peace of the soul, exclusive reliance on Krishna, freedom from worldly desire, indifference towards worldly activity, steadiness, mastery over passions, temperance in diet, absence of excitement, readiness to honour others, absence of any desire for one's own honour, gravity, tenderness, friendliness, the possession of poetic genius, skill, taciturnity.

25. Q. What is the first step in the attainment of a life of spiritual service ?

Ans. As soon as a person surrenders himself to Krishna with perfect reliance, Krishna makes him at once similiar to Himself. This is spiritual proselytisation.

26. Q. How should a person himself after proselytisation, for perfecting his devotion ?

Ans. The object of practising the service of Krishna as means to the end is the attainment of love for Krishna. During the period of novitiate the process which appears as means is the end in the stage of realisation. During the period of endeavour such prescribed activity as listening, chanting, recollection, etc., of Krishna are the proper forms of the process. In respect of means love for Krishna is an accompanying manifestation.

27. Q. Is the process of service the means by which love for Krishna is realised ?

Ans. Love for Krishna cannot be realised by any other means than itself. It is eternally self-realised. The means in this case, such as the acts of listening, etc., are also eternally self-relised processes that appear in the pure spiritual essence of the soul in the form of means to the end.

28. Q. Are there varieties of the practice of Bhakti as means ?

Ans. The practice of Bhakti as means is of two kinds viz. (1) practice of service by the method of obedience to the injunctions of the Shastras and (2) practice of Bhakti in pursuance of spontaneous liking.

29. Q. What is the nature of the practice of Bhakti in obedience to the rules of the Shastras ?

Ans. This course is followed by persons who have no spontaneous liking for the service of Krishna. They do so through their sense of duty. The forms of such regulated service of Krishna are numerous. I shall briefly indicate them. Taking refuge at the feet of the Guru, initiation, service of Guru, learning from him about the real function of the soul and practising loyal enquiry about the same, to follow the path of the sadhus, to give up one's own enjoyments for pleasing Krishna, to reside in a place sanctified by its association with Krishna, to accept the minimum that is necessary for maintenance of life, to observe the fast on the eleventh day of the lunar month which is the Lord's day, to reverence holy trees e.g. emblic myrobalan the cow, the Brahmanas and the Vaishnavas. These ten constitute the first steps on the path of the practice of Bhakti as means. In addition to these the following are negative helps. To avoid offences in regard to service and also those regarding the Name, to avoid spiritual communion with those who are opposed to the service of the Absolute, not to entertain numerous disciples, to avoid partial study and exposition of many books, not to be elated or depressed by profit or gain, not to be subject to grief, etc., not to condemn other gods or Shastras, not to listen to calumnies against Vishnu and Vaishnavas, not to listen to talks bearing on domestic life for the gratification of the sexual appetites of man and woman, not to cause any anxiety to any living thing. To the above twenty are to be added forty-four more varieties of service which are as follows. Listening, chanting, recollecting, worshipping, praising, obeying, serving, practising, friendship, surrendering oneself, dancing before the Sree Vigraha, singing confessing, prostrating oneself, standing up to meet Godhead and His devotees when they are found coming towords oneself, to follow Godhead and His devotees when they move away from oneself, to frequent holy places and temples of Godhead, to perform circumambulation, to recite hymns of praise, to practise mental recital, to perform the congregational chant, to accept the odour of incense and garlands offered to Godhead, to honour *the great favour* in the form of the remains of the Lord's food, to witness the light-waving service,

to view the Sree Murti, to offer objects loved by oneself to Godhead to meditate, to serve His Own (which includes serving the tulasi etc., serving the Vaishnavas, residing at Mathura and tasting the sweetness of the narrative of the Bhagavata), to exert oneself without stint for the sake of Krishna, to expect His Mercy, to perform the festivities of His Nativity, etc., in the company of the devotees, to practise submission in every way, to observe the prescribed vows in regard to the month of Kartika and on other similar occasions, to wear the symbols of a Vaishnava, to wear the Letters of the Name of Hari, to wear the remains of the Lord's offerings, to drink the nectar touched by the Lord's Feet. The greatest emphasis is laid upon the following five practices which are repeated for this purpose, viz. association with sadhus, chanting of the name, listening to the Bhagabata, residing at Mathura and worshipping Sree Murti with faith.

30. Q. Are all these obligatory on every person ?

Ans. There are some who practise only a single form, while there are others who practise many of the forms. The growing tide of love is fostered by constant practice. Each item of these practices has to be performed in its distinct form by the complete employment of one's body, senses and inner faculties. A person, who worships Krishna by giving up the pursuit of the pleasures of his senses in obedience to the injunctions of the Shastras, is under no obligation to serve the *devas, rishis* and *pitris*. Those who serve the Feet of Krishna by giving up the prescribed methods have also never any inclination of committing offences that are forbidden by the rules of the Shastras. If such offence makes its appearance unconsciously to the devotee of Krishna, Krishna Himself purifies him from all defilement without subjecting him to any penitential expiation. Knowledge, renunciation, etc., are never constituent parts of Bhakti. Freedom from malice, perfect control over the senses and regularity in the performance of one's duty dog the steps of the devotee of Krishna.

31. Q. What is the practice of Bhakti as means by spontaneous liking ?

Ans. The Bhakti that is identical with spontaneous love is to be found as its source only in the denizens of Braja. Such Bhakti is termed Ragatmika. The Bhakti of those who serve the denizens of Braja is called *Raganuga*. Love's own form

may be described as concentrated longing towards the Object of Love. Constant attachment to the Object of love is its accompanying characteristic. The practice of Raganuga Bhakti is twofold. In its outward form it consists of listening and chanting. These are prescribed by means of the external (sadhaka) body. The inner practice consists of the service of Krishna in Braja night and day by one's realised spiritual body in one's pure mind. Raganuga Bhakti is practised in four loving moods viz. those of servant, friend, parents and consort. The particular mood that is followed by any person is in accordance with his own eternal natural disposition. A person who practices Raganuga Bhakti in this pure manner is awarded by the manifestation of love to the Feet of Krishna.

32. Q. What is the need of the practice of Bhakti as means ?

Ans. The need for the practice of Bhakti is attainment of love for Krishna. When attachment to Krishna becomes concentrated it is called Prema or love. It is also called the permanent loving state.

33. Q. What are the characteristics of the tendency to love ?

Ans. Bhava or the pre-condition for love has been defined by an analogy. It is like a ray of the sun of love. It is pure liking which makes one conscious of a great softness and tenderness and tends to remove all roughness of the cognising function.

34. Q. What are the characteristics of love ?

Ans. When Bhava, after making the seat of consciousness perfectly soft and smooth, manifests an extreme personal affinity with the Absolute and itself takes the form of its concentrated quality, such liking is called love.

35. Q. By what progressive development is the state of love realised ?

Ans. If by some undefinable good fortune any jiva experiences firm and natural faith for the service of the Absolute, such a person is thereby impelled to practise association with sadhus. By such association he has the opportunity of practising listening and chanting the Word. By such practices as means all undesirable hankerings gradually subside. On the complete subsidence of all evil desire Bhakti acquires the quality of constancy. Constancy produces in its turn liking for listening, etc. From growing liking for the practice of Bhakti arises exuberance of attachment. From intense attachment the seed of liking for Krishna germinates in

the seat of consciousness. When this liking is condensed it is designated Prema or love. This love, wherein abides all perfect bliss, is the need of our souls.

36. Q. How is it possible to recognise a person who loves Krishna ?

Ans. Even the wise cannot fathom the words, activities and attitudes of a person in whose consciousness love of Krishna manifests itself. It is also not possible to describe the Mercy of Godhead in any explicit form.

God as Foster Son

Published in July. 90

The world has been made acquainted with the idea of the Sonhood of Godhead by the followers of Christ. The Bhagavata has gone a step further in singing the superior mellowness of the services of the Divine Foster-Mother Sree Yasoda to her Foster-Son Sree Krishna. Sree Yasoda is higher in the scale of loving servitorship of Sree Krishna than Sree Devaki, the legitimate mother of the Lord. The love of Sree Yasoda is fully disinterested. It is all-absorbing. She has no legitimate hold on the affections of her Divine Child. But she is wholly unaware of this. The Bhagavata has a decided partiality for this foster conception of service.

The episode of Sree Nityananda and Sree Malini Devi is another instance in point. The world has heard of the name of Hadai Pandit and Padmavati, the legitimate parents of Sree Nityananda. There is hardly a more attractive personality than that of mother Padmavati. She has no hesitation to surrender her son to the call of an ascetic in obedience to the teaching of the Scriptures. Thakur Vrindavanadasa refers to her conduct with the greatest restraint. But everybody can see through his silence the extraordinary personality of 'the mother of the world'.

But what about Sree Malini Devi ? Everything seems to be against any possible appreciation of her apparently strange conduct in tending and feeding, without the least concern for the opinion of the world, her Divine Foster Child Sree Nityanda Who was to all beholders a middle-aged Person. Let us try to place this episode before the reader in the words of Thakur Vrindavanadasa to whom Sree Nityananda was all-in-all. The following is the literal rendering of the account penned by Thakur Vrindavanadasa in the eighth chapter of the Madhya Khanda of his Sree Chaitanya Bhagavata (verses 6-22).

"Nityananda put up in the home of Sreebas. His mood was constantly that of a child, and no other mood showed itself. He did not help himself to his food with his own hands. Malini fed him like her little son. The loyal matron was aware of the nature of Nityananda. She served Nityananda, as the mother serves her son. One day the Lord was

talking to Sreebas about Krishna. Lord Viswambhar put this test to the Pandit: "Why do you keep this *Avadhut* (super-ascetic) always in the family ? Nobody knows his caste or family. I must say that you are too generous. If you care to save your social and family prestige you should forthwith get rid of this *Avadhut*."

Sreebas Pandit smiled and said, "Lord, it is not meet that Thou do'st put me to this test. He who serves Thee but for a day is my life. Nityananda is Thy Own Body,—this I do know. Even if Nityananda assorts with casteless harlots, takes to drink, if he destroys my caste, life, wealth, there would still be no other feeling towards him in my mind. Indeed, it is the very truth that I am telling Thee."

"No sooner did the Lord hear these words from the lips of Sreebas than with a thundering ejaculatian of joy He climbed to his bosom. "Hark thee, Pandit Sreebas, what was it that thou didst say ? Do'st thou, indeed, possess such faith in Nityananda ? Thou hast found out Nityananda whom I so jealously hide from the view of every one ! I am giving thee My Boon, as I am well pleased with thee : "Even if Lakshmi herself has to beg from city to city there would still be no poverty in thy house. Even the cats and dogs of thy household will have unshaken faith in me. I make over Nityananda wholly to thy charge. May thou restrain him in every way."

In speculating about the Personality of the Absolute it is inevitable for a mortal to fall into opposite errors. It would be ridiculous to postulate either mundane morality or mundane immorality of the Absolute. That which is the very stuff of all existence is necessarily incapacle of polluting or further purifying anything. The touch of the body if another person is the most intimate and pure form of service or otherwise it is an indecency. The private service is not condemned, but the indecency is never tolerated. It should not be very difficult to ascertain the reason of making this apparently un-called-for difference in regard to the same activity. The nudists are insisting on a kind of a natural right of every man and woman to expose their bodies without being hampered by any rule of propriety.

It is not, however, the lesson of the nudist, however plausible the same may appear to be to its advocates, that it was the intention of Sree Nityananda to teach to his contemporaries by going about naked, in the mood of a little child, in the court-yard of the home of of Sreebas Pandit and by receiving the maternal caresses of Sree Malini Devi. Sree Gaursundar's words of advice to Sreebas and his reply show that Sreebas's conduct was deliberate and should dispose of any lingering doubts on the nature of his attitude in this matter Sree Gaursundar put the worldly point of view. He said in effect that it was an offence against Society as well against his family to allow the unknown stranger such indecent facilities of intercourse with the ladies of the family.

The answer of Sreebas Pandit was, indeed, extraordinary. Instead of saying that Sree Nityananda would never abuse the confidence that had been placed in him, Sreebas gave it out that he was prepared to be ruined in all those ways that were suggested by

the remarks of Sree Goursuudar rather than give up his unconditional faith in Sree Nityananda. This answer, be it noted, met with the full approval of Sree Gaursundar Himself.

The logic of Sreebas's reply should impress any person who is prepared to obtain the solution of the momentous issues raised by the episode. It is necessary to observe the conventional decencies of family and social life for avoiding the horrors of unprincipled sexuality. In this respect man is not to be supposed to be on a level with lower animals, as seems to be the idea of a section of those who advocate nudity at all costs. Man can never be callous to the problem of sexual reserve, without forfeiting his higher prerogative. This is in accordance with the actual facts of our universal experience. It is necessary to strive for periodical adjustments to the growing needs of social and domestic life. But a mere retrograde policy is a denial of the reality as well as the possibility of progress. The element of truth that is to be found in the conventions of civilized society need not be ignored on account of the perception of their mere insufficiency.

It is nevertheless imperative on every one of us to seek for further light in a non-contentious spirit. What is the purpose of the restraints that have been put upon sexual intercourse in the family and in society? Is it only for avoiding excess and inevitable quarrels? This view cannot supply the positive reply to the contentions of the nudist. It makes the issue only a question of difference of choice of methods for arriving at a common end. Sree Nityananda did not go naked for opposing a salutary convention of the world.

The Absolute can be approached only by unconditional service offered by all the senses of His worshipper. The non-Absolute cannot be approached for worship. The Absolute cannot be approached at all unless He is approached by all the senses. This is the indispensable condition of all genuine worship. But the Absolute is also unapproachable by the mundane senses. What then are we to do with our mundane senses so long as they happen to be in our way? If we want to worship the Absolute at all in the conditioned state it is necessary to learn the proper method of employing our senses in the worship of the Absolute. Sree Nityananda is the Manifestive Personality of the Absolute. He is the Eternal Medium of the Appearance of the Absolute to the cognition of all souls. He has the power of relieving our mundane senses from their ineligibility of being otherwise employed for the worship of the Absolute. To confer such eligibility is the spiritual function of Sree Guru or the Saviour. Sree Malini Devi was perfectly aware of this Transcendental Nature of Sree Nityananda. Lord Nityananda bestowed on her the eligibility of serving Himself as her Son. But He was not her son by the relationship of birth. He was her Foster-Son. This made her maternal service independent of the condition of actual maternity. The function of the mother of the Servant of the Supreme Lord is even higher than that of the service of the mother of Godhead.

The body of flesh cannot be employed in the worship of the Absolute unless it is relieved of its ineligibility by the mercy of Sree Guru. If the body is not employed in the service of Godhead it

is sure to be employed for the indulgence of the lusts of the flesh by being offered for the gratification of the senses of atheists. There is, however, the danger of wilful abuse of the practice. Sree Malini Devi is alone privileged to function as the foster mother of Lord Nityananda. The realisation of the nature and excellence of this positive function should effectively prevent the possibility of lending one's support to immoral and suicidal proposals in opposition to essentially fallacious mundane practices and conventions. It is possible to get rid of the obvious imperfections of the empiric moral conventions only by the realisation of the service of the Absolute by our present senses under the direction of the *bona fide* spiritual preceptor. It is not possible to practise the direct service of Godhead by means of mundane senses. The conditioned soul can serve by his awakened spiritual senses. Sree Malini Devi is not any conditioned soul. No conditioned soul should, therefore, try to imitate the conduct of Sree Malini Devi.

Round the Gaudiya Maths

Sree Gaudiya Math, Calcutta :

Editor reached here from Puri on February 24. Srimad Nemi Maharaj and Giri Maharaj with party reached Calcutta on March 5, per S. S. Elenga after preaching in Rangoon for over two months. They were received at the Outram Ghat landing by Mahamahopadesak Pandit Kunja Behari Vidyabhusan, and members of the Gaudiya Math.

Mahamahopadesak Pandit Atul chandra Banerjee, Bhakti Saranga arrived here from his tour of missionary work in U. P. and Rajputana on March 7. He had an interview with Mr. F. T. Jones on March 5, and talked to him of the messages of Divine Love. Mr. Jones gave a patient hearing and was impressed by the discourse.

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj :

Swamiji after his return from Puri is preaching in different parts of the District of Khulna.

Sree Yogapeeth, Sree Mayapur :

The work of construction of the temple of Sreeman Mahaprabhu at Sree Yogapeeth is in full swing. Sreejut Sakhi Charan Roy, the donor, has arranged to illuminate the temple with electricity. A Dharmasala is under construction on the banks of Sree Netai Kunda and Sree Gaur Kunda. It will be named Nityananda Dharmasala after Sreepad Nityananda Brajabashi, Sevakodanda in appreciation of his praise-worthy services.

Sree Gaudiya Math, Delhi :

On the 23rd of February Srimad Tirtha Maharaj and Pandit Atul Chandra Banerjee lectured in Bengali and in English respectively on "Sree Guru Puja".

On March 1, Pandit Atul Chandra Banerjee delivered a lecture at the Talkotra Club on the "Philosophy of Sri Krishna Chaitanya". Sj. Akhil Chandra Dutt, Vice-President of the Legislative Assembly presided.

Tridandiswami Srimad Bhakti Bhudev Srauti Maharaj :

Swamiji has been preaching in the District of Midnapore from some time, reading and explaining the teachings of Srimad Bhagabat and Geeta by lantern slides at different places. Sj. Satish Chandra Hui, Zemindar of Dingal, is actively helping the cause. Sj. Harish Chandra Hui, brother of Satish Babu, has been attracted by the characteristic features of the propaganda of Sree Gaudiya Math.

Sreedham Mayapur :

On March 3, at 4 p.m., Hon'ble Sir B. L. Mitter, K. C. S. I., accompanied by Lady Mitter, paid a visit to Sreedham Mayapur and was received at the entrance of the Avidyaharan Natya-mandir by Mahamahopadeshak Pandit Kunja Behari Vidyabhusan. Mr. S. Banerjee, I.C.S., Mr. S. Gupta, Superintendent of Police, Moulvi Mujaffar Ahmed, B.C.L., District and Sessions Judge, Nadia, Mr. C. Gupta, S.D.O., Mr. Annada Sankar Roy I.C.S., S.D.O., Chuadanga, Mr. Anil Behari Ganguli, I.C.S., Mr. Nirmal Sankar Sen, M. A., M. B. E., Excise Superintendent and many respectable gentlemen from Krishnagar and Nabadwip were among the guests of the evening. Sir B. L. and Lady Mitter listened to Shastric discourses from the Editor and Kirtan by Pratnavidyalankar Pranabananda Brahmachari of Sree Chaitanya Math. They were impressed to see the huge and splendid temple at the Birth-site.

On March 2, Editor with party consisting of M. M. Pandit Kunja Behari Vidyabhusan, Paramananda Vidyaratna, Mahananda Brahmachari and others, arrived at Sreedham Mayapur. The residents of Sridham, teachers and students of Thakur Bhakti Vinode Institute welcomed him with Samkirtan at the landing of the Bhagirathi and the Saraswati. He inspected the construction of the new Temple and *Dharmasalas* on the 3rd.

At Sreebash Angan :

The Construction of the Natya Mandir at Sreebas Angan is nearing completion.

Sreedham Mayapur :

Telephone : Telephone connection was installed at Sreedham Mayapur between Bhaktivijoy Bhaban, the residence of Editor, and the Math Command's Office, at Sree Chaitanya Math, on March 4. The establishment of telephone connection to the House of Sriman Mahaprabhu has been undertaken. Sj. Sakhi Charan Roy Bhaktiviioy has agreed to meet all expenses.

At Lucknow :

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj performed Sree Vyasa Puja at the house of Sripad Adhokshaja Dasadhikari, Sevakovid, on Saturday, the 23rd February. Sj. Jagat Narain Kapoor, Sanitary Inspector of Cawnpur, joined the function. At the request of Sj. Parameshwari Prasad Swamiji read and expounded Srimad Bhagabat Geeta on February 24. at his residence.

On February 25, he arrived at Sree Paramahansa Math and on the 26th went to Karona where he was cordially welcomed by Sj. Bharat Singh. A religious discourse was held at his residence. He promised to finance the erection of the temple of Sree Radha-Govinda at Sree Paramahansa Math.

At Delhi :

Tridandi-wami Srimad Bhakti Sambandha Turyasrami Maharaj at the earnest request of Sj.Satish Chandra Mazumdar had religious conversation at his house in the evening from 7 to 8 p.m. Kirtan songs from Mahajan padabali followed and preceded the discourses. A number of educated persons joined.

Sree Gadai Gauranga Math, Baliati :

Upadeshak Sripad Anadi Krishna Brahmachari with a few Brahmacharis of the Math paid a visit to the village, Inam Sakulla. Sj. Jasodanandan Saha welcomed them with enthusiasm. Brahmachariji explained Srimad Bhagabat. Kirtan songs were held. The audience included most of the residents of the village.

Sree Purushottam Math, Puri :

Sree Murtis of Sree Gaur-Gadadhar and Sree Radha-Madhab have been taken to the temple at Chatak Hill from Bhakti Kuthi on March 1. In this connection an *utsab* was held under the supervision of Srimad Bharati Maharaj.

Nabadwipdham Parikrama :

The Annual celebrations of Sree Nabadwipdham Parikrama Mahotsab or circumambulation (going round) of the nine sacred component parts (dwipas) of Sree Nabadwipdham in a huge procession of thousands of pilgrims commenced on Monday the 11th March when the pilgrims set out in procession from Sree Chaitanya Math, Sreedham Mayapur. Lectures on religious subjects, explanations of relevent portions of the Shastras and the sanctity of the different places of pilgrimage connected with the Activities of Sree Chaitanya Mahaprabhu and His associates are being given by the Sanyasi preachers in a regular manner in course of the tour. Kirtan songs by the devotees from Mahajan padabali form an outstanding feature of the functions.

The 419th Advent Anniversary Ceremony of Sree Chaitanya Mahaprabhu will be celebrated on Wednesday, the 20th March, at Sreedham Mayapur under the auspices of Sree Nabadwipdham Pracharini Sabha, under the direction of Editor. His Highness Maharaja Manikya Bahadur of Tripura State, the President of the Dham Pracharini Sabha, will be present on the occasion. A grand temple has been erected by Sj. Sakhi Charan Roy, Bhakti Vijoy at Yagapeeth or the Holy Site of the House of Sriman Mahaprabhu. It has been fitted up for illumination with electric lights. The Sree Vigrahas will be installed in the new Temple under the direction of the Editor with all formal ritualistic ceremonies on March 20. In this connection a public meeting will be held at 2 p.m., presided over by His Highness the Maharaja Bahadur of Tripura State.

Sradha :

Sj. Rash Behari Bhaktibhusan of Rudaghara performed the Sradh of his departed daughter on March 10, at Sreedham Mayapur, according to rites of Sri Hari Bhakti-Vilas.

ALL-GLORY TO SREE GURU AND GAURANGA

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The Harmonist

(Sree Sajjanatoshani)

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The Fullmoon of the Advent of Lord Gauranga

(By Anilkanta Ganguli B.A.)

The last day of the out-going Gaura Era and its Significance : 30th Govinda corresponding to March 20, is the last day of the 448th Gaura Era. On the last day of the solar year, worldly-minded people perform pious deeds so that they may pass a happy time in heaven. Not only that, they also try to anticipate the fruits of their holy deeds by amusing themselves with various kinds of entertainments. But the servitors of the 'Gaura Era' do not seek 'Dharma', 'Artha', 'Kama' or 'Moksha'. The desire for pleasure or piety, profit or pre-eminence cannot perturb the serenity of their minds. This is the reason why they, instead of wasting their time in childish pastimes, pass this auspicious day in Divine discourses by which alone Lord Gauranga, the Father of the congregational chanting of the Holy Name, is pleased. Lord Gauranga the Supreme Divinity has manifested Himself on the mundane plane as the Holy Name Who is identical with the Holy Form, i.e., He Himself is the Holy Name. Those pure souls who incessantly sing the praise of Lord Gauranga, always live at His Lotus Feet and nowhere else. The end of the solar year draws many a sigh of disappointment from the seekers after worldly enjoyments. In sharp contrast with this, the recurrence of the 'Gaura

Era', which ever heralds the Advent of the most Benign Divinity, fills the hearts of passion-less loving devotees with unmixed joy. It does not point to unfulfilled hopes, but to the clarion call 'Back to God and back to Home' and to the ceaseless march of perennial love towards the Lotus Feet of the Supreme Lord Sri Krishna Chaitanya.

What we learn from this Adventual Fullmoon : We welcome the Advent of the Supreme Lord Gauranga Whose Advent eclipsed the fullmoon on the Eve of His Birth. Lord Gauranga is the most perfect Divinity, as in Him is displayed the Mood of "Sree Radhika" the Divine Transcendental Sweetheart, concealing the Form of Krishna, the Transcendental Divine Lover. Just as the Golden Hue of Sree Radhika (Gaura) is superimposed on the Dark Hue of Krishna, the Adventual Tithis of these Lovers 'Krishnastami' and 'Suklastami' have been joined into the Glorious Tithi of the Fullmoon to effectually disperse the accumulated gloom of all the worlds.

The Fullmoon with her silvery rays, the cuckoo with its melodious cooing, the Holy Saraswati with its soft murmur and the flower with its sweet smell, combine to reveal the transcendence of the Event through the redemptive power of the loud chanting of the 'Mahamantram' by the pure devotees singing the hallelujah in honour of the Adventual Tithi of the Supreme Lord Sri Krishna Chaitanya, Who, in His Mercy, has given all of us, 'Kali-ridden jivas' an assured chance of tasting of the nectar of Transcendental Love.

The prediction of Thakur Vrindabana Das : Thakur Vrindabana Das is the writer of "Sri-Chaitanya-Bhagabat" in which Book he has predicted that sages, who transcend the plane of three dimensions, will on a future date make 'Nabadwipdham' or 'Sweta-dwipdham' known to the world. Only those persons whose inner eyes have been opened by the grace of Godhead can see this 'Holy Dham' and none else. Of these venerable sages of the prediction of Thakur Vrindabana Das, the first to appear was Srila Jagannath Das Babaji held in esteem to all over Gauda Mandal, Kshetra Mandal, and Vrajamandal, and the second is Srila Bhakti Vinode Thakur who—as the archetype of Bhagirath brought down to the earth the Ganges of pure devotion.

The years 400, 404, 408 and 448 of the Gaura Era have definite connection with the respective services rendered by those great seers for bringing about the re-appearance of Sreedham.

400 Gaura Era : In this year Srila Bhakti Vinode Thakur received a Divine Injunction to the effect that

Sree Viswa Vaishnava Raj-Sabha should be re-established and the Adventual Tithi of the Supreme Lord Sri Krishna Chaitanya should be properly observed. Srila Bhakti Vinode Thakur, thereupon, published the 'Nabadwip-Panjika' and revived the Gaura Era, this very year.

404 Gaura Era : This year Srila Bhakti Vinode Thakur visited all the places of 'Nabadwipdham', collected full esoteric evidence, and published a book entitled, "Sri-Sri Nabadwipdham-mahatmya". He published three things in this book, viz., (i) the dicta laid down by the 'Shastras', (ii) the statements of the 'Mahabhagabatas', and (iii) the direct Injunctions of the Supreme Lord Sri Krishna Chaitanya.

408 Gaura Era : The ritualistic worship of the Divine Symbolic Form of the Supreme Lord Sri Krishna Chaitanya in Sridham Mayapur was started this year.

444 Gaura Era : This year a Theistic Exhibition was opened at Sridham Mayapur to educate all benighted souls about the Transcendental Teachings of the Supreme Lord Sri Krishna Chaitanya in pursuance of Sri Sri Nityananda Mahaprabhu's Mission for the establishment of the Universal Religion of Transcendental Love. A relief map showing all the regions up to 'Vaikunthadham' was prepared and exhibited.

448 Gaura Era : This is the present new year. A magnificent Temple has been built this year at 'Yogapitha' at Sridham Mayapur. And on the very site of the Advent of the Supreme Lord Sri Krishna Chaitanya, the Divine Form of 'Adhokshaja-Vishnu' came up to the surface while the ground was being dug for laying the foundation of the Temple. The opening ceremony of the New Temple has been performed and the ceremonial worship of the 'Archa-Vigrahas' has begun.

The Advent Fullmoon Tithi, its greatness : The Fullmoon Tithi of the Advent of the Supreme Lord Sri Krishna Chaitanya, is the holiest of all Tithis. On seeing the Spotless Moon —Lord Gauranga—rising, the spotted moon hid its face under the pretext of an eclipse and the people unknowingly welcomed the Father of 'Srinam Samkirtan' by a loud universal chant. The light of the earthly moon disperses material darkness of this world ; but the rays of the Spiritual Moon—Lord Gauranga—dispels the gloom of spiritual ignorance from the inmost hearts of all persons.

The Propagation of the Transcendental Teachings of the Supreme Lord Sri Krishna Chaitanya : Sri Sri Nityananda has again appeared on this mundane plane in the activities of the Acharya and is trying to fulfil the prophecy of the Supreme Lord Sri Krishna

Chaitanya, "My Name will be spread all over the world". With this end in view, He has caused to be written a great many books and to be delivered innumerable lectures, has established numerous places of spiritual instruction, has uncovered to the view of the people the true sight of places of pilgrimage and re-established the spiritual worship of the 'Archa-Vigraha's. Thakur Bhakti Vinode Institute, founded at Sridham Mayapur, is offering indiscriminately to all persons the knowledge of the theory and practice of the Transcendental Teachings of the Supreme Lord Sri Krishna Chaitanya. Two Sanyasi preachers Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj and Tridandiswami Srimad Bhakti Hriday Bon Maharaj, have undertaken to propagate in Europe the Divine Message of the Supreme Lord Sri Krishna Chaitanya. Rich men whose hearts have been touched by the Grace of God have built beautiful temples and lecture-halls at Sridham Mayapur. The Divine Message of Lord Gaurasundar is being spread through daily, weekly, fortnightly and monthly periodicals consecrated to this great purpose.

A great ruling chief, His Highness the Maharaja of Tripura, the President of 'Sri Nabadwipdham-Pracharini-Sabha', has been attracted to honour Sridham Mayapur, on the first day of the New Year in order to perform the service of opening the New Temple. Sripad Sakhi Charan Roy Bhakti-vijoy, who has built the 'Bhakti-vijoy Bhawan' for the Acharya, has erected the magnificent Temple on the Birth-site of the Lord, or 'Sri Yogapitha'. It is due to his pure serving zeal that electric lights and telephones are being installed for the service of the holy cause of propagatingt he Transcendental Teachings of the Supreme Lord Sri Krishna Chaitanya from Sridham Mayapur. O Most Auspicious Fullmoon Tithi of the Advent of the Supreme Lord Sri Krishna Chaitanya ! we offer You our most cordial welcome ; be pleased to bless us that we may always serve You and give You due honour.

Anniversary celebrations at Sreedham Mayapur

(Opening of the new temple on the Birth-site of Mahaprabhu)

The Anniversary of the Birth of the Supreme Lord was celebrated at Sreedham Mayapur on the 20th of March.

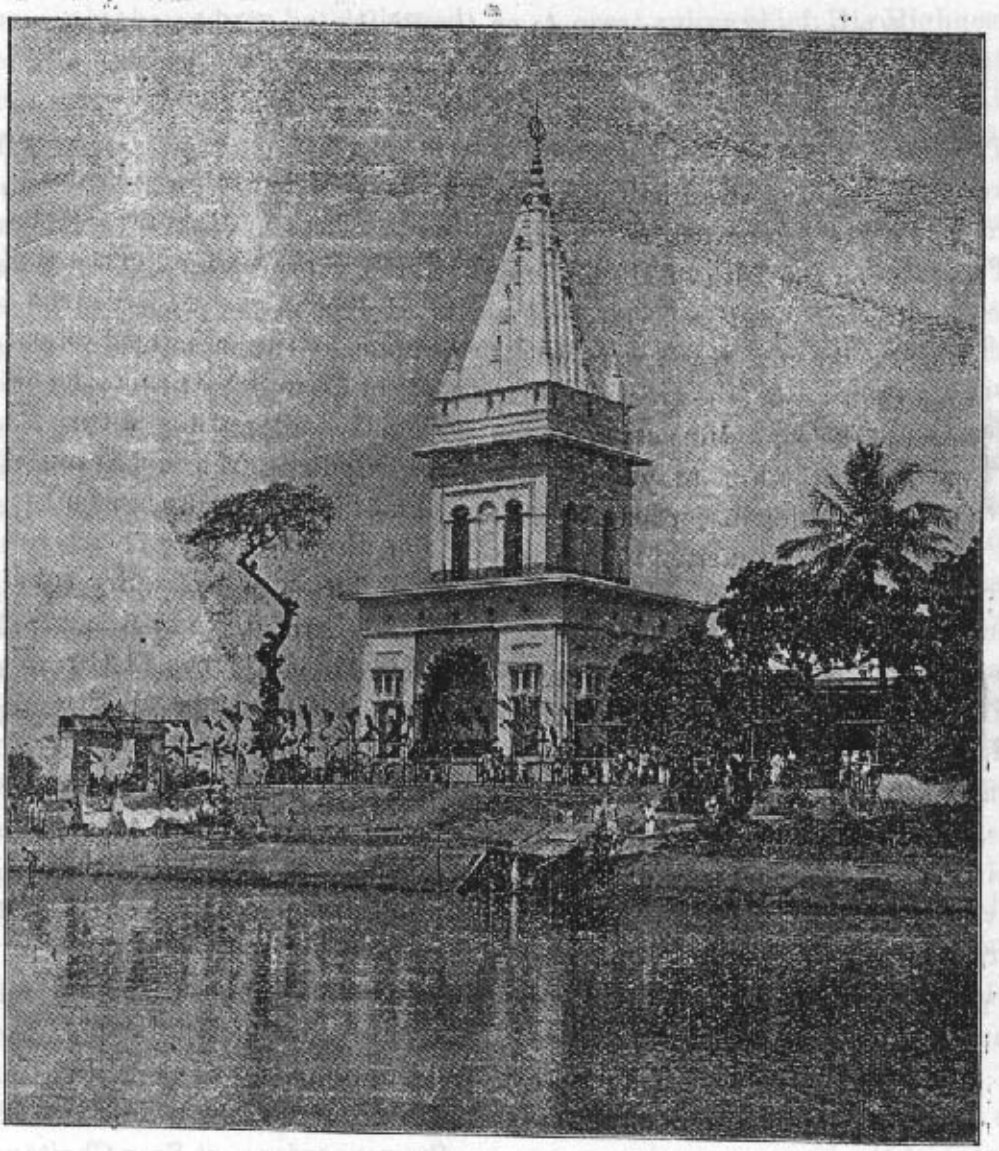
The number of pilgrims who had joined the Parikrama this year was much larger than even the records of previous years. The pilgrims started in procession from Sridham Mayapur on March 11, in the following order. First came two devotees who carried the poles that supported the flag on which was embroidered the words "Sree Nabadwipdham Parikrama." They were followed by a couple of devotees who swept the road clean over which Sree Radha Madhava were to pass. Next behind them were rows of pilgrims carrying flags, mace and other paraphernalia. Behind them was the Editor followed by the Tridandi Sanyasis. The Sri. Vigrahas of Sree Radha Madhav were carried in an exquisitely decorated palanquin. The Deities were followed by the groups of the chanters of *kirttan*. The immense body of pilgrims formed the rear of the huge procession.

The circumambulators returned to Sree Mayapur on the 19th, after visiting all the nine islands by journeying for nine days. His Holiness Srimad Bhakti Pradip Tirtha Maharaj joined the Parikrama procession on the third day. His Holiness was accorded a great reception by the assembled pilgrims, the people of Champahatta and the members of the Mission, on his return to Sree Nabadwipdham from his European tour.

The Parikrama procession was conducted this year by Their Holinesses Srimad Tirtha Maharaj, Srimad Bharati Maharaj, Srimad Nemi Maharaj, Srimad Ashram Maharaj, Srimad Giri Maharaj, Srimad Aranya Maharaj, Srimad Sagar Maharaj, Srimad Parbat Maharaj, Srimad Bhagabat Maharaj, Srimad Srauti Maharaj and Srimad Yachak Maharaj. Mahopadesak Sripad Siddhaswarup Brahmachariji very ably arranged for the conveyance of the pilgrims and their luggages.

On the eve of the day of Advent of the Supreme Lord the Editor addressed the pilgrims at Sree Yogapeeth. Another meeting was held at the Avidyaharan Srawanasadana at Sree Chaitanya Math which was addressed by Upadesak Sripad Krishna Kanti Brahmachari, Bhaktikusum and by Acharya Sripad

Kishori Mohan Bhaktivandhab, B. L., Bhaktisastri. The ceremony of the Birth-day Anniversary of Sreeman Mahaprabhu was performed with great eclat on the 20th March 1935, at Sree Yogapith, the Holy Birth Site of the



New Temple at the Birth-site of Mahaprabhu

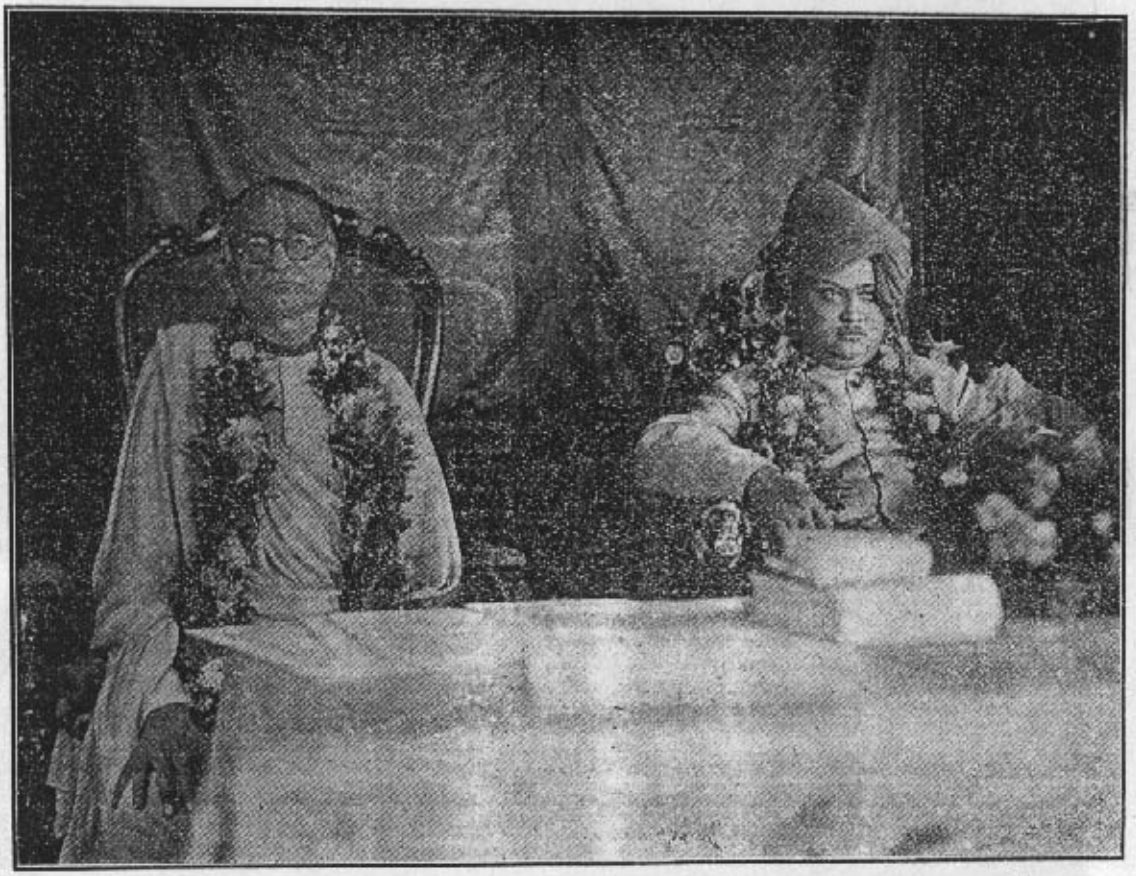
Supreme Lord. The special feature in connection with this important festival of the year was the installation of Deities in the newly constructed big Temple. Sj. Sakhi Charan Roy, a wealthy merchant of Calcutta bore all

expenses of erecting this magnificent Temple. The inauguration ceremony of the Temple was held in a fitting manner under the Presidentship of His Highness the Maharaja Bir Bikram Kishore Dev Varman Manikya Bahadur of Tripura State. The Maharaja had with him a long retinue and attended by, among others, Manyabara Rana Bodhjung Bahadur, Chief Secretary to His Highness ; Lt. Maharajkumar Karna Kishore Dev Varman Bahadur ; Lt. Maharajkumar Durjoy Kishore Dev Varman Bahadur ; Capt. Kumar Prafulla Kumar Dev Varman Bahadur, Military Secretary to His Highness ;



His Highness the Maharaja Bahadur of Tripura received at Hular Ghat (Sreedham Mayapur)

Capt. Raja Jhapat Jung Bahadur, A.D.C. to His Highness ; Capt. Kumar Kiron Kumar Dev Varman Bahadur ; Subadar Sahib J. C. Dev Varma, with about 20 followers. The party of His Highness started from Calcutta by Chittagong Mail in the morning and were received by a large number of prominent persons of the district of Nadia at Ranaghat, Krishnagar and Nabadwipghat stations. At Nabadwipghat they were taken in a richly decorated big boat to cross the Jalangi for Hularghat where they were received by a large body of persons numbering serveral thousands amidst loud shouts of joy and continued shouts of Harinam. His Highness with party was



His Highness the Maharaja Bahadur of Tripura sitting at the meeting with Editor

taken in a number of motor cars kept for the purpose where among others was received by Mahamahopadeshak Kunjabehari Vidyabhusan, General Secretary,

and Mahamahopadeshak Pandit Atul Chandra Banerjee and proceeded towards Sree Mayapur followed by a big procession reaching Bhaktivijoy Bhawan at Sreedham at 11 a. m. where His Highness halted. A large gathering of pilgrims from the surrounding country side and guests from Calcutta and Krishnagar attended the ceremony.

All the preliminary ceremonies in connection with the installation of Sree Vigrahas were held since morning under the direction of Editor. At 2 p.m. His Highness Maharaja Manikya Bahadur went to the Pandal in front of the Temple where His Highness was received and conducted to the dais by Editor amongst continued shouts of joy from the vast multitude of men assembled on this occasion. After the opening song was over, the addresses from Sree Nabadwipdham Pracharini Sabha and from other institutions of Sreedham Mayapur in different languages were presented to His Highness in a nicely designed silver casket. His Highness gave a joint reply in Bengali to the above, the purport of which is given below :

"Revered Saraswati Maharaj and gentlemen,

From long I desired to pay a visit to this Holy place, the Centre of learning in Bengal, which saw its fulfilment at your call and through Mercy of the Supreme Lord.

Our line is included in the Gaudiya Vaishnava community, and accordingly, the Place of Birth and activities of Sriman Mahaprabhu are very dear to me. About 43 Years ago my great-grand-father of sacred memory Maharaja Bir Chandra Manikya Bahadur assisted in erecting the House of the Supreme Lord at Sridham Mayapur. My revered grand-father Maharaja Radha Kishore Manikya Bahadur installed Sri Sri Radha Madhabjiu at this place. So I feel highly gratified to join the opening ceremony of this magnificent Temple and I hold in great esteem the serving mood of Sj. Sakhi Charan Roy, Bhaktivijoy, the generous donor of the newly constructed huge Shrine.

Last year when I visited Sree Gaudiya Math in Calcutta I was pleased to learn of the activities in spreading pure theism in India and abroad. Today I am feeling exceedingly delighted at your strenuous efforts in this direction and your success through your undaunted perseverance. I most cordially sympathise with you in this highly praised enterprise of yours. I pray that this high mission of yours be crowned with good success.

In fine, I thank you for the elaborate arrangements you have made for my comfortable reception."

After this His Highness formally declared the Temple open and the massive gates of the superb Temple were flung open amidst shouts of Hari

Sankirtan. The rejoicings of the people knew no bounds and it was a sight for the gods to see.

With a vote of thanks to the chair His Highness was given a hearty send-off by all the prominent members of the Sabha and of Sree Chaitanya Math. The Maharaja Bahadur repeatedly expressed his extreme gladness at the right royal reception and for the elaborate arrangements on such a solemn occasion.

After the close of the function His Highness with retinue visited the houses of Sribas Pandit, Adwaita Prabhu, house of Murari Gupta, Sree Chaitanya Math, the Samadhi-mandir of Srila Babaji Maharaj and Chand Kaji. His Highness then went to Kulia Nabadwip accompanied by Pandit Kunja Behari Vidyabhusan, came back to Sridham Mayapur and returned to Calcutta via. Krishnagar. The Press reporters of the Statesman, the Amritabazar Patrika and the Advance were present They took notes of the function and photos of the Temple and the sitting of the meeting. Among the gentlemen who were present on the occasion, the following is worthy of note :

Manyabar Rana Bodhjang Bahadur, Chief Secretary; Lt, Maharajkumar Karna Kishore Dev Varman Bahadur, Lt. Maharajkumar Durjoy Kishore Dev Varman, Capt. Kumar Kiron Kumar Dev Varman Bahadur, Subadar Sahib G. C. Dev Varman, Rabindra Nath Dutta, M.A., B.L., S. Dutta, I.C.S., Dt. Magistrate, Krishnagar; S. Gupta, Police Superintendent, Nadia; Rev. B.W. Bean and Mrs Bean, Dr. M.A. Hatt, Miss Mecather, Miss Geurin, N. Sen, K. C. Shome, P.S.Sen, A.N.Roy M.A., Treasurer; Jagabandhu Laha, Pleader; Becharam Lahiri, Advocate, Sati Jivan Chatterjee, Advocate, Janardan Prasad Mukherjee, Munsiff, Krishnagar; Nitendra Nath Ghose, Sub-Judge; Kshitipati Nath Mitra, Sub-Judge and Asst. Sessions Judge; Kamalesh Chandra Sen, Munsiff; Subodh Chandra Mitra, Deputy Magistrate; J. N. Basu, Financial Agent to Maharaja of Darbhanga, Prof. Manmatha Mohan Basu M.A., Rai Nanilaksha Dutta Bahadur, Supati Ranjan Nag M.A.B.L., and Arun Kanta Nag, Zeminder, (Dacca); Amiya Nath Ghose, Lucknow; Jamini Mohan Mukherjee, Pandit Niranjan Bhattacherji Smrititirtha, and Pandit Hari Charan Bhattacherji Smrititirtha, Bhatpara; Sakhi Charan Bhaktivijoy; Hari Pada Vidyaratna M.A.B.L; Prof. Nisikanta Sanyal M.A; Madhusudan chatterjee B.A., J.K, Ghose B.A., Nimananda Sevatirtha B.Ag., B.T., Benoy Bhusan Banerjee, Atindra Nath Banerjee, Narayandas Mukherjee, Durga Mohan Mukherjee.

Mahaprabhu Sree Chaitanya

(Birth-day offering by Bhaktibandhab Jatindra Kumar Ghosh B.A.)

On the day of *Dol Purnima*, the full-moon day of the Bengali month of Falgoon, in the year 1407 of the Saka Era corresponding to the 18th February of 1486, Mahaprabhu Sree Chaitanya appeared in this world. His life-history, described in contemporary biographical accounts of His deeds, however, miraculous, is a matter of common knowledge which scarcely needs repetition here and we offer no apology for this little critical study of the same on the basis of those accounts.

Significance of the Day

The notable feature of the day of Advent was that the full-moon as it rose above the horizon became eclipsed, which is considered to augur impending calamities. So all pious people took ablutions in the sacred waters of the Ganges and prayed to the Supreme Lord by chanting the Name of Hari for warding off the threatened calamities. Just at that moment Sree Chaitanya appeared in the world at the invocation of His great and favourite devotee Sree Sree Adwaita Prabhu.

Thus the soul of man becomes eclipsed with the dark desire of self-enjoyment and self-aggrandisement, and when his misery knows no bound, some compassionate saint invokes the mercy of the Lord and the All-merciful Lord doth appear with His blessings and benedictions as the serene moonshine of the vernal night of a *Falgooni Purnima*. It is a suitable opportunity for the devotees to be engaged in singing the Holy Name of Hari and it is the occasion for the Lord Himself to enjoy the pastime of swinging, Dol Yatra, or *Holi*.

Significance of the Place

The place of Advent of Sree Chaitanya Mahaprabhu is no less significant. For a very long time, both before and after the 15th century, the old town of Nabadwip, standing just on the eastern bank of the Bhagirathi at its confluence with the Jalangi, was far famed as the principal seat of culture in the east being the "Oxford of India", attracting thousands of pupils from all parts of India to receive the highest education in various branches of study at the feet of the renowned scholars of Nabadwip or Nadia. During the time of Mahaprabhu, Nadia rose to its highest pitch of intellectual achievement and it was for the first time in the history of the world

that an *Avatar* flourished in the midst of such highly learned scholars. So it was quite in the fitness of things that Sree Chaitanya in the very prime of His life humbled, by dint of His own miraculous power of intellect and learning, the proudest scholars and vanquished the mightiest intellects of the time all over India, exposing in all their nakedness the pettiness and uselessness of those wranglings with which the whole intellectual world was then busily occupied.

Is the Religion lacking in intelligence ?

The facts of the life of Mahaprabhu give the lie to the charge of uninformed circles that the religion of Sree Chaitanya is lacking in intellectual culture and is given to sentimentalism. Sree Chaitanya's crushing defeat of the vainglorious 'world-Champion' Pandit Keshab Bhatta and His humbling down the intellectual giant and the greatest logician of India of his day, Vasudeb Sarbabhauma, the Court Pandit of the King of Odhra and Kalinga, are, among others, sufficiently glaring instances of the superhuman intellectual reach of the Propounder of this religion. The positive refutation is offered by the unique series of brilliant theological works that were penned by the six Goswamins, the contemporary followers and apostles of the religion promulgated by Chaitanya which stand as proud monuments of unequalled intellectual culture and scientific rationalism in the world. Time is yet to come for a close study and proper appreciation of these invaluable treasures of our spiritual heritage.

Is the Religion wanting in a high moral standard ?

Sree Chaitanya renounced the world and turned a mendicant in the prime of youth, while He was only 24. According to contemporary biographers, He did not suffer the name "woman" to be uttered lightly in His Presence and the least moral aberrations, even in mental thought or disguised proneness, if ever found among his followers, were chastised and punished with relentless severity. Krishnadas, the too simple attendant of Mahaprabhu, felt the facination of some beautiful blondes during the Southern Indian tour. Sree Chaitanya at once caught hold of the man and sent him home in Bengal never to see his face again. Chhota Haridas, a mendicant follower of Mahaprabhu, who was about to commit mental wrong under the pretext of approaching a woman devotee to beg some fine rice for Mahaprabhu was punished with death in order to atone for his concealed intention of stealing a glance at a young lady.

Inspite of this strictness of the life and conduct of Mahaprabhu and of His followers, critics including a

few misinformed European Orientalists and some interested missionaries of other creeds, have not scrupled to prefer charges of immorality against the religion of Mahaprabhu on the strength of corruptions that are noticeable among the uncultured people who pass themselves off as followers of this religion but are actually perverted dissenters who do not deserve to be recognised by any right thinking man. It is needless to state that morality is but a rudimentary step to the huge mansion of religion. In all other religions altruism forms the highest principle of even religious conduct, but in the altruistic view amelioration of the body alone is intended almost always at the cost of mental improvement and invariably at the total denial of the health and interest of the soul, the real essence of the human personality, whereas in the religion of Mahaprabhu the fullest interest of the soul is first of all guarded without making too much of the transient external tabernacle. Again, in most religions comfort and weal of the human body are sought at the cost of the lives of the lower creation, and thus the meaning of altruism is greatly narrowed to suit human requirements; whereas in the religion of Mahaprabhu due respect is shown to every grade of sentient entity and personal weal and comfort of man is always studiously sacrificed for practising the great religion of Love. Thus the highest moral standard is revealed in the religion of Mahaprabhu in its unambiguous form than in any another faith.

Is the Religion Sectarian

Some self-sufficient pedants turn up their noses at the religion of Mahaprabhu by imputing in it the bad odour of narrow sectarianism. But the charge is equally baseless. If the good and the pious are to be called a sect in distinction from the lewed and the atheists, then such critics are surely justified in refusing to bring the latter under the banner of Mahaprabhu. The religion of Mahaprabhu is the most catholic form of faith that has ever been conceived in as much as it makes no distinction of caste, colour, sex, position, rank or any other accident of their temporary sojourn. Thus the rich and the poor, the healthy and the sick, the learned and the uneducated, patricians and plebians, nobles and commoners, the imperialists and the socialists, the gentry and the slum, man and woman, the depressed and the privileged, labour and capital, the white and the black, ruler and ruled, the east and the west, man and beast—are not viewed as such but are looked upon from the highest stand point of their soul within, which creates no dividing difference not only between man and man but even between man and the lower creation.

Is there any other conception current among humanity that can at all cope with this wide and catholic view ? The muddy vesture of our physical frame and the incidental associations and equipments thereof are not allowed to override the interest of the soul in the religion of Mahaprabhu. Even our mind, which is subject to changes and transformations along with the whole range of our senses over which it holds its sway, is but a covering or sheath inside which the proprietor, who is no other than the self or the soul, dwells, and is only the manager of the properties by appointment of the proprietor. Regarded from this point of view it is the soul who has the right to come in relationship with and to serve the Supreme Lord, irrespective of the mind and body.

Failing to appreciate such a sublime view, many hasty people confound the religion of Mahaprabhu with a mere attempt for social reform from doing away with the exclusiveness of caste distinctions which may stand in the way of Mahaprabhu's religion of Eternal Love of the soul for Lord Sree Krishna.

Is the Religion sentimental ?

Another class of critics attempts to minimise the value and importance of of this lofty universal religion by misrepresenting it as sentimental. It is quite apparent that when abstruse theological intricacies cannot be penetrated or high transcendental ideas cannot be followed, the religion is usually misconstrued and is cried down on a misrepresentation to justify one's aloofness from it.

Sree Chaitanya Mahaprabhu is the most perfect and illustrative Exponent of Srimad Bhagabatam compiled by Vayas Deva himself as the explanatory commentary of his philosophy of theology,—the Vedanta Aphorisms, which is the epitomised quintessence of the Vedas and other Srutis, the basis and backbone of the Sanatan Dharma. As such, every action and movement of the life of Sree Chaitanya is deeply founded on and is the demonstrative manifestation of the highest truths of the Vedantic Theology, and thus the life and teachings of Mahaprabhu go far beyond all other schools of theology or religious thought and serve as the harmonising force to finally settle all differences among them. This is amply illustrated not only in the teachings of Mahaprabhu, but also in the authentic accounts of His Life, in the incidents of His discourses with conversion of Prakashananda Saraswati, the leader of the Adwaita School of Benares, with sixty thousand of his disciples, the Ramayets and Tatwabadins of the South, the Buddhist Bhikshus, the Pathhans of U. P., and Moulana Sirazuddin or Chand Kazi, the Moslem Governor of Nabadwip.

Is it theoretical ?

Mahaprabhu, although One with Sree Krishna, took the guise of the Devotee and was in a position of advantage to prove that Sree Krishna is the highest and most perfect Representation of Theos in as much as Sree Krishna is the Absolute Truth or the Supreme Lord over all gods, Nature and beings. Sree Krishna is the All-powerful Autocrat regulating everything including the phenomena the transcendence and the immanence ; and Sree Krishna is the greatest Attractor and All-comprehensive Sole Enjoyer yielding ultimate resort to all kinds of subjects as neutrals, servants or sons, as friends, parents and even as consorts. Mahaprabhu set a practical example as to how our relationship can be established with Sree Krishna and how unalloyed devotion can be cultivated culminating in perfect realisation of our highest desideratum, "Prema" or the 'Love of Krishna', which totally revolutionises and completely transforms man by making his unalloyed soul to be in tune with the great magic Flute of the All-Attractor.

In the way of practical illustration of the perfect life of a devotee, Mahaprabhu steered clear on the one hand of epicurean hedonists and on the other of cynical stoics, exposed the childish foolishnees of self-annihilation of dissatisfied and reactionary salvationists and the utter failure and uselessness of the infinitely ambitious and inexhaustible greed of the Elevationists. Mahaprabhu laid bare the great dangers of whirling round the vicious circle of intellectual speculation and the malicious mockery of blind fanaticism. He showed how every person occupying any position can approach Sree Krishna and be blessed with the highest fulfilment of life by the practice of devotion and how every entity of the Universe can be best utilized by its application to the service of Sree Krishna, the Sole Lord. This is taught to be the means and method of rendering oneself free of those dangers and pitfalls that attend upon the wrong use of one's opportunities ; and thus, keeping off from the vice of self-enjoyment, to turn to be a devotee of the Lord by all-round tactfulness in the use of the things of this world and thereby betake oneself to the royal highway of eternal bliss.

Is it proselytising and the Religion of the age ?

This religion of the Vedanta has been proved to be practically demonstrable in the life of Mahaprabhu. It follows, as a necessary conclusion, that it is preachable and consequently proselytising. How else could the Sanatan Dharma spread from the original abode of the Aryans and be made available to the people of the

country ? This religion on the other hand cannot also suffer stagnation, which is the way to death. Every living religion should progress and, if found worthy on a comparative estimate must stand and spread. Mahaprabhu's desire and mandate was that His Religion must be carried to all corners of the world which is now being fulfilled by the preachers of the Gaudiya Math under the direction of the great Acharya Paramahansa Srila Bhakti. Siddhanta Saraswati Goswami Maharaj. They have gone to the West and have evoked appreciation from the highest savants of Great Britain and Germany. The simple factof their rapid expansion in an age of stubborn materalism is not inconsistent with the claim that the religion of Mahaprabhu has an eternal appeal to all sorts of people and that can meet the latest requirements of the age. So it has life and it is, therefore, not content with being anything less than Universal religion of the age. Any challenge from the intelligentsia to its claim to their undivided allegiance are always taken up for detailed discussion in the pages of the Journal. Politics should not be the only nor even the principal pursuit of human life. The fearless quest and craving for the Truth is the only congenial function of human intelligence and human life, and it is the only solace or soothing balm for all human ailments.

A New Temple on the Birth-site of the Supreme Lord Sree Krishna-Chaitanya

A great shrine, externally one of the biggest in Bengal, was opened to worship on the 20th of March by His Highness Maharaja Bir Bikram Kishore Dev Varman Manikya Bahadur of the Tripura State, at Sridham Mayapur (old Nabadwip), on the Birth-site of the Supreme Lord Sree Krishna-Chaitanya. The Temple is 125 feet high. Its donor is a merchant of Calcutta, Srijut Sakhicharan Roy Bhaktivijoya, a devoted servant of Sreedham Mayapur.

Lord Chaitanya is the Teacher of the Religion of Transcendental Love of Sree Krishna. He was born at Sreedham Mayapur in 1486 A. C. For a long time for causes that are yet to be explored,

Sreedham Mayapur as well as the actual Site of Birth of the Lord were supposed to have been washed away by the Bhagirathi. We owe the discovery of the forgotten places to Srila Jagannath Dasa Babaji and Thakur Bhaktivinode. The detailed story of the search and discovery of the Site of the Appearance of the All-Love can be read in a Bengali Book, Chitre Nabadwip. It is not our purpose to go into the narrative at this place.



Sj. Sakhi Charan Roy Bhaktivijoy

We have also accordingly discussed the spiritual conception of the Transcendental Plane of the Appearance of the Divinity as well as the historical evidence on which the identification of Sreedham Mayapur and the Site of Birth has been based, in the back-numbers of this Journal.

We have all along observed that a great difficulty is sure to be felt by those who are not susceptible to the spiritual argument in being asked to regard the glorification of any particular locality for the accident of the birth of a personage however great. The actual teaching of Sree Krishna Chaitanya is separated by such persons from any sentimental reverence for the place of His nativity. It is also likely for them to experience a short of irrelevancy in this Journal bothering itself so much about the identification of the exact Site of Birth of Sree Krishna Chaitanya. Such matters, might appear to be capable of being left to the antiquarians and as not very material to the purpose of propagating the Teaching of the Supreme Lord, the object of the Journal.

We have, however, endeavoured to show that the above mode of thinking is itself based upon a narrow and untenable view of the nature of the Absolute, the Subject-matter of the Teaching of the Supreme Lord and of this Journal. There is an esoteric aspect of the Birth-site of the Supreme Lord which is all-important even for the universal spiritual purpose. The Absolute is not an abstract conception of the poor muddling brain of a mortal. This is liable

to be forgot by those who do not care about the spiritual issue itself but bestow all their attention on its misrepresentations by the so-called philosophical method which is utterly and palpably inadequate for the purpose.

The Absolute is the Real Entity and not the attenuated zero of the empiric philosophers who is without any function or living relationship with humanity. If all the initiative and activity in this world is to be monopolized by those who cannot pass the line of puzzling ignorance, there is no room for the quest of the Absolute. It is only when the relative methods are found to be not only insufficient but positively injurious and false that there can be any serious necessity for seeking for the knowledge of the Active Absolute and not of a superfluous non-entity miscalled the truth, who is not to interfere at all with our wicked and foolish schemes of life.

Therefore, it is of the utmost importance to man to be able to know something that is definite in regard to the objective Absolute instead of affecting to remain content with a disappointing mode of existence by setting up a false theory of the Absolute to serve as an apology for our own inevitable foolishnesses.

Why should it be considered as a narrow sectarian move to postulate definitive existence for the All-Existence? Why should non existence be supposed to possess all these definite conditions for existence which are to be denied to the Real existence? This disingenuousness and demostrative malice against the living Source of all true and false existence form the alpha and the omega of the creed of impersonalism that has always possessed such a sinister attraction for sophisticated humanity. The dogma of impersonalism should not be allowed to block the way of the fruitful enquiry regarding the Truth. To seek for some definite foothold on the plane of the truth should be recognised as the immediate and imperative duty of all who are not willing to be in league with the forces of sectarian misrepesentations in the name of religion and thereby drawing upon themselves an impending universal destruction by the criminal and foolish indulgence of accumulated malice.

The discovery of the Birth-site of the Supreme Lord is an event which offers the definite starting-point of the truly scientific endeavour for obtaining a foothold in the plane of concrete transcendence. The building of the shrine on the Birth-site is a further step in the progressive invoked descent of the All-Love to the plane of internecine strife and gilded untruth.

Sree Vyasa Puja Ceremony

(Vote of thanks to the President)

By Upadesaka Y. Jagannatham B.A., *Bhaktitilaka.*

My most affectionate Master, illustrious Vaishnavas, Mr. President, Ladies and Gentlemen,

I deem it a special favour in that my humble-self, an Andhra disciple of Sree Guru Deva, has been ordered by the great Vaishnavas of the Gaudiya Mission to tender on their behalf a vote of thanks to our august President of the Vyasa Puja celebrations, I mean, the Raja Sahib of Puri, who has so kindly spared his evening hours of today for us. But before I actually carry out the mandate of the Vaishnavas, I venture to crave the indulgence of my affectionate Master and the Raja Sahib, as I propose to take a few minutes for offering my personal homage to my Divine Master.

My Divine and beloved Master,

You had on several occasions talked to us of Hindu Theology and on spirit and matter. You told us that when the same are examined from a philosophical point of view, they comprise five grade forms of faith, and that, in consequence, five kinds of worship came to stay in this world. Firstly, you told us of the worship of insentient, lifeless, blind gross matter of gigantic proportions, which is a kind of Sakti-worship and which goes by the name of Materialism.

Secondly you dwelt on the worship of partly sentient matter as appertaining to light, heat and their ilk which is otherwise known as Sun-worship, and this, you said, is Elementalism or the subtle form of Materialism.

Thirdly, you spoke to us of the worship of sentient matter in the animal kingdom, when sentience appears to move towards reason and this, you said, is symbolised in Ganesh-worship or the worship of elephant-man or Fetishism.

Fourthly, you told us of the worship of the mind symbolised by the human state and seen in its fullest play and in a state of salvation in Siva, the highest of Jivas. Inductive reason is the main plank of this worship and you called this Man-worship.

Fifthly, you were pleased to tell us of the highest form of worship of Satchidananda Bhagawan by the soul attracted by love, transcending empiric reason. This you called God-worship, but you never said that this worship is irrational because it has eschewed human reason. Man is endowed with

perverted reason and love. But you told us that impure reason cannot transcend the four corners of the *mayic* domain, while pure love extends over both the *mayic* and the transcendental regions. Reason approaches the degraded love of this mundane sphere just to uplift and purge it of its unwholesome aspect, but has absolutely nothing to do with transcendental love which is eternal and beyond its sway and which is of the very essence of the human soul as well as of Bhagawan.

Therefore, my Divine Master, the religion you preach in this world is based on the spontaneous transcendental love of God which is natural to the human soul in his pristine condition; and woe to him who calls this religion of the world a sectarian religion.

But, my Master, you told us again that this natural love is in a suppressed state in fallen souls. When a jiva has out of his free will chosen to plunge into the maelstrom of this *mayic samsar*, the cord of transcendental love, that links him to the All-love, is rent asunder. But when he is overpowered with the rackings of *maya*, he lifts up a prayer unto Bhagawan. No sooner Bhagawan finds that prayer, a sincere and unreserved one, He loses no time in sending his Beloved to re-link the bro- n cord and restore once more the natural connection of the human soul with Satchidananda Bhagawan.

This Beloved of God is my Divine Master, the Guru Deva, through whom only my prayer can reach God. You never keep me out of service, but only point out that if I elect to serve the mundane sphere, I am bound to be the slave of my passions, but if service of the transcendental sphere is chosen I am free to serve the All-love. Thus you clearly pointed out that the linking of the human soul with the Supreme does not deprive the former of his inherent freedom, although in his present corrupt position it still comprehends and connotes service.

My affectionate Master, we surrender to You, and You in Your turn give us the very Krishna,—Krishna Who has descended as *Nama*. It is a thousand pities that we, fallen souls, attribute a physical body to You, for how can a Sadguru, or for the matter of that, a Vaishnava, possess a mortal frame? My Master always speaks and transacts with His spiritual senses and His words, which comprise the very essence of transcendental tidings, pierce the hide-bound two-fold tabernacle of the hearer and reach his very soul. When this soul-communion is established the value of the Guru is fully appraised, and all doubts cease to exist from that very moment.

My Divine Master, You directed us not to speculate on Godhead nor to approach Him in a challenging mood;

for, You said that He is not amenable to such tactics. "Hear His message, cultivate and welcome humility, and purge Your heart of the three-fold sin of woman, money and fame. Your heart will then become a veritable playground to Krishna, the Divine Musician", this, my Master, is the quintessence of Your inimitable teachings.

My beloved Master ! You are the Namacharya of the present age. You have convinced us, beyond the shadow of doubt that Godhead and His Name are identical, and You have told us how *Namaparadha* or the offended Nama gives Bhukti, material aggrandisement how a single *Namabhasa* or dimly perceived Nama can easily secure Mukti which pantheists probably attain after a legion of births, how Sree Nama or the Holy Nama is the only means of saving the human-ship from being floundered in the obnoxious swamps of Bhakti or wrecked on the perilous rock of Mukti ; and how He helps the same to steer clear and race ahead of them towards Home, His transcendental Abode.

My Transcendental Teacher ! You are *Acharana* Guru, in whom both precept and practice are combined, but not the *Tatasthitha* Guru of pantheistic conception. In You are personified the very mercy and power of Sree Chaitanya Deva, Who is no other than Krishna in the cloak of His Own Servitor in the highest pastime of mellowed sweetness.

My Divine Master ! we worship You to-day, the day of Your Advent into the mundane region and we call it Vyasa Puja. Vyasa is Guru-Deva and You are identical with Him. But I do not refer here to the Vyasa who has not yet passed the stage of glorification of Varnasramadharma and the four Purusharthas and who has not yet ceased to consider salvation as the *summum bonum* of the human soul. Let pantheists worship such a Vyasa and please themselves. But I refer only to the full-fledged Vyasa whose peace of mind was restored by the mercy of Sree Narada-Muni, and who, by virtue of that mercy, has recognised the super-excellence of devotion to Krishna.

(Here the speaker was shown the table-clock to mark time). Yes, I see the clock. But my Gurudeva spoke to me of the human clock. It is not even a day-clock, but one of a few hours, a half-a-day clock. Its main-spring is mineness that holds close unto jiva, its central pivot. Quest-after Truth is its pendulum and Bhukti and Mukti which are its minute and hour hands, always rest upon Bhakti, its dial. Its mainspring is always wound up at the dusky evening hour preceding the dark period when we are compelled to lead groping lives, but the Ever-Merciful Guru-deva, my Eternal Master, does not allow the clock to rot or get rusty at that stage.

He merrily gives a push to the pendulum, an impetus to the quest after Truth. The pendulum swings and directs Bhukti and Mukti, the hands of the clock, which move and show angularities as the pendulum swings on unceasingly. The few hours elapse, the mineness (mamakara) is fully unwinded ; Bhukti and Mukti fall in a line with the quest after Truth and all come to a dead stop as mineness detaches itself from jiva. This is 6 a. m. and this signifies the rise of the morning sun of unalloyed devotion. My Master is adept at such teaching.

My Most beloved Master ! I am closing. I can count the particles of sand on Puri beach, but your attributes I cannot count. You uplift sinners like myself,—a sinner, in whose life, to quote the words of Thakur Bhaktivinode, there is not a particle of good and who has caused much torment to others and pained all jivas.

And now, Mr President, please pardon me as I have detained you long. Our heartfelt thanks are due to you, a distinguished and worthy successor of King Pratapa-rudra Deva, who felt it as the highest of honours to sweep with a gold broom the road leading to the temple, over which Vaishnavas once marched to have a *darsan* of Jagannathadeva. You have extended your love towards us and spared your valuable time for us and I, on behalf of the Gaudiya Mission, beg to tender our hearty vote of thanks which you may be graciously pleased to accept.

Round the Gaudiya Maths

Sree Gaudiya Math, Calcutta :

Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj, who after his return from England was propagating the doctrine of Mahaprabhu in Bombay, Delhi and Central Provinces reached here from Delhi in the evening of March 14. The members of the mission welcomed him with joy and sincerity of feelings.

The Advent Anniversary of Sree Chaitanya was performed with due eclat here on 20th March. After *Aratric* and *Kirttan* an interesting discourse was held on the subject, which was listened to with rapt attention by hundreds of earnest people.

Editor reached here from Deruli in the District of Khulna with number of followers. at the night of March 29.

This evening, Sunday, the 31st March at 6.30 p. m. members and admirers of the Gaudiya Math Calcutta will receive Maharajadhiraj Sir Bejoy Chand Mahtab, G. C. I. E., K. C. S. I., I. O. M., Bahadur of Burdwan at the Saraswat Srabansadan (Assembly-Hall) of the Calcutta Gaudiya Math (16, Kali Prosad Chakraverty Street, Baghbazer) where a public meeting will be held and an address of welcome will be presented to the Maharajadhiraj Bahadur on his return from England after a long time and in recognition of his active help as the Chairman of the London Gaudiya Mission Society.

Sree Chaitanya Math, Sridham Mayapur:

The Annual Celebration of Sree Nabadwipdham Parikrama Mahotsab commenced from Monday, March 11, according to the following programme: (1) 11th March—*Antardwip*; (2) 12th March—*Simantadwip*; (3) 13th March—*Godrumadwip*; (4) 14th March—*Madhyadwip*; (5) 15th March—*Koladwip*; (6) 16th March—*Ritudwip*; (7) 17th March—*Jahnudwip*; (8) 18th March—*Modadrumadwip*; (9) 19th March—*Rudradwip*.

Many *Sadhus* from all parts of India assembled on this occasion. They delivered lectures in religious subjects and explained lucidly the significance and value of those different places of pilgrimage sacred with the memory of Sree Chaitanya Mahaprabhu and His associates. Various scriptural texts in glory of these ancient places were recited and expounded in course of the tour. Various kinds of *Kirttan* songs by experts formed an interesting feature. The gathering was worthy of note.

The 449th Advent Anniversary Ceremony of Sree Chaitanya Mahaprabhu came off on Wednesday, the March 20, at Sreedham Mayapur under the auspices of Sree Nabadwipdham Pracharini Sabha. The celebrations were guided under the directions of Editor. His Highness Maharaja Manikya Bahadur of Tripura State who is the President of the Dham Pracharini Sabha was present on the occasion.

A 125 feet high temple recently constructed by Mr. Sakhi Charan Roy of Calcutta at Sree Yogapeetha in Sreedham Mayapur, has just been completed with all sorts of modern equipments and appurtenances and has been decorated with electric lights.

The installation of the Sree 'Vigrahas' of Sree Krishna Chaitanya Mahaprabhu, His Associates, Sree Sree Gaur-Vishnupriya and of Sree Radha-Madhabjiu in the new Temple was celebrated under the direction of Editor with all the formal ceremonies from the morning of Wednesday, the 20th March, followed by *Pujah*, *Homa*, *Aratrika*, *Bhograg* etc.

A public meeting was held at the Yogapeetha at 2 p.m. attended by many notable persons of Bengal and other provinces and presided over by His Highness the Maharaja Bir Bikram Kishore Dev Varman Manikya Bahadur of Tripura State. His Highness was given addresses by different Institutions of the locality. After this, the massive gates of the Temple was formally declared open by His Highness.

This occasion witnessed the installation of a four-armed image of Vishnu called "Adhokshaja". The image was found on the 13th, June last when the foundation of the temple was being excavated. The archeologists are of opinion that this sort of image was worshipped in

Bengal before the days of Sree Chaitanya Whose father Jagannath Misra used to worship a four-armed Vishnu, which fact justified that the image was the family Deity of Sree Jagannath Misra.

The 42nd Annual General Meeting of Sree Nabadwipdham Pracharini Sabha was held as usual at Sree Yogapeetha in Sreedham Mayapur on Wednesday, the 20th March at 2 p. m. when all the members of the different Provinces of India attended. The President of the Sabha, His Highness the Maharaja Bir Bikram Kisore Dev Varman Manikya Bahadur of Tripura was graciously pleased to take the chair.

Swananda Sukhada Kunja :

Editor came here on March 13, to supervise the arrangements for the accommodation of the pilgrims of Sree Nabadwipdham Parikrama who are expected there next morning. The pilgrims after the day's circumambulation reached here. In the evening they were addressed by the preachers of the Mission on different religious topics. Tridandiswami Srimad Bhakti Vivek Bharati Maharaj clearly explained the necessity of singing the Transcendental Name of Krishna always.

Sree Gaur Gadadhar Math, Champahati :

His Holiness Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj after a successful preaching of the Divine Messages of the Supreme Lord in England for over two years joined the Parikrama party on March 15, at Koladwip. The pilgrims finding him in their midst after a long time received him with great joy and pleasure. He was then taken to Gaur Gadadhar Math. The inhabitants of the locality and the pilgrims arranged for a meeting to accord fitting reception to Swamiji. Tridandiswami Srimad Bhakti Sarbaswa Giri Maharaj and Tridandiswami Srimad Bhakti Vilas Gavasthinemi Maharaj spoke about the activities of Srimad Tirtha Maharaj who in reply delineated his experience of the West in a neat little speech.

Sree Gostha Vihari Math, Seshasayee :

A great *Mela* was held at Seshasayee on the Ekadashi Tithi on March 15. A gathering of about ten thousand people assembled there. Many respectable gentlemen paid a visit to Sree Gostha Vehari Math, a branch of Sree Chaitanya Math. The Supreme Lord Sree Krishna Chaitanya Deva visited this place during the Brajamandal Circumambulation. In order to commemorate the event, Editor established a permanent centre of the Mission there and for the propagation of Name and Fame of the Supreme Lord.

Khulna :

Mahopadeshak Pandit Siddhaswarup Brahmachari with several other Brahmacharis of the Mission started from Sree Gaudiya Math and preached the doctrines of Sriman Mahaprabhu and the messages of the Gaudiya Math in the city and the suburbs for some days. In course of his short stay there Brahmachariji delivered lectures at several places on *Sanatana Dharma* to the satisfaction of the audience. On hearing of the thoughtful lectures respectable citizens took much interest and were impressed with the benevolent object of the Mission for the eternal good of the suffering humanity.

ALL-GLORY TO SREE GURU AND GAURANGA

—to1—

The Harmonist

(Sree Sajjanatosbani)

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Personality of Godhead

The difference between religion and non-religion consists in the admission and denial of the Personality of Godhead.

There are different ways of denying the Personality of Godhead. We hope to go into that part of the issue in another number of this Journal. Our present topic is Personality of Godhead. We, therefore, assume that the Personality of God, do not necessarily agree with one another. It is our purpose to trace the differences that are found among these.

Srimad Bhagabat has explained the function of religion in a form that cannot be easily misunderstood. The function of all unalloyed souls is defined by the Bhagabat as consisting of activities that are promotive of devotion to the Transcendental Person (Bhag. 1-2-6).

The Divinity has got His Own Name. He is Hari. The Word Hari is expressive of absence of all mundane qualitative reference. One who chooses to mistake the nature of the Divine Personality under the influence of thought that is not perfectly immune from the mundane qualitative reference, cannot be said to possess sound spiritual judgment. We cannot praise such deliberate perversity of judgment. That which is contemplated by man with the help of his eyes, ears, nose, tongue and skin, is not God. If we are asked to define God we

should say, "Godhead is He Who has reserved the right of not being exposed to human senses." It is this Entity Who is called Adhokshaja, Hari, Krishna or Rama.

Quite recently a number of scholars, including Dr. Ramgopal Bhandarkar, Dr. Macnicol, etc., have been led to regard the worship of Seeta-Rama to be higher than that of Radha-Govinda. They have failed to bear in mind the caution of the Bhagabat that we must once for all cease from deliberately ignoring or lowering the Thing denoted by Them by the misuse of the words or any of the lines of sensuous thought that are unfortunately current among mankind. Nothing short of this is required by the definition of the Bhagabat. No sooner do we choose to think of God as an object of mundane thought, like earth, stone, water, etc., it becomes idolatry.

We do not subscribe to the way in which Hindus, Muhammedans, Christians, etc., have been endeavouring to set forth their respective contentious views. Neither has the obsolete quarrel between the Shaktas and the Vaishnavas, as we read of it in Dasu Roy or among the women folk, any bearing on the subject-matter of our preaching. Our words will never die as long as time endures, nay even after time itself has ceased to function. The fact is that once a person becomes really conversant with the Message of Sree Chaitanya Deva about the function of spiritual love, all little narrownesses are eliminated once for all. No sooner is the stone image broken, a worse entity, in the shape of vacuum, takes its place. If the matter is judged by the human intellect, it is sure to become idolatry. It is not proper to target the Entity of Godhead to the limited things that submit to be comprehended or mastered by our defective senses. It is equally bad judgment that seeks either to break up God or to deprive Him of His Own Absolute Existence. He is the All-pervading Entity. If He is affirmed to be powerless, His Supremacy is denied.

There is another method of mangling the Figure and Function of the Divinity. There are persons who make it a point to insist on the finality of reverential worship. They admit the Transcendental Figure of the Divine Person. But they declare that it is proper to serve only the upper Limbs of the Divine Form. They accordingly want to confine their service of the Divine Form to the Limbs above the Navel. But such vision excludes the Sonhood, Consorthood, Friendhood, etc., of Godhead. The arguments, on which they want to rely for preferring their particular mode of worship, make God an imperfect entity.

There is the old quarrel, which is wide of the mark, between those who affirm a material form, and those who affirm a material void as the form of Godhead. It is unnecessary to take any of the sides for carrying on such futile and foolish controversy. If man cannot rise above such palpably wrong ideas, it is sure to breed narrowness, sectarianism or quarrel. The intellect of man is subject to error, inadvertence and self-deception and is also liable to be led astray by the false testimony of his defective sense-organs. He is sure to get entangled in some form of idolatry, if he permits his judgment to be biased by anthropomorphic, zoomorphic or phytomorphic ideas that constitute the stock-in-trade of all human thought. It will serve no good purpose if we seek to drag down within the jurisdiction of blundernig unspiritual thought the Entity Who transcends such thought. Is the range of the thought of man really unlimited that it can legitimately aspire to accommodate God? It is surely foolish to suppose that the apparent aspect is necessarily more important than the real entity.

The mischief, that is likely to result from any attempt to evaluate the facts of spiritual experience when they are presented to the judgment of man in an apparently tangible form by the inconclusive logic of mundane experience, may be illustrated by the following amusing story. A poor widow put her boy to school and, by dint of begging from door to door, managed to find the where-withal for his maintenance. The child, of course, began his studies at the Alphabet. On the expiry of half a dozen years of schooling the boy was promoted to study Euclid's Geometry. He was over-heard by his mother as he was reading the sentence, "Let A, B, C be a triangle." This made the widow very sad. She thought that the boy had been unable to get beyond his Alphabet, although he had been at school for so many years and she had been driven to her wits' end to find the means of his subsistence during this long priod. But the poor widow committed a great error of judgment. What she failed to understand was that the Alphabet in the two cases was not the same thing, although it might seem to her to be identical.

We must not assume the Entity of the Absolute to be any finite, disjointed object. He is nothing like an unintelligible section of the Whole, although by the constitution of our present equipments for the acquisition of knowledge we cannot have access to the whole truth of anything. There is similarity as well as dissimilarity between the language and experience of self-realised souls and those of ignorant worldly persons. This dissimilarity is

of a nature that cannot be understood by our present defective judgment. If we are self-sufficient, there would be no God and no necessity of worship. We can be relieved of our native ineligibility for worship only by the causeless Mercy of the Transcendental Object of worship.

A Word to our Madhwa - Vaishnava Brethern

There is a fundamental justification in seeking to approach the past history of a sect, specially in this country, on the basis of the *prima facie* authenticity of the *Guru-parampara* as preserved in the sect. We would be more scientifically employed if we turn our attention to obtaining greater information by comparative study of the different records instead of resorting to gratuitous assumptions against the validity of the preceptorial lists.

For this very cogent reason we must accept as historically valid the existing preceptorial list of the Madhwa-Gaudiya Vaishnava sect till its authenticity in any particular is conclusively impugned by specific historical evidence. We have had no cause up till now to suspect the truth of any portion of this list.

This list discloses the fact that the Supreme Lord Sree Chaitanya accepted Sree Ishwara Puri as His preceptor. Sree Ishwara Puri was a disciple of Sree Madhavendra Puri.

Sree Madhavendra Puri is a most renowned Vaishnava. He is, in fact, the great founder of the society of transcendental lovers who adhere strictly to their all-absorbing passion for the Amorous Transcendental Hero, Sree Krishna. This constitutes a great development of the original doctrine of Sree Madhwacharyya. In spite of this peculiarity of the teaching of Sree Madhavendra Puri, the list of the former Gurus shows that Sree Madhavendra is descended from the line of Ananda Tirtha in the ascetic order of the Madhwa Vaishnavas. There is really nothing against the genuineness of the list of the Gurus of the line of the Madhwa Vaishnavas.

Some misguided critic may try to rashly propose to disconnect Sree Madhavendra from the line of the Gurus of the Madhwa Vaishnavas, by asserting that the Madhwa Sannyasins are known as Tirthas and that no Puri Sannyasin can have admittance into their ecclesiastical order. But the solution of this apparent difficulty is offered by an incident in the authentic career of the Supreme Lord, Sree Krishna Chaitanya. He is stated to have embraced the order of the Bharati Sannyasins. But He was also stated to be a disciple of Sree Ishwara Puri. This irregularity is to be ascribed to the practice of attaching their surnames by the older associations. The different *Guru-paramparas* show the same line. So we cannot discredit these records by basing our arguments on assumptions and ordinary argument from current practices. Moreover, whenever there is any congregational gathering of the different schools of Vaishnavas, the Gaudiya Vaishnavas, as a class, introduce themselves as belonging to the line of Sree Madhwacharyya. These are hard and indisputable facts and cannot be lightly explained away by inferences based solely on certain practices of either sect.

If, however, the Gaudiya Vaishnavas actually preferred to brand themselves as Madhwa Gaudiyas as a matter of history, enquirers would naturally be anxious to know whether the servants of the Gaudiya Vaishnavas subscribe *in toto* to the professions and practices of the Madhwas, or whether they differ from the older school in some other points. In case they have a distinctive reference, enquiry should naturally start to make a list of the differences between the two schools. This comparison should necessarily be made in regard to their practical activity, social procedure, philosophy, theology and different performances due to all these, —or, in other words, the examination should embrace both their exoteric and esoteric differences.

If we take up the practical activities of the Madhwa and the Gaudiya Vaishnavas for the purpose of such comparison, we find that the former put themselves under a severe reserve in their propagatory methods, whereas the latter are vigorously proselytising. The Madhwas keep up the old habits and ideas, whereas the Gaudiya Vaishnavas have advanced towards and utilized everything facilitating the true cause of devotion. The former are very fond of *Archan* according to the Pancharatric system ; whereas the latter, though not diffident to adopt *Archan*, yet in addition to that, they perform *Bhajan* like the Dasakoota section of the Madhwa community. The Gaudiya Vaishnavas give more stress to *Bhajan* than to *Archan* of the Vyasakoota section

of the latter community. The habits and customs of the Southern Indian Vaishnavas are different from those of Northern Indian Gaudiya Vaishnavas, though both of them have a common base and origin as their guiding principle.

Turning to their respective social procedures we find that there is one great point of resemblance. Brahmanas are alone considered to be eligible for the service of God by the Madhwa community. Brahmanas are accordingly in sole charge of the religious institutions of the sect. They alone conduct all public and private worship. This is also the practice of the Gaudiya Vaishnavas. But in this matter also there is an important distinction between the two. The point has already been referred to in connection with propaganda and proselytisation. The Madhwas are not prepared to go outside the pale of the caste Brahmanas for imparting initiation for worship. In this they are in one sense too narrow in comparison with the method of the Gaudiya Vaishnavas. Sree Chaitanya accepted all who possessed the real inclination for leading the exclusive spiritual life and bestowed on them even the position and function of the Acharya. Thakur Haridas, the great Acharya of the Gaudiya sect, was a Muhammedan by parentage. Most of the Gaudiya Vaishnava Goswamis were not caste Brahmanas.

In another respect, however, the Madhwa practice is more lax than the practice of the Gaudiya society. No person is entitled in the Gaudiya community to mantra *diksha* unless he or she is prepared to submit unconditionally to follow the instructions of the Acharya in every particular of actual conduct. By this test caste Brahmanas are also liable to be ineligible for the service of God in the Gaudiya community, if they are not prepared to give up their unscriptural mode of life by submitting to the autocratic rule of the Acharya.

Gaudiya Vaishnavas claim to follow the real principle of the Scriptural Varnashrama institution in the organisation of their spiritual society. Whereas the Madhwas follow the hereditary principle which is seldom applicable in the present age when few persons possess either the habit or the inclination to follow the spirit of the Shastric regulation. Judged by the test of loyalty to the spirit of the Scriptural regulation, the Gaudiya community may justly claim to be far more conservative in their social practices than the Madhwas.

Proceedings of the Forty-first Session of Sree Nabadwipdham Pracharini Sabha.

The Forty-first annual sitting of the Sabha was held on Thursday, March 21, at the Avidya Haran Auditorium. Owing to heavy shower and high wind the sitting could not take place at Sree Yogapeeth, as in previous years. The work of the Sabha commenced in the evening after the *Aratrika*. The Editor Who presided entered the Hall at 7 p. m. in the midst of acclamations. The Editor took the chair on the proposal of Sj. Arun Kanta Nag, Zemindar of Barudi, Dacca, seconded by Sj. Supati Ranjan Nag, M.A., B.L. Pandit Pranabananda Brahmachari Pratnavidyalankar sang the opening song. M. M. Pandit Sundarananda Vidyavinode, Editor of the Gaudiya, read the address which was presented to Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj by the members of Sree Chaitanya Math, on his return from his successful preaching tour of about two years in England. Pandit Pranabananda Brahmachari read the report of the proceedings of the last annual session of the Sabha.

The following gentlemen were elected additional members of the Executive Committee of Sree Nabadwipdham Pracharini Sabha on the proposal of M. M. Pandit Kunja Behari Vidyabhusan, seconded by the Editor of the Gaudiya, M. M. Sundarananda Vidyavinode: (1) Sj. Supati Ranjan Nag, M.A., B.L., Dacca; (2) Mr. J. N. Basu, Park Lane, Calcutta; (3) Mr. Brajeswari Prasad, Advocate, Patna High Court; (4) Sj. Madhu Mangal Sahai, Superintendent, Department of Industries, B. & O., Patna; (5) Sj. Aswini Kumar Das, B. E., Engineer, Dacca Municipality; (6) Sj. Ananda Mohan Poddar, Zemindar, Dacca; (7) Sj. Nabadwip Chandra Roy, Merchant, Chittagong; (8) Rai Bahadur Raghubir Prasad Sinha Dhauji, C.I.E., Bharatpur; (9) Sj. Abani Mohan Mookherjee, Merchant, Calcutta; (10) Sj. Naresh Chandra Sinha, Zemindar, Kandi; (11) Sj. Jamini Mohan Sarkar, Narayanganj; (12) Sj. Suprasanna Roy, Dacca; (13) Sj, Mati Lal Sen Gupta, Barrackpur.

Pandit Pranabananda Brahmachari read the names of successful candidates who appeared at the Bhaktisastri Examination held at Sreedham

Mayapur, and also of students appearing from Paravidya Peetha, Sree Mayapur, who came out successful in the different branches of the Government Sanskrit Examinations held last year.

Tridandiswami Srimad Bhakti Sarvaswa Giri Maharaj expressed the deep sorrow of the Sabha for the departure from this world of the following well-wishers and helpers of the Mission :—(1) Dr. Pramatha Nath Nandi ; (2) Nafar Chandra Pal, Zemindar ; (3) Hari Das Saha ; (4) Sasadhar Goswami ; (5) Gopal Chandra Mukherji ; (6) Babulal Das, (7) Upendra Das; (8) Kaviraj Shyamadas Bachaspati; (9) Dr. W. B. Moreno; (10) Chaitanya Chaturi Dasadhikari ; (11) Jatindra Nath Pal ; (12) Rajendra Mohan Pal Chowdhuri ; (13) Dr. Ekendra Ghose ; (14) Rashbehari Das ; (15) Kamala Kanta Das ; (16) Swami Nath Pillai ; (17) Krishna Das ; (18) Brindaban Chandra Bhattacherji, Bhaktibhusan ; (19) Wife of Mr. Panirulla Pillai.

M. M. Pandit Ananta Vasudeb Brahmachari read the names of the following who had been awarded the garb of Tridanda Sanyas by the Editor during the year :—(1) Srimad Bhakti Sudhir Yachak Maharaj, (2) Srimad Bhakti Kevala Audulomi Maharaj. The garb of Babaji had been conferred on Sripad Radha Govinda Das Babaji, and Adwaita Das Babaji.

Sripad Benode Behari Brahmachari, referring to the high qualities of the following Sanyasi preachers of the Mission, thanked them on behalf of the Sabha for their care and zeal in promulgating the Teachings of Sri Gaursundar:—(1) Tridandiswami Srimad Tirtha Maharaj ; (2) Srimad Bharati Maharaj ; (3) Srimad Bon Maharaj ; (4) Srimad Nemi Maharaj ; (5) Srimad Giri Maharaj ; (6) Srimad Srauti Maharaj ; (7) Srimad Sagar Maharaj ; (8) Srimad Sridhar Maharaj; (9) Srimad Bodhayan Maharaj ; (10) Srimad Audulomi Maharaj and (11) Yachak Maharaj.

M. M. Pandit Sundarananda Vidyavinode, B. A., expressed the appreciation of the Sabha of the services rendered by Pandit M. M. Narayandas Bhaktisudhakar, Bhaktisastri. He is doing Herculean labour in connection with the publication of the Harmonist, assisting Srimad Bon Maharaj and Sj. Sambidananda Das in conducting their devotional activities outside India. He then spoke a few words in praise of M. M. Pandit Kunja Behari Vidyabhusan who is at the root of all active services manifested in various ways. He spoke of him as service personified. One who looks at the Marble Temple of the Gaudiya Math of Calcutta,

Bhaktivijoy Bhawan at Sridham Mayapur, the magnificent Temple at the Birth-site of Sriman Mahaprabhu cannot but inseparably recollect the name of this calm, serene, devoted personality of the most beloved of the Acharya. He carried out the desire that was uppermost in the mind of the Editor by securing a plot of land at Radhakunda this year. The speaker next expressed the grateful thanks of the Sabha to M. M. Pandit Aprakrita Bhaktisaranga Goswami referring to his great and manifold services to the Mission. He always takes an active, sincere and prominent part in fulfilling the desires of the Acharya. The best thanks of the Sabha were offered to Srestharya Sripad Sakhi Charan Roy Bhaktivijoy for his unflinching and sincere loyalty in the service of Sree Guru and Gauranga and for undertaking the construction of the magnificent Temple on the Birth-site of Sri Gaursundar. Bhativijoy Prabhu has dedicated himself body, mind and soul for perfecting the construction, decoration and electrification of the Temple. He has financed a telephone service for Sridham Mayapur. His eldest son Sj. Pramatha Nath Roy and his pious wife are most enthusiastic helpers in the devotional works of Bhaktivijoy Prabhu. In this connection the Sabha thanks Sj. Charu Chandra Srimani B. E., and Sripad Revati Raman Brahmachari for their untiring services in planning and supervising the construction of the Temple.

Srimad Bhakti Vilas Gavastinemi Maharaj offered the grateful thanks of the Sabha to the following gentlemen mentioning the specific assistance rendered by each to the cause of the Mission :—Seth Kissen Chand Lekhraj, Bombay ; Rai Lakshmi Dhar Mahanti Bahadur, Cuttack ; Rai Harihar Prasad Singh Bahadur, Rangoon ; Rai K. M. Basu, Rangoon ; Mrs. S. Basu, Poona ; Rai Loke Nath Misra Bahadur ; Seth Madan Gopal Bagla, Rangoon ; Lakshman Chetty, Rangoon ; Major G. C. Maitra, Director Pasteur Institute ; Dr. Ramesh Chandra Chowdhuri, Rangoon; V. M. R. Naidu, Rangoon ; Dr. M. L. Kundu, Rangoon ; Mother of Nandalal Roy, Bonpas ; Satish Chandra Dutt, Jamshedpur ; G. C. Mitra, Bombay ; Satish Chandra Basu, Cuttack ; Lall Mohan Pattanayak, Bhadrak ; Hanuman Khuntia, Puri ; Nabadwip Chandra Roy, Zemindar, Chittagong ; Haralal Saha, Manmatha Nath Das ; Fakir Chandra Mandal ; Dr. B. Roy, M. B.

Srimad Bhakti Vivek Bharati Maharaj expressed the thanks of the Sabha to the following gentlemen for their services to the Mission :—Arun Kanta Nag, M.A., B.L., Dacca ; Amrita Lal Chowdhury ; Atul Chandra Chowdhury, Sm. Sashikuntala Dutta ; Sm. Mandakini Dutt; Dr. Nagendra Gopal Biswas;

Urukrama Dasadhikari ; Udhab Das Adhikari ; Purna Chandra Karmakar ; Lala Madan Mohan Roy ; Raghunath Das Adhikari ; Maha Maheswar Das Adhikari ; Hridoy Govinda Brahmachari ; Rai Mohan Rai Chowdhuri ; Murali Mohan Rai Chowdhuri ; Mohini Mohan Rai Chowdhuri ; Sorashi Mohan Rai Chowdhuri ; Kamini Mohan Rai Chowdhuri ; Monomohan Rai Chowdhuri ; Satyamohan Rai Chowdhuri ; Aswani Kumar Das, B. L. ; Manindra Kumar Sur ; Suprasanna Mohan Roy ; Benode Behari Brahmachari, Kritiratna; Revati Raman Brahmachari, Bhaktinischaya ; Dindayal Dasadhikari ; Bhakta Rajendra ; Wife of Sj. Sakhi Charan Roy, Bhaktivijoy and his son Pramatha Nath Roy.

Tridandiswami Srimad Bhakti Sarvaswa Giri Maharaj conveyed the thanks of the Sabha to the following gentlemen for rendering notable services :—Nityananda Brajabasi Sevakodanda for sincere service of Yogapeetha and for constructing a resting house for the pilgrims on the banks of Goura-Kunda ; Narahari Brahmachari Sevavigraha ; Mukunda Vinode Bhaktimadhur ; Jagaduddharan Bhaktibandhab; Bhababandhachhid Das Bhaktisaurabh ; Anadi Govinda Brahmachari ; Achintya Govinda Brahmachari; Nitya Gauranga Dasadhikari ; Ananta Dev Dasadhikari; Bhudeb Dasadhikari; Adwaya Govinda Dasadhikari ; His Highness Maharaja Bir Bikram Kishore Deb Varma Manikya Bahadur, Dharmadhurandhar of Tripura ; Rana Bodhjang Bahadur, Chief Secretary to H. H. of Tripura ; Colonel Sir Pandit Kailash Narayan Haksar of Gwalior State ; Dewan Sahib Joy Gopal Asthana, Finance Member, Gwalior ; Maharaja Gajapati Ram Chandra Deo, Raja Bahadur of Puri ; Mr. S. S. Saxena ; Dr. Narayan Prasad Asthana, Late Vice-chancellor of Allahabad University ; Rai Sardar Raj Raghubir Singh Bahadur C.I.E., Bharatpur ; Mr. S. Banerjee I.C.S., Dist. Magistrate, Nadia ; Mr. C. Gupta, S. D. O., Nadia; Rai Arun Kumar Bose Bahadur, M.B.E., Magistrate, Puri ; Dr. Satyendra Nath Mukherjee, Cawnpur ; Sudhindra Mohan Moulik, Chairman Krishnagar, Municipality, Samsul-ul-ulema Kamaluddin Ahmad, Principal, Krishnagar College ; Moulvi Mujaffar Ahmad B.C.L. Dist. and Sessions Judge, Nadia ; Binodini Dasi, Cuttack ; Sm. Jamini Sundari Devi, Sreedham Mayapur ; Sm. Kshiroda Sundari Dutt and Lakshmimani Dutt, Baghbazar ; Rani Saheba of Aul ; Suresh Chandra Dey ; Rash Behari Dasadhikari Bhaktibhusan ; Nanda Kishore Dasadhikari ; Satish Chandra Mitra, Puri ; Sir Deva Prasad Sarbadhikari Kt., Suriratna ; Rai Rama Prasad Chanda Bahadur ; Rajarshi Kumar Saradindu Narayan Roy, Vedantabhusan ; Jamini Mohan

Mookherjee of O. N. Mookherjee & Sons; Kshetra Pal Ghose, Allahabad.

Tridandiswami Srimad Bhakti Bhudeb Srauti Maharaj offered the thanks of the Sabha to the following gentlemen referring to their services: Brajeswari Prasad, Advocate, Patna; Madhumangal Sahai, Patna; Nidhu Rani Devi, Benares; Prabhabati Devi; Jogmaya Devi; Srish Chandra Guha, Benares.

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Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj conveyed the hearty thanks of the Sabha to the following :—

Abroad :—The most Hon'ble the Marquess of Zetland, President, Gaudiya Mission Society, London ; The Rt. Hon'ble Lord Lamington, Vice-President ; The Rt. Hon'ble Lord Goschen, Ex-Governor of Madras ; The Rt. Hon'ble Lord Lothian ; Sir William Malcolm Hailey, Ex-Governor of C.P. ; Lady Jackson ; Lady Carmichael of Skirling ; Sir Atul Chandra Chatterjee, G.C.I.E., K.C.S.I. ; H. H. the Maharaja of Alwar, G.C.I.E., K.C.I.E. ; H. H. the Maharaja of Morvi, G.C.I.E., K.C.I.E. ; The Rt. Rev. Bishop H.L. Paget, D. D., Ex. Bishop of Chester and Mrs. Elma Paget ; The Rt. Rev. Bishop James D. D. of the Brompton Sanctuary; Mr. and Mrs. H.L. Polok, Solicitor, London; Mr. F. J. P. Ritcher M.A. ; Mr. F. H. Brown, Asst. Editor, Times of London and East India Society ; Mr. and Mrs. L. S. Bristowe ; Prof. Kennith Zerdin M. A. of the Students Christian Movement ; Mr. and Mrs. R. S. Nehra Solicitor, London ; Dr. K. C. Bhattacharjee M. B., M. R. C. P., of London ; Dr. Mrs. Rhys Davids Ph. D. ; Prof. Sorabji ; Mr. F. J. Pratt, C.S.I., Mr. R. Dimsdale Stocker of the International New Thought Alliance ; Miss Edith A. J. Ashby, Secy. to the League of the Helping Hand ; Miss Beck of North Brook Society, Cromwell Road, London ; Sirder Butta Singh, Advocate, Deputy President of the Punjab L.C., Miss. Sarahde Loredo (Gita Class); Mrs. Colvin Secy. Elevation Church of Christ Scientist Midford Place Briston Sq. ; Captain S. M. P. Fireman ; Captain R. D. Thomas Jones, M. I. C. E. of Royal Automobile Club of Palmall ; Mr. A. J. Collar, Secy, Psychological Activity Club, 39 Grosvenor Palace, Victoria, London ; Mr. R. Ingersoll Ogilive, Secretary, Practical Philosophers ; Lakshman Mahadev Desh Pandey Inamdar, Hanscrescent Hotel, Knights Bridge ; R. Arthur Thomas of Lindsay Thomas' Lonette ; Mrs. D. D. Vandergoot, Secy, Imperial Institute, S. W. Kensington ; Rev. Morris Chaplain, Convent of Perpetual Adoration, Beauford St., Chelsea London ; Prof. Dr. Helmuth Von. Glasenapp M.A., Ph. D. ; Konigsberg ; Dr. Martin Weigert Ph. D., L.L D. Regierungsrat ; Baroness Putlitz.

Tridandiswami Srimad Bhakti Sarvaswa Giri Maharaj thanked the following gentlemen for kindly helping the activities of the Mission :

India :—His Excellency the Rt. Hon'ble Freeman Freeman Thomas Earl of Willingdon, P.C., G.M.S.I., G.M.O.E., G.C.M.G., G.B.E., Viceroy and Governor General of India (for sympathy in the propaganda of the mission and granting, of late, an interview to Bhaktisaranga Goswamiji) ; H. E. the Rt. Hon'ble Sir John Anderson P.C., G.C.B., G.C.I.E., Governor of Bengal (for kind visit to Sreedham Mayapur); H. E. the

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Titles and designations, expressive of devotional aptitude in appreciation of their sincere services, were conferred by the Dham Pracharini Sabha on the following gentlemen :

Title of *Mahopadeshak* awarded to :—

1. Kishorimohan Bhaktibandhab, B.L.
2. Madhusudan Bhaktivilas, B.A.

Upadeshak :

1. Dr. Krishnakanti Brahmachari
2. Bhabadeb Chatterji
3. Subhavilas Bhaktimayukh
4. Radha-Govinda Kavyatirtha
5. Sarbeswaranauda Brahmachari
6. Aprameya Das Adhikari
7. Krishnananda Brahmachari
8. Nitaidas Brahmachari

Titles		Recipients
Saddharmasindhu	...	Mahanta Srigadadhar Ramanuj Dasji, Emermath, Puri.
Bhaktimartanda	...	Rai Bahadur Sardar Raj Raghubir Singh Dhaoji, C.I.E., Bharatpur.
Bhaktibhusan	...	Rai Bahadur Madan Gopal Sardana.
Srestharya	...	Sj. Sakhi Charan Roy Bhaktivijoy, Calcutta.
Srestharya	...	Sj. Raimohan Rai Chaudhury, Baliati, Dacca.
Bhaktiprakash	...	Sj. Monomohan Rai Chaudhury, Baliati, Dacca.

Titles		Recipients
Bhaktibhusan	...	Sj. Sorashimohan Rai Chaudhury, Baliati, Dacca.
Bhishakchuramani	...	Sj. Jadunath Gupta Kaviraj, Calcutta
Bhaktibikash	...	Sj. Gosthabehari Das, Howrah.
Sevavilas	...	Sj. Amritananda Dasadhikari.
Ragratna	...	Sj. Sarbeswarnanda Brahmachari,
Sevavrata	...	Sj. Gaurendu Brahmachari.
Bhaktibibudh	...	Sj. Haripada Dasadhikari.
Bhatimandap	...	Sj. Krishnakarunya Brahmachari,
Bhaktikumud	...	Sj. Yatisekhar Brahmachari, Cuttack.
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Vidyaratna	...	Sj. Sivendranath Das Gupta, Naryanganj.
Kritikovid	...	Sj. Dinesh Chandra De, Bhaktibodh, Dacca,

On the conclusion of the above functions of the Sabha, Editor addressed the audience in Bengali. The purport of the speech will appear in this Journal.

A True Grihastha

By Spd. Kishori Mohan Bhaktibandhab, B.L.

There is no exact English equivalent to convey the full intrinsic meaning contained in the word *Grihastha*, yet for the sake of convenience and ordinary use the English substitute 'householder' may be selected for our present purpose.

The etymological meaning of *Grihastha* is a man living in a '*Griha*' then the monkeys will be termed as non-householders, and beasts, birds and such other worms or insects, that live in their respective appointed resorts, will be called householders. But that

is not the case, the true meaning lies deeper than the surface.

The Hindu Scriptures have prescribed four different stages of a man's life and the life of a *Grihastha* stands second in order. The meaning of the word *Grihastha*, expressed in the stage of a man's life, is not the same as that stated in the previous paragraph. The four stages mentioned in the Scriptures are,—(1) Brahmacharya, (2) Grihastha, (3) Banaprastha and (4) Sanyasa. One, who lives in the house of his Spiritual Guru to learn the Vedas and to acquire the habit of self-restraint, is called a Brahmacharin. If, mere living in a house would give he name of a *Grihastha* to anyone then a person living in the house of his Guru to lead the life of a Brahmacharin would also be called a *Grihastha*. Further the Banaprasthas and the Sanyasis also, who are in the habit of living in some sort of a house, would also be called *Grihasthas*, if the word be taken in its etymological sense.

The stage of life of a *Grihastha* comes next in order, after that of a Brahmacharin. Residing in the house of a Guru, the Brahmacharins with self-restraint learn the Vedas or the Truths about God. They find ample opportunities for the same by living far away from the temptations of sensuous enjoyments. Out of them some turn out to be whole-life Brahmacharins while others may, by entering the state of wedlock in accordance with the injunctions of the Shastras, take to the life of a *Grihastha* or householder. Therefore, we find that a true *Grihastha* is one who, after undergoing training as a Brahmacharin in the house-hold of his Guru, enters the life of a householder by the sacrament of marriage.

A household without a wife is not a house in the worldly sense of the term *Griha*, neither is the owner or occupier thereof a *Grihastha*. To be a real *Grihastha* one must, however, be prepared to perform the religious observances for the service of the Supreme Lord, as laid down by the Shastras for the stage of the house-holder, in association with his wife as a partner in the said function. No stage of life under the Varnasrama arrangement should be conceived as divorced from the ideal of the whole-time service of the Supreme Lord. Men, who choose to abstain from the wholetime service of Godhead, are to be classed as stubborn atheists. In this country there has not yet been any great diminution in the number of those who pose themselves as *Grihasthas* by the sacrament of marriage. But, a careful scrutiny, on the line stated above, should convince us that a genuine *Grihastha* in the scriptural sense is hardly to be found anywhere. The houses of so-called *Grihasthas* have become the resorts of unbridled sensuous

enjoyments, and the injunctions of the Shastras, laid down for the regulation of the life of a *Grihastha*, are honoured more in their breach than in their observance. The duties of the life of a Brahmachari not being strictly followed, not only have chaotic conditions prevailed in all stages of life, but even the very foundations of social life have been smashed. At present the life of a *Grihastha*, as it appears to us, is in reality just the opposite of what it shows to be. It is the life of *Grihamedhi* who has centred all his affinities and attachments to the *Griha* (wife) for the gratification of senses. There can be no spiritual stage of life of a man, if it is not based upon the service of Godhead which is the only function of all pure souls.

Hence, to be a true *Grihastha* one must take shelter under the Lotus Feet of a real Spiritual Guru and with self-restraint strive for the wholetime service of Godhead, eschewing all sensuous and worldly enjoyments. Self-restraint in life, which is incumbent on a Brahmacharin, being the essential foundations over which the structure of the life of a *Grihastha* can be safely reared, any one desirous of becoming a *Grihastha* in the scriptural sense of the term, should in the first place take recourse to the right kind of instruction. By following the guidance of the *bona-fide* preceptor the life of a householder can be established on the base of the Scriptural regulations. In these dark days, when men are fully engulfed under the influence of nescience, Sree Chaitanya Math of Sree Mayapur, Nadia, and its Branch Maths all over India and abroad have been making earnest and sincere efforts, under the guidance of the Acharya, for reviving the genuine Ashrama Dharma by imparting to their inmates the training of the life of Brahmacharya and thereby re-establishing in an available form the ideal that is to be followed by a *Grihastha*.

A true *Grihastha's* life being one of complete surrender to the Spiritual Preceptor, a discussion of the nature of the latter will not be out of place here. There is unfortunately now-a-days great likelihood of danger to the spiritual life from our *Kula*-Gurus who claim to be Gurus by right of heredity. The real Guru must be able to lead his submissive disciples to the Lotus Feet of the Supreme Lord. The real Guru, therefore, must be in a position to hold communion with Godhead, otherwise how can he help his disciples in their worship? Hence conditioned jiva who is addicted to his wife and other sensuous enjoyments, can never be a real Guru. The true Spiritual Preceptor is the most favourite devotee of Godhead, absolutely free from all the affinities and attachments of this world.

The real Spiritual Preceptor may sometimes accept the external garb of one or other of the four stages of regulated life of the conditioned state.

But as a matter of fact he is eternally immune from all predilections of this world and may display the external acceptance of the garb of the conditioned state without the least prejudice to his paramount position as a pure devotee. But as things stand now, may we ask our readers to judge whether many such preceptors are to be met with among our present *Kula*-Gurus ? The life of a ture *Grihastha* being full of hard spiritual trials and tribulations, is, indeed, full of grave problems. Every one is in a position to understand how hard it is for a person, thrown in to the whirlpool of the temptations and sensuous enjoyments of the world, to lead the life of a true *Grihastha* by keeping himself in the line of conduct prescribed by the Scriptures. A true *Grihastha* is very rare now-a-days. The question naturally arises as to whether it is possible to pick out the real Spiritual Preceptor from among the *Kula*-Gurus whose spiritual position is often in no way better than that of his disciples.

The *Grihasthas* of now-a-days are themselves often slaves to their passions and appetites ; and the *Kula*-Gurus, who have got so much charm and a firm hold upon our society, are generally on the level of the degraded *Grihastha*. A real Goswamin is a perfect master of all his senses, and as such he is in a position to save another who may happen to be under the influence of his senses. One who is not a true Goswamin is not a real Spiritual Preceptor. Hence the word *Kula*-Guru or '*Grihastha*-Guru', divorced from all reference to the spiritual function, is utterly meaningless. Just as a doctor's or a lawyer's children are not *ipso facto* doctors or lawyers, so also the unworthy son of a real Spiritual Preceptor is not the Guru by the right of birth. The screen of ignorance in the form of the unworthy *Kula*-Guru, devised by our folly for confirming, our spiritual blindness should deceive no intelligent person who should be able to see through the trick as soon as he happens to come into association with the real devotees of Godhead. Therefore, to be a true *Grihastha* one must shake off the error of the cult of unworthy *Kula*-Guru and seek shelter under the cool shade of the Lotus Feet of the real Spiritual Preceptor, to be piloted through the whirlpools of this rough Ocean of human existence to the desired goal of Spiritual Bliss and Transcendental Love, the *summmm bonum* of all existence, that has been made available to all persons of the unparalleled Magnanimity of the Supreme Lord Sree Krishna Chaitanya.

Round the Gaudiya Maths

Sreedham Mayapur :

The construction of Nityananda Dharmasala is progressing. The work will be completed soon.

The work of building the Auditorium at the house of Sribas has been taken up. Sj. Manmatha Nath Das has offered to bear all expenses.

Tridandiswami Srimad Bhakti Vijan Asram Maharaj is reading and explaining Sree Chaitanya Charitamrita at the House of Sriman Mahaprabhu at Sree Yogapeeth.

Sripad Radha Govinda Brahmachari Kavya-Purantirtha is reading and expounding Sri Chaitanya Bhagabat at the premises of Sree Chaitanya Math every evening.

Editor arrived at Sree Mayapur on May 8, with a number of devotees from Sree Kunja Kutir, Krishnagar.

Sree Gaudiya Math, Calcutta :

The disappearance anniversary of Srila Brindaban Das Thakur was observed on April 28. In this connection the life and activities of Srila Thakur were explained from Sri Chaitanya Bhagabat by reference to the teaching of Srimad Bhagabat.

On May 6, in connection with the celebrations of the Silver Jubilee of the reign of Their Majesties the King Emperor and the Queen Empress, a huge sankirtan procession under the lead of the Tridandi-Sanyasins, Brahmacharis and devotees of the Calcutta Gaudiya Math paraded the principal streets of Calcutta starting from Gaudiya Math at 4 p.m. At 8 p.m. a congregational prayer was conducted at the Saraswat Auditorium of the Math by the President-Acharya invoking blessings on Their Majesties King George V and Queen Mary, and speeches were delivered in support of the religious policy of the crown which is the basis of all permanent well-being.

Editor returned to Gaudiya Math from Sree Mayapur on May 11.

Sree Kunja Kutir, Krishnagar :

Editor left Calcutta on May 7, by the 6.20 morning train and reached Krishnagar at 8 a.m., followed by M.M. Pandit Aprakrita Bhaktisaranga Goswami, M. M. Pandit Narayan Das Bhaktisudhakar, Bhaktisastri, Tridandiswami Srimad Bhakti Vaibhav Sagar Maharaj, Upadesak Spd. Paramananda

Vidyaratna, Spd. Maharanda Brahmachari and others. He was present at the distribution of mahaprasad to the poor in the afternoon in connection with celebrations of the Silver Jubilee of the reign of Their Majesties. M. M. Kunja Behari Vidyabhusan reached there in the afternoon to supervise the feeding of the poor which was carried out in a most cheerful and orderly way.

Sree Modadrum Chhatra, Mamgachhi :

Krishna Dashami Tithi in the month of Baisakh is a memorable date in the history of the Gaudiya Vaishnavas, being the anniversary of the disappearance of Srila Brindaban Das Thakur, the writer of Sri Gaura-Leela for the eternal welfare of humanity. He appeared at Sree Modadruma, one of the nine islands of Sree Nabadwipdham. A branch Math of the Mission has been established there and Sree Murties of Sree Gaura Nityananda, Sree Radha Govinda and Sree Jagannathdev have been installed in the newly constructed temple. On April 23, Mahotsab was arranged in honour of the Tithi. The devotees of Sree Chaitanya Math headed by Srimad Bhakti Vijnan Asram Maharaj arrived there at dawn for the anniversary celebration and a whole-day programme including Aratrik, Puja, Bhograg, Kirttan, was carried out. The people of the locality joined wholeheartedly.

Sree Mahesh Pandit's Path, Chakdah :

Tridandiswami Srimad Bhakti Vivek Bharati Maharaj arrived here from Calcutta on May 3. He read and explained Sri Chaitanya Bhagabat at the house of Sj. Kshetra Mohan Banerjee in the evening. Swamiji explained the episode of Jagai and Madhai at the Math premises. Many villagers attended. Swamiji left for Calcutta on May 4.

Sree Madhwa Gaudiya Math, Dacca :

At the weekly sitting on April 28, Mahamahopadesak Pandit Sundarananda Vidyavinode B.A., read and explained a portion of the 8th Chapter of Sri Chaitanya Charitamrita. In course of his reading he clearly explained the distinction between the "offering of work to Krishna" and "service of Krishna" in reply to the query of Sj. Sibendra Nath Das Gupta B.A.

Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj is staying at Sree Madhwa Gaudiya Math and is holding religious discourses in different quarters of the city. On May 10, the members of the Math offered an address of welcome to His Holiness. Swamiji gave a suitable reply to this.

On May 11, Swamiji delivered a lecture on the Philosophy of Sri Chaitanya at the Bar-Library. He will speak on Srimad Bhagabat at the Math premises on May 14.

Sree Gadai Gauranga Math, Baliati :

Tridandiswami Srimad Bhakti Vivek Bharati Maharaj arrived here on May 7, to conduct the annual celebration of the Math, which began on May 9, and continued till May 12. Swamiji read and explained Srimad Bhagabat and illustrated the Leelas of Sree Gauranga with lantern slides.

Sree Gaudiya Math, Sarbhog :

Tridandiswami Bhakti Vijnan Asram Maharaj started from Sreedham Mayapur on May 7, for propagation of the teachings of Mahaprabhu in Assam. Swamiji will be preaching in Assam the Message of the Supreme Lord knocking at every door. On May 10, Swamiji read and explained Sri Chaitanya Charitamrita at the *Gadi* of Sj. Gaur Chandra Saha and discussed the topics of Sree Guru and the episode of Gopeenath. All present appreciated.

Sree Gaudiya Math, Gaya :

Some of the leading preachers of the Mission were staying with the Editor at the town propagating the Message of the Supreme Lord in different places. Three lectures were arranged on the 21st, 22nd and 23rd April, the first two were held at Gaya Town Hall and the third at the Theosophical Hall. Tridandiswami Bhakti Vilas Gavastinemi Maharaj, Tridandiswami Bhakti Bhudeb Srauti Maharaj, Mahamahopadesak Pandit Sundarananda Vidyavinode B. A., Mahamahopadesak Sripad Aprakrita Bhaktisaranga Goswami and Sj. Brajeswari Prasad Das Adhikary, Advocate, Patna, spoke on the Message of the Supreme Lord Sri Krishna Chaitanya Deva in Bengali, English, and Hindi. Rai Hari Prasad, Chairman, Gaya Municipality, Mr. B. Bhanunjoy Sahay B.A., B.T., of the Theosophical School, conveners of the meetings, made nice arrangements for the reception of the Editor, the lecturers and the public. The meetings were largely attended. The Leela of Chaitanya Mahaprabhu was illustrated by the magic lantern slides.

On April 26, the Editor held a religious discourse at His residence on the characteristics of the Teachings of Sriman Mahaprabhu. Many respectable gentlemen including Rai Kashi Nath Sinha Bahadur, Private Secretary of the Maharaja of Tikari, President of the Gaya Bar, were present. On April 28, and May 3, the Editor called on Rai Kashi Nath Sinha Bahadur at his residence. Rai Bahadur is taking much interest for the spread of the Divine Message at Gaya. On April 29, M. M. Bhakti Saranga Goswami delivered a lecture on Divine Love at the Railway Institute. Sj. Ramani Ranjan Chakravarty, Chief Goods Clerk, arranged for this.

Sree Sanatan Gaudiya Math, Benares :

The preachers of the Math have arranged the reading of Srimad Bhagabat at the Math premises from April 30. A large number of audience is daily attending.

Sree Rupa Gaudiya Math, Allahabad :

On April 28, Dr. Prayagdev Banerjee with his pious mother Sjta. Kshiroda Devi visited Sree Rupa Gaudiya Math. They were pleased to have Darsan of the Sree Murties and expressed their appreciation of the hospitality of the devotees of the Math.

Sree Paramahansa Math, Nimsar :

The preachers of Sree Paramahansa Math, being invited by Sj. Ramdas Choubey B. A., LL. B., conducted a huge procession and sankirtan at Lakshimpur in the District of Khili on April 19. A meeting was convened on April 20. Sripad Gauranugraha Brahmachari lectured on Sree Nama in English. Dr. Sivanandaji took the chair. He was so pleased to hear him that he stood up with reverence when he mentioned that he had the good fortune of meeting the President-Acharya of the Mission. He further added that he met H. H. Tridandiswami B. H. Bon Maharaj once at the Paramahansa Math ; that the activities of the Gaudiya Math are truly humanitarian and one will be really benefited by following the teachings of the Mission.

Sree Gaudiya Math, Madras :

Tridandiswami Srimad Bhakti Rakshak Sridhar Maharaj is staying at the Madras Branch of the Mission and is spreading the doctrines of Sriman Mahaprabhu in different places. The work of the temple is progressing rapidly. The Maharaja Bahadur of Jeypur kindly donated the expenses of the temple.

Midnapur :

Tridandiswami Srimad Bhakti Swarup Parbat Maharaj is propagating the tenets of Sri Chaitanya in the District of Midnapur. On May 1, Swamiji with party arrived at Chak Garupota. He stayed there for 2 days. Lectures were arranged at the premises of the local Temple. Being invited by Sj. Ram Chand Bhuiya, Swamiji went to Sri Rampur. Meetings were convened in the afternon at the local Girls' School. Swamiji spoke on the Eternal Religion of the jiva soul.

24 Perganas and Khulna :

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj is on propaganda tour in the District of 24 Perganas and had been to Khamisaddi, Basirhat, Itinda. He arrived at Chougha in Khulna on April 28, and reached Barandali on April 30, via Satkhira. On May 2, the party arrived at Satbaria. On the 3rd, they started for Keshabpur from Satbaria. The people of the place received

them with sankirtan procession. In the evening a lecture was arranged and Swamiji spoke on the "Mercy of Sree Chaitanya." On the following day they came to Sabdia. A meeting was arranged in the evening when Swamiji lectured on Sanatan Dharma."

United Provinces :

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj is carrying on the propaganda in different places in the United Provinces. From Sidhauli he arrived, on April 21, at Pilvi. He had an interview with the Raja Bahadur of Pilvi. Raja Bahadur listened to the Message of Mahaprabhu for an hour. At the instance of Raja Bahadur a meeting was held at the temple at which Swamiji read Srimad Bhagabat. Many cultured gentlemen, including the Principal of the Sanskrit College and the Goswamis of the temple, joined. On April 22, Swamiji read the episode of Gopeenath, Stealer of *kshir*, at the temple premises of Gopeenathjiu. He read and explained Srimad Bhagabat at the temple of Raja Bahadur on April 23. A meeting was arranged on April 24, at which he lectured on Geeta.

Rangoon :

Tridandiswami Srimad Bhakti Sarvaswa Giri Maharaj with a party of Brahmacharis sailed for Rangoon on April 28, per S. S. Egra. The party will tour in the interior of Burma. On arrival of the boat at Rangoon, Swamiji with party was received by Mr. T. R. V. Sarma, Personal Assistant to Minister for Education, and other gentlemen at the steamer station. They then motored to his palatial house on Dalhousie Street, placed at their disposal by Mr. C. I. Mehta, the renowned jeweller, for their residence.

Central Provinces :

On April 23, Tridandiswami Srimad Bhakti Bhudeb Srauti Maharaj arrived at Jhansi. On May 1, he went to Datia State in the District of Bundelkhand. On May 4, he reached Lalitpur from where he has proceeded to Abantinagar.

Sradh :

On May 10, the pious wife of Sj. Brindaban Chandra Bhattacharji Bhakti-bhusan, offered *sradh* in memory of the departed soul of her husband according to the rites of Sree Haribhaktivilas.

GAUDIYA DIRECTORY

Parent Math:

Sree Chaitanya Math, P. O. Sree Mayapur, Dist. Nadia, Bengal, (India)

Tele. Address: Sridham, Nabadwip. Organ—*Nadia Prakash* (Bangali Daily).

Branches

1. Sree Gaudiya Math, 16 Kaliprasad Chakravarty Street, P. O. Baghbazar, Calcutta, (India).

Organs—*Gaudiya* (Bengali Weekly), *Harmonist*—(English Fortnightly)

Tele. Address: "Gaudiya" Calcutta, Phone: B. B. 4115

2. Sree Madhwa Gaudiya Math: 90, Nawabpur Road, Dacca.

3. Sree Gadai-Gauranga Math: Baliati, Dacca.

4. Sree Gopaljiu Math: Kamalapur, Dacca.

5. Sree Jagannath Gaudiya Math: Barabazar, Mymensingh.

6. Sree Sarbhog Gaudiya Math: P.O. Chakchaka, Kamrup, Assam.

7. Sree Prapannashrama: Goalpara, Assam. Organ—*Keertan*, (Assamese Monthly).

8. Sreedham Mayapur Yogapeetha: the Holy Birth-Site of Sree Chaitanya Mahaprabhu, Sree Mayapur, Nadia.

9. Sree Adwaita-Bhaban: Sree Mayapur (Home of Adwaita Prabhu).

10. Kazir Samadhi-Pat: Bamanpookur; Sree Mayapur, Nadia. (Tomb of Chand Kazi).

11. Sreebas-Angana: Sree Mayapur. (The orginal Platform of *Keertan*).

12. Sree Murari Gupta's Pat: Sreedham Mayapur, Nadia.

13. Sree Swananda-Sukhada-Kunja: Swarupganj (*Bhajan Sthal* of Thakur Bhaktivinode) Sree Godrum, Nadia.

14. Sree Gaur-Gadadhar Math: Champahati, Samudragarh, Burdwan.

15. Sree Modadruma Chhatra: Mamgachi, Jannagar (Home of Thakur Vrindabanda's, the world-known writer of Sree Chaitanya Bhagabat).

16. Sree Bhagabat Asana: Krishnagar, Nadia. (Publishing House of Books on Devotion).

17. Sree Kunjakutir Math: Krishnagar, Nadia.

18. Tetia Kunjakanan: P.O. Krishnagar, Nadia.

19. Sree Ekayana Math Govindapur, P. O. Hanskhali, Nadia.

20. Sree Dwadash-Gopal-Pat: Kanthalpuli, Chakdaha, Nadia.

21. Sree Prapannashrama: Brahmanpara, Maju, Howrah.

22. Sree Prapannashrama: Amlajora, Rajbandh, Burdwan.

23. Sree Chaitanya Gaudiya Math : Dumurkunda, P.O. Chirkunda, Manbhum.

24. Sree Bhagabat Janananda Math : Chirulia, Basudebpur, Midnapur.

25. Sree Amarshi Gaudiya Math : P. O. Amarshi, Midnapur.

26. Sree Purushottam Math: 'Bhakti-Kuthi', Seaside, Swargadwar, Puri.

27. Sree Brahma Gaudiya Math : Alalnath, P.O. Brahmagiri, Puri, Orissa.

28. Sree Tridandi Gaudiya Math : P. O. Bhubaneswar, Puri.

29. Sree Sachchidananda Math : Bansgulee, Oriya-Bazar, Cuttack. (Preaching Centre of Orissa) Organ—*Paramarthi* (Oriya Fortnightly).

30. Sree Balasore Gaudiya Math : Balasore, Orissa.

31. Sree Gaudiya Math, Patna : 100 Mithapura, Patna.

32. Sree Gaudiya Math, Gaya : Church Road, Gaya.

33. Sree Sanatan Gaudiya Math : 42, Faridpura, Benares City, U.P.

34. Sree Rup Gaudiya Math : Allahabad, U. P.

35. Sree Krishna Chaitanya Math : Puransahar, P. O. Brindaban, U. P.

36. Sree Gaudiya Math Office : Bisram Ghat, Muttra.

37. Sree Kunja Behari Math : Sree Radha Kunda.

38. Braja Swananda Sukhada Kunja: Sree Radha Kunda.

39. Gosthabehari Math : Seshasayee, P.O Hodal, Gurgaon.

40. Sree Gaudiya Math, Delhi : 43 Hanuman Road, New Delhi.

41. Sree Vyas Gaudiya Math : Kurukshetra, Thaneswar, Karnal.

42. Sree Paramahansa Math : Nimsar, Sitapur U. P. Attached Institution—*Bhagabat Pathshala* : Organ—*Bhagabat* (Hindi Fortnightly).

43. Sree Saraswat Gaudiya Math ; Hardwar, Saharanpur, U.P.

44. Sree Gaudiya Math, Bombay : Proctor Road, Chotani Buildings, Bungalow No. 1, Bombay 7.

45. Sree Gaudiya Math, Madras : P. O. Royapettah, Madras.

46. Sree Ramananda Gaudiya Math : P. O. Kovvur, West Godavari, Madras.

47. Sree Gaudiya Math : London, 3, Gloucester House, Cornwall Gardens London, S. W. 7.

48. Sree Gaudiya Math Office : Berlin W. 30, Eisenacherstrasse 29 I.

Foot Prints of Sree Krishna Chaitanya :

Shrines of the *Archa* of the Foot-prints of Sree Chaitanya have been installed at Kanai-Natsala, Mandar, Jajpur, Kurmachalam, Simhachalam, Kovvur, Mangalgiri, Chhatrabhog.

ALL-GLORY TO SREE GURU AND GAURANGA

—101—

The Harmonist

(Sree Sajjanatosbani)

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Status Quo

The 27th sloka of the third chapter of the Geeta contains an explanatory reference to the mode of operation of the *gunas* *. It also supplies a definition of Godlessness. The Godless person thinks himself to be the master of his activities in as much as he allows himself to be deluded by the operation of the *gunas*. But it is people of a *sattvika* disposition who would be at all prepared to accept this proposition of the Geeta as a principle of conduct. The generality of the people is led by the *rajasika* and *tamasika gunas* and are bent upon ignoring the actual connection of God with the affairs of this world. The *tamasika* disposition may be defined as one which is actuated by a consuming desire for worldly aggrandisement. Such blind passionate living leads ultimately to self-annihilation. The life of indiscriminate material enjoyment is opposed to permanence. The pessimistic philosophical systems of India and other parts of the world, embodying the *tamasika* point of view, have accordingly glorified the life of renunciation of worldly pleasures, ending in self-annihilation, as the only reasonable goal of human life. This is endorsed by all the wealth of speculative casuistry by what now-a-days passes as Buddhistic thought. Life is looked

* प्रकृतेः क्रियमाणानि गुणैः कर्म्माणि सर्व्वशः।
अहङ्कार-विमूढ़ात्मा कर्त्ताहमिति मन्यते॥

upon as the fruit of the forbidden tree which is very tempting to the taste but very brittle and very bitter in its results if its pleasures are enjoyed. Nevertheless Buddhism, which is essentially a form of Epicurianism, must be said to be the creed of the majority of the world at the present moment. The *tamasika* view of life identifies its votary with the enjoyer of worldly pleasure and pain which are suffered in the physical body and mind. It is unmixed animistic attitude. The current *shakta* and *shaiva* worship and also other forms of worship for the purposes of the body and mind are hollow imitations, under the urge of the *tamasika guna*, of spiritual worship, for worldly aggrandisement.

The *rajasika* point of view supports ethical conduct as the proper form of activity of the body and mind. It is optimistic and poses to be altruistic. *Rajasika* activity has also its ultimate reference to the gratification of the senses. The distinction between *rajasika* and *tamasika* activities consists in the fact that the latter is essentially destructive and immoral, whereas the former is moral and creative of temporary values. It is the *rajasika* temperament that expresses itself in the rule of law that is sought to be established in the affairs of this world. The *rajasika* temperament is always at war with the *tamasika*, and its activities are constantly thwarted by the invasions of the latter. *Rajasika* thought is found to an extent in the practices and codes of the Smarta Hindus, although they now-a-days follow the philosophy of Shankara, which is a disguised form of Buddhism and is nihilistic. The number of *rajasika* people is very much less than *tamasika* persons in this world, in all countries.

The *sattvika guna* may be defined as that quality which leads to a mixed realisation of the fact that the gratification of the senses is not the business of human life. It is opposed to the cult of gross enjoyment or organised worldliness on a moral basis, of the *tamasika* and *rajasika* temperaments respectively. But the mixed *sattvika guna* does not cut itself away from all relative reference to the other two *gunas*, and, as a matter of fact, it is more or less contaminated with both of them. The *sattvika* people accordingly expect progressive increase of the abiding principles of existence (sattva) by the culture of *tamasa* and *rajasa* principles in due subordination to itself. The *sattvika* temperament is on principle opposed to *tamasika* and *rajasika* activities as a finality. The number of *sattvika* people is everywhere much less even than *rajasika* persons.

The teaching of Mahaprabhu Sree Krishna Chaitanya is based on the principle of unalloyed *sattva* which is

incomprehensible even to people of the mixed *sattvika* temperament. The great distinction between His teaching and the mixed *sattvika* point of view consists in this that He rejects the theory that any admixture of *tamasa* and *rajasa* elements can be beneficial for persons of a *sattvika* disposition. The self is not to be identified with the principle of mixed *sattva*. He is unadulterated *sattva*. There is need for the realisation of the true ego, unbiased by any other considerations. This must be the only real starting-point for any enquiry about the duties of a person in this world.

But no teaching has any immediate chance of being popular unless it is prepared to recognise the current institutions and usages of the civilised peoples of this world. Independence of opinion is not tolerated if it seems to be diametrically opposed to the supposed best interests of such individuals and societies, evolved by a long process of painful vicissitudes. But there should be no hesitation in one's choice if the alternatives are the ephemeral pleasant and the abiding good. If, however, the good is found to be opposed to sensuous gratification, it is not likely to be acceptable to the present mentality of the people of this world. The unmixed *sattva* principle does not favour the cultivation *pari passu* of the qualities of *raja* and *tama*. It is only by the destruction of this tripartite arrangement that is capable of being effected by the culture of unmixed *sattva* that the transcendental realm of the truth is manifested. If this destructive work is obstructed or avoided, there can be no escape from this mundane world.

It is sometimes asked whether the teaching of Mahaprabhu Sree Krishna Chaitanya is in conformity with the essential principles of Hinduism. The very nomenclature of Hinduism points to its worldly original. The vocabulary of the religion of the soul is also spiritual in every detail. This is the teaching of all the shastras. Hinduism, as its name implies, does not recognise the necessity of adhering to the spiritual language. It has disowned its allegiance to the teaching of the shastras under the guidance of teachers who belong to the jurisdiction of the three mundane *gunas*. The Hindus and their popular teachers do not really admit any more than the people of other countries that they are not the proprietors or enjoyers of this world, as they have become accustomed to a life of inculcated sensuousness.

The Message of the unalloyed *sattva* was preached to the people of this Godless world by Sriman Mahaprabhu and His associates and followers. His teaching has to be approached through the spiritual language of unalloyed souls who are mixed *sattva*. The

influx of spiritual energy, ushered into the world by Mahaprabhu Sree Krishna Chaitanya, was continued through the medium of the Acharyas, the line of the spiritual exponents of the message of the Supreme Lord. It is the only living channel of spiritual communication that is available in an accessible form in this world to the present day. This fact is being explained and practically demonstrated by the movement initiated by Thakur Bhakti Vinode.

The experience of our preachers both in India and in Europe, while it vindicates the truth of the difficulty of obtaining a real hearing for the Message of the Supreme Lord, holds out the great hope that the Message, Who is identical with the Truth Himself, will find His own followers and draw them to His Feet by His own-powerful initiative, wherever they be, and that it is the duty of the preacher of the Message to serve as the loyal medium of His Appearance as He is. The only difficulty that can discount or retard the success of our missionary activities is unwillingness or indecision on the part of any preacher to make himself the mouthpiece of the Absolute Truth without caring to earn popular applause by any policy of receding from the unalloyed position in face of immediate misunderstandings. It is not the world which has been given the right of settling the claim of any person to the status of a servant of the Truth.

Love in Separation

By Prof. N. K. Sanyal M.A.

Let us begin by examining the connotation of the word 'love'. 'Love' is distinguished from 'lust', the latter meaning the sensual propensity which is purely an affair of the flesh. The word 'love' does not carry any such notoriety. It is distinguishable from 'lust' by the qualities of constancy to a particular individual and the subordination of sexuality to intellectual, moral and artistic considerations. It is, however, in its essence the instinctive attraction between persons of opposite sexes, intensified and particularised. In a wider sense the word 'love' is also used to denote sentiment which is very

similar to that of active friendship and good-will towards other entities irrespective of sex.

It is this uncertain connotation of the word 'love' that is often exploited for confusing the issue when the word is used as the synonym of spiritual activity. In the Vaishnava literature the corresponding word is '*prema*' which also does not always carry a distinct reference to the sex. But there is also the use of the word in the specific sense of sexual attraction. It is the purpose of this short paper to ascertain the exact sense in which the word '*prema*' and that form of it which is called '*biraha*' or love-in-separation is used in the Vaishnava literature.

The title of this article is "Love in separation". Taking the word love to mean sexual attraction of the refined type, the phrase indicates the condition of a lover seperated from his sweetheart, or *vice versa*, by the interval of space. The phrase does not usually mean seperation that is not due to interval of space but merely due to lapse of time. For example a widow is not considered to be in a state of love in seperation from her dead husband. Love in seperation, therefore, implies also the expectation as well as the possibility of re-union. It is, of course, possible by faith in a corresponding eschatology for a widow to suppose that she will be re-united with her departed husband in the long run. But unless also the sexual expectation is encouraged by such eschatology, the condition of a widow should not properly be described as one of love in separation.

If we now turn to the use of the word '*prema*' in the Vaishnava literature, we are at once struck by a fundamental difference between the conception of love that is delineated in that literature and love in any of the forms that have been just described. For instance, if a person is told that singing the Name of Krishna is the same thing as practising amorous love towards one's lover not in an allegorical sense but in the analogous sense of sexual activity in the flesh, such a statement would be ordinarily regarded as self-contradictory. What is unintelligible in such statement is the fact that separation of space and time has been totally ignored. It may be an allegorical or a poetical realisation in the imagination, but it is logically absurd to accept singing as the substantive equivalent for the practices of amorous sex-activity. But this is the kernel of the Teaching of Sree Krishna Chaitanya, the propounder of the Religion of Divine Love.

His Divine Grace Srila Bhakti Siddhanta Saraswati Goswami Maharaj has informed us that separation in love and consummation in love are simultaneous on the plane of Divine service,

and that on that plane there is no experience other than that of unmixed joy. In this world it cannot be said that seperation in love is simultaneous with consummation of sexual activity. Therefore, one has to be very cautious in indulging in uncritical speculation about the subject of love or *prema* as spiritual activity.

Amorous activity necessarily implies two persons of opposite sexes for its performances. It is also possible in a way to distinguish between the roles of man and woman in the same. In the Vaishnava literature all amorous activity is centred in Sree Krishna and Sree Radhika. Love in separation, preached and practised by Sree Krishna Chaitanya, represents the highest function of Sree Radhika. It is the highest form of spiritual worship. It is unalloyed and perfect activity of the serving soul towards the Transcendental Lover. Sree Krishna is the only Lover. Sree Radhika is His only sweet-heart. Everything else is an extension of either.

In the account of the *rasa* dance in the Bhagabata there is no explicit mention of the name of Sree Radhika ; but her personality is indicated by her function which is that of worship. She is the source as well as the figure of all worship. There is, however, an alternative activity to worship. This alternative activity has its source and figure in Maya or the measuring, dominating or enjoying power who is the antipode of the power of worship, the power of being measured, dominated and enjoyed by Sree Krishna.

The love and the lust, that are practised by men and women in this world, belong to the jurisdiction of Maya. If we seek to measure, dominate or enjoy man or woman, we deprive ourselves of the power of being measured, dominated or enjoyed by Sree Krishna. We become opposed to the worship of Sree Krishna. If we do not worship Sree Krishna we become disposed to enjoy men and women and other enjoyable things of this world. Sree Krishna does not accept anything of this world, i e. anything belonging to the jurisdiction of Maya, for his enjoyment. It is the unalloyed soul that alone is acceptable to Him and pleasing in His sight. By the exercise of the measuring activity of other entities grossness, unwholesomeness and lovelessness are produced. By the unstinted exercise of the measuring activity of Sree Krishna transparency, wholesomeness and loving quality are ensured.

There is no bitterness on the plane of transcendental worship. Separation between sweetheart and lover by the interposition of space and time or misunderstanding is not any real fact in itself on that plane where there is no other substantive experience than that

of unmixed joy and inseparable union. But there is apparent bitterness which is, however, a passing shadow, not a thing in itself, for embellishing the abiding fact of uninterrupted joy. Bitterness on that plane never breeds bitterness, but always grows into the substance of love. On the plane of the gratification of the senses of other entities, both pleasure and pain tend to ever-increasing bitterness and towards the state of the annihilation of joy and existence. This danger is inherent in the measuring process which is destructive of worship. The absence of the realisation of transcendence accentuates the impression of the temporal and leads to the vain measuring activity towards the unwholesome shadow of the reality.

Sree Radhika is plenary cognitive power and the concentrated essence of the power of ministering to the gratification of the senses of Sree Krishna, in one. Neither Sree Radhika nor the extensions of her figure are subject to the influence of the measuring potency. The Absolute Integer, the only dominating Person, is always engaged in the activity of measuring, dominating or enjoying all spiritual entities. But the Divine Comedy is enacted by the plenary spiritual powers who are the extensions of Sree Radhika, as the principal ministrants. The function of the sweetheart gathers up and occasions all the other functions.

Vishnu and His spiritual power are distinct from the entities of this world in the same way as a thing is distinct from its reflected image. The latter is unwholesome and the source of all bitterness and ignorance. In the realm of the Absolute the seeming distinction between an entity and its reflected image is the cause of increased felicity. There is an apparent state of separation in the realm of the Absolute, but it tends to the opposite direction of that to which both union and separation in the so-called love of this world inevitably lead. A person who is anxious to apply his measuring power thereby falls into the danger of inviting the unwholesomeness which he wrongly supposes to belong to the Vaishnava conception.

It is the essential characteristic of the devotional aptitude of unfettered soul that it always realises the eligibility of the superior transcendental power, the extensions of the figure of Sree Radhika, as alone capable of fully serving Godhead. This cognitive realisation enables such unfettered souls to engage themselves in the service of Sree Radhika or the power who can alone minister to the gratification of the senses of Sree Krishna.

The model that was set by Sree Krishna Chaitanya for the regulation of the lives of the conditioned souls of this world is that of the service of Sree Krishna by the mode of love in

separation. It is possible for the conditioned soul to practise love in separation under the guidance of the plenary power or the *bona fide* spiritual guide. This does not produce or encourage sensuous activity which can alone obstruct the practice of transcendental love. Another point, which is liable to be overlooked, but which is very material, refers to the existence of specification in the transcendental activity. When the Absolute takes the initiative in measuring spiritual entities, it results in the manifestation of spiritual specifications and entitative distinctions, which is the enabling condition of the individual services of spiritual entities. There can be no specification in the mundane world unless the same already exists in its wholesome form in the realm of the Absolute. Sexual activity is not absent from the realm of the Absolute for this reason. But it has nothing in common with the sexual activity of this world or any similar activity that is conceivable by our measuring faculties.

The Flute and the Form

By Radha Govinda Dasadhikari B.A.

The simple meaning of *benu* is flute and that of *bapu* is body. The flute is the conveyer or a receptacle of sound, whereas the body is the exoteric support of the existence of substance or the seeming target of visual perception. The melody of the flute is cogent to carry its tune to the auditory passage from the region beyond the range of sensuous conception, but we fail to observe the existence of a body unless and until it is within the ken of the senses. The distinctive features of flute and person may somewhat be analysed in the following manner in the material world; but it needs lively discussion of how to render ourselves eligible for realising the propriety of the flute and person of the All-Powerful descending from the Transcendental Realm of *Goloka*.

The Transcendental Flute of Krishna is simple and straight, but the Person is thrice bent, *Tribhangima*. The flute agitates the heart, on penetrating into the same through the ears. Hence the descension of the flute occurs first within the aural sphere. It is very similar to

our experience in this world—here also even a terrible snake, with all its crooked motions, considered to be the most virulent of all in the animal kingdom, is overcome and charmed by the sound of the flute. The very snake, which, at the mere sight of a person of non-aggressive disposition is impelled to bite him, is instantly attracted by the sound of the flute played by anybody and rolls about his feet and surrenders itself to him with a strange confidence.

We may see the gross body with our ordinary eyes, but the transcendental body can never be observed with eyes that are not of the essence of the spirit. Krishna's Appearance is not visible to the mundane eye, which erroneously sees another thing in lieu of His Form. Kamsa, Jarasandha, Sisupal, Srigal-Vasudeva and many other persons of the same disposition failing to catch the sound of the Flute of Krishna, saw only a mundane likeness of His Form with their eyes of flesh and were debarred from realising the super-excellence of the Beauty of Krishna Who is served by crores of cupids. The grossness of a phenomenal likeness served to hood-wink their empiric vision. For the same reason our vision is also eclipsed whenever we endeavour to have a glance of the form alone.

In like manner if, instead of submissively listening to or entertaining the transcendental message from the lips of a Vaishnava or the Acharya, who is the manifestive form of Krishna, we only look at their persons with eyes of flesh, material grossness or opaqueness intervenes half-way like the drop scene and impedes the march of our vision to the substance in the true perspective. On this account many a person after vainly endeavouring to approach a true devotee are found to retrace their steps in despair on being deceived by the experience of supposed grossness received through eyes of flesh. Because so long as we won't accord aural reception to the delineations of a devotee, our eyes are sure to miss the sight of His real Form. We shall have to see the grossness, created by our visual perception, which is not congenial to the devotional attitude. The manifestive form or phases of a devotee or of the preceptor are also oblique like those of Krishna. The body of a devotee or the preceptor is bent like that of Krishna. In other words, they do not expose themselves straight to the jiva. For this reason Sree Vyasadeva has warned us not to see a figure of stone in the symbolic form of worship of Divine Vishnu. Sree Rupa has also commanded us not to see any earthly quality in the visible figure of the pure devotee. As the body is bent we wrongly conceive the adorable Form of Vishnu to be a piece of stone, the spiritual guide to be

a moral being, a Vaishnava to be a person confined within the pale of the caste, water that washes the Feet of Vishnu to be the familiar mundane substance, and consequently presume Vishnu, the Guru and the Vaishnava to be lustful, passionate, greedy, fame-hunter, malicious and so forth, ascribing vain deformities to them. On all occasions we are bound to be deceived in all these ways by failing to understand the conduct of the Acharya and Vaishnavas with our cramped judgment.

Misguided literatures with a speculative turn have not hesitated to designate Lord Chaitanya as an illusionist, and sometimes as a man of erudition, or an uncultured person with a distorted mind or as person with strong emotions, and to rank Him as a social reformer or imagine things of a like nature about His Personality by vainly trying to view Him with their fleshy eyes. Those that look at His visible body without having listened to His Divine Flute, are deceived and misjudge Lord Chaitanya to be even an ascetic of the Impersonalist School, having failed to appreciate the Words of the Lord uttered in the humility of the devotional mood : "I am but a mayavadi Sanyasi. I know nothing of the principle of bhakti by indulging in mayavad"

"मायावादी आमि त' सन्यासी.
भक्तितत्त्व नाहि जानि मायावादे भासि ॥"

and so on. It is because they have been infatuated or deceived to view the external features of Lord Chaitanya with their eyes of flesh. There are persons who have written books to prove Sreeman Mahaprabhu to be a victim of the disease called 'Epilepsy'. An empiric sect calling itself "Gaurnagari", deceived at the sight of the body of Mahaprabhu, has of late been ushered into existence in this country. The words and message of Mahaprabhu have not reached their ears, as a preliminary. They have committed blunders by attempting to view Lord Gaursundar, Who is possessed of the Transcendental beauty of millions of cupids, with their eclipsed or mundane vision. Rai Ramananda, however, did neither look upon Sree Mahaprabhu as an illusionist, nor realise Him as Lover in enjoying form. He behold His enjoying Form of Krishna concealed behind His adopted semblance of the deportment of brilliancy of the golden figure of Sree Radhika. Rai Ramananda listens to the flute of Krishna eternally. He makes no distinction between the suavity of the flute and the person. He did not pretend to listen to the flute after observing the body like one labouring under the mundane ocular aptitute. He apprised Gaursundar thus, 'My tongue is the flute, you are flute-player. I utter what arises in Your mind.'

"मोर जिह्वा वीणायन्त्र, तुमि वीणाधारी,
तोमार मने येइ उठे, ताहाइ उच्चारि'
चैः चः मध्य ८।१३२

Sreela Rupa Goswami Prabhu says—

"चर स्थावरयोः सान्द्र परमानन्द मग्नयोः।
भवेद् धर्म्म विपर्य्यासो यस्मिन् ध्वनति मोहने॥
श्रीसङ्क्षेपभागवतामृत ५३३"

"By the melody of the flute both animate and inanimate beings plunge into Supreme felicity and their characteristic features are reversed i.e. the immoveables contract the attributes of the moveables and *vice versa*.

Any one, desirous of being eligible for listening to the sound of the flute, must have, at the very begining, to make the preceptorial reported speech the embellishment of his ears. If any one feels inclined to behold the graces of Krishna, ignoring the act of hearing, it aggravates the desire for propitiating the senses, never makes the sight of Krishna possible, but only enables him to see the delusive activity of Maya. Those, that yearn after a sight of beauty, leaving aside the process of aural activity, are psilanthropists, "Prakrita Sahajiyas". For countering such wrong activity the preceptor initiates the disciple in the Divine message, or the sound of the Flute of Krishna. When the vision is purged with supernatural knowledge imported by the transcendental utterances, of initiation, and the ephemeral sight of the external eyes of flesh is done away with, that the transcendental form of the Preceptor becomes visible to the inner eye of the disciple.

In this connection it is necessary to refer to a recondite subject, for the sake of self-precaution, which was communicated to me by the counter-associate of the Acharya. The message of Lord Chaitanya—which gives the proper solution of all Theistic problems—is unevasive. There is no delusive intricacies in it. Let us not rush into seeing the Body of the Lord without attending to the narrations as a preliminary. There are sufficient intricacies to the ordinary sight of the form to entrap non-theistic people. Seeing the external form and conduct of Om Vishnupad Sreela Gourkishore Prabhu, some attempted to imitate him—some sought to live a life in the lavatory, and others procured clothings from corpses at the cemetry, and wearing of the same was thought by them to be submission to him. There are again persons who have been sunk into the depths of sensuality of an enjoying *grihabrata* by posing to imbibe the *Aprakrita jukta bairagya* of Thakur Bhaktivinode. Sreela Gourkishore Prabhu, Thakur Bhaktivinode and other transcendental teachers who preceded them, with a view to afford a chance to persons possessed of evil desires, would often apparently admit them as their disciples,

or would sometimes show the external marks of sufficient affection and amiability, or would eulogise particular persons ; and there have been people who were and are being deceived by this. These are telling examples of the danger of viewing the form with the eye of flesh untutored by the realisation of listening to the flute. We must have to lend our ears to the utterances of Lord Chaitanya. Whenever the ideal enjoined by the message differs from that of the form, the message will predominate. In case of conflicts occurring between the solutions of theistic problems and the experience gathered by the sensuous efforts, the former will stand supreme just as in the matter of controversial points between Sruti and and Smriti, the Sruti is held to be authentic. We should always be on our guard so that we may not be deceived by the experiences obtained with the obstructed vision by rejecting the utterances. There is imbedded in such caution the profound protective amulet or armour on the path of devotion. To listen to the promulgation of the message is the safe-guard, and never the sight of the form. The latter may on many occasions lead to the slippery path of ruin or destruction. Let all devotees beware of this.

It may be questioned that as the grossness of sensuous perception reacts at the time of having a sight of the form, may we not also go astray in the same way in attempting to listen to the utterances ? There is some significance of a prime facie view of a question like this, but the specific excellence of the speech lies in undoing the impediments and obstacles confronting the same. The veil over the ocular organ is never destroyed by constantly looking at the form because the fleshy eyes are not cognate to the object of their vision in this case, hence the transcendental form is never approachable or visible to them. The speech on the other hand, by removing the veil, sanctifies the jiva and makes him eligible at every moment. The transcendental form reveals itself to the fittest, whereas the *mantra* or *bani* makes an unfit person fit for the occassion and displays its true aspect. As a matter of fact, the message and the person are not separate objects in the spiritual realm. It is the message which confers eligibility on the jiva for observing the utterances in the structural form. In one's ineligible state the transcendental form of God is by no means visible. Hence the message is more efficacious than the form—and this is the reason why the Holy Name of Godhead is more benign and gracious than His Personal Form.

The special feature of the temporal sound consists in this that in it there are inherent the characteristics of plurality, differences in themselves,

defects of birth and death, difference between their forms, attributes and activities. The temporal sound and body can both be measured with our organic senses and are subject to birth and death i.e. temporary. The transcendental sound appears of his own free will invariably to the ears of one whose tongue is ever engaged in rendering services and renders His own form visible to the clarified eyes of the person whose vision is regulated by the aural reception of the transcendental sound.

Those persons are not subject of our discussion who, being impatient, shun the vow of listening to the Divine Message and who are not initiated in the motto *"Kirtaniya Sada Hari"* and who have not devoted their whole time and energy to the service of Chaitanya Saraswati. These persons will undoubtedly fall to the lowest depth and there are an eternal bolt and filth of various nature obstructing the passage of their ear. The point at issue is as to what course to follow when contradiction occurs between constant listening to the message with an open mind and the offering of wistful look at the body with the eye of flesh ? The devotees hold that listening to the message should be the authentic and guiding factor as it is unevasive and not crooked like the form.

The potency and sweetness of the sound of the flute is cogent to inspire even effective animation in those that have almost lost their sensation or were lying in dormant state, and promotes the present activity to the status of non-fruitive action or "Naishkarma". But if we regard the form with the gross eye of flesh it will cause self-aggrandisement or attempt for gratifying one's senses in lieu of inspiring the tendency for offering service. On this account those who are actuated by their heterogeneous desires as a class prefer having a sight of the Personality of Godhead to listening to the *Harikatha* in making a vain show of seeking to enter into the transcendental realm.

There are person who on approaching the preceptor put the question to him, "Can you show me God ?" The heart of such a man has not been attracted by the melody of the flute. The man who is keen to offer sincere service to Godhead will prefer his enquiry thus,—"May you be gracious enough to instruct, chastise and chasten my humble self. May you be pleased to give me the power of spiritual vision." *Harikatha* is identical with Hari Himself. Hari is to be seen at first through aural activities. He enters the heart and is established there, through the ear. It will be superseding the spiritual master on the part of a wretched fellow who feigns to have learnt the subject before he has submitted to be instructed by the Guru as to what is meant by

seeing God and as to whether it is right or wrong on the part of any particular person to try to see God with the eye of flesh. It is not the sign of a desciple and the ideal of "तद्विद्धि प्रणिपातेन" of the Geeta and "अथातो ब्रह्मजिज्ञासा" of the Vedanta. It is found in the Vedanta and Sruti, in the Geeta and Smriti, and everywhere that the disciple approaches his preceptor for the purpose of paying heed to his utterances. The disciple is not eligible to see the body in the preliminary stage—it is the uttered message which is to be seen through the ears. The activity of the vision is not effective just in the beginning.

The ears take the precedence of all the senses and the performance of ear-boring ceremony is the first aid given by the preceptor to the disciple. The ears will form the eye, the message will show the form. It is sound alone which imparts knowledge about the form and manifests itself as the same. The empiric vision neither looks at the transcendental form nor shows it to others. The person who, being actuated by enjoying propensities wants to see the form of Godhead with the eye of flesh, is apt to submit to a so-called guru who is prepared to ponder to his whims. In other words, those, that are desirous of enjoying the guru, will wander about in quest of something other than the Real Guru who incessantly chants *Harikatha*. On the other hand, those, that are honest enquirers, always engage themselves in heeding the transcendental message. They take recourse to the aural reception of transcendental message every now and then when there is conflict between the ears and the vision. Hence I repeat again, "Devotees, beware ! beware !" Oh my contaminated mind, uncultured senses, may you submit to the hearing of the message and have affinity for the transcendental speech whenever you feel distraction between listening to the message and the sensuous ocular experience of the form. Because the sound of the flute serves as a guiding factor to your progressive soul and the attraction of the flute will keep you to the path of well being. You should accept the living message as the polar star on the path of your spiritual quest.

Sreela Damodar-Swarup

By Anilkanta Ganguly B. A.

Sreela Damodar-Swarup, the most intimate associate of Sree Krishna Chaitanya, was born in a Vaishnava family in Nabadwip. In his early years he was known as Purushottam. He could sing so well that his name was changed into Damodar by Sree Krishna Chaitanya.

When Sree Krishna Chaitanya enacted the role of being initiated into the transcendental service of Godhead by the grace of Sree Iswara Puri, Damodar too left Nabadwip, went to Benares and was initiated by Sree Chaitanyananda. Damodar got the title of Swarup from his Guru, and henceforth was known as 'Damodar-Swarup'. Sreela Damodar-Swarup left Benares with the permission of his Guru and came to Nilachal in Puri. Here he lived a solitary life, incessantly longing for reunion with his Lord Sree Krishna Chaitanya.

One day he heard that Sree Krishna Chaitanya had come to Nilachal and was staying at the house of Kasi Misra. He at once repaired to Kasi Misra's and falling prostrate at the Feet of the Supreme Lord supplicated His Mercy with the following prayer, "Oh Infinitely Merciful Sree Chaitanya ! May Thy Grace, which is the panacea for all miseries and which is the cause of endless bliss, descend on me !" Sree Krishna Chaitanya, overjoyed at seeing once more His former associate, took hold of his hands and embracing him affectionately, said, "Swarup ! I dreamt last night that you would come to Me to-day. It is well that you have come. By your coming I have got back My missing eyes". Sreela Damodar-Swarup replied with humility, "My Lord ! Forgive me. I am a fool. Instead of serving You, the Cause of all existence, I left You and went elsewhere to seek God. It is only Thy causeless and boundless Mercy that has again brought me to You." Thus the Supreme Lord and His devotee were reunited, not to part again.

From this time Sreela Damodar-Swarup was in constant attendance on his Lord until His disappearance. Sreela Damodar-Swarup was a scholar, philosopher, poet and singer, and all these qualities he now put to the service of his Master. Sree Krishna Chaitanya

would not listen to the recital of any poetical or prose composition which set forth any views opposed to the principles of unalloyed devotion or which transgressed even most slightly against the proprieties of *rasa*. No production of any poet or philosopher could be laid before the Supreme Lord unless Sreela Damodar-Swarup had certified that it was free from those defects and was fit to be recited to the Lord. A poet, who had written a drama in Sanskrit on the Leela of Sree Chaitanya, read the same over to Sreela Damodar-Swarup and other devotees of the Lord. Everybody except Sreela Damodar-Swarup encouraged the poet by their applauses, but Sreela Damodar-Swarup pointed out the poet's deficiencies concluding with the remark, "If you wish to know anything of Sree Krishna Chaitanya, throw yourself body and soul on the protection of His Lotus Feet and listen constantly to the narrative of the Transcendental Pastimes of the Divinity, recorded in the Scriptures, from the lips of His pure devotees". Brought to his senses by the matchless grace of Sreela Damodar-Swarup, the fortunate person gave up all his vanity as a poet, surrendered himself at the Lotus Feet of the Supreme Lord, and thenceforward lived a life of unmixed service of God.

Sreela Damodar-Swarup was the spiritual guardian of the Gaudiya devotees, and if any of them deviated from the path of pure devotion in any detail of his conduct, he was instantly admonished and rectified by Sreela Damodar-Swarup. One day while the Gundicha Temple was being cleansed for the reception of Sree Jagannath Deva, one of the Gaudiya devotees happened to drink some of the water used in washing the Temple that had been touched by the Feet of the Supreme Lord. If it had been the feet-wash of a jiva, it would have been a grave sacrilege to drink the feet-wash in the Temple of God ; but in this case, as Sree Krishna Chaitanya was the Supreme Lord Himself, the act should not be held as an offence against Godhead. Yet the Lord, in order to prevent pseudo-Gurus of the future from imitating this example and thus inviting their ruin, expressed His displeasure to Sreela Damodar-Swarup against the conduct of the devotee, and Swarup at once expelled the offending Gaudiya from the Temple, thus giving a practical warning to all devotees not to commit any such mistake in future.

Sreela Damodar-Swarup always kept aloof from all conversation with Mayavadins. Once he made the remark, "One who listens to the recital of their offensive commentaries of the Vedanta from the lips of Mayavadins, forgets his relationship with the Supreme Lord Sree Krishna, forgets that Sree Krishna is the eternal Master and his own true self as His eternal servant, and falls from the path of rectitude and devotion".

One day Sree Krishna Chaitanya asked Sreela Damodar-Swarup as to why the Supreme Lord Sree Krishna prefers Braja to Vaikuntha. Sreela Damodara-Swarup replied, "Of all the Leelas of the Supreme Lord, Braja or Vrindaban Leela is the best. None but gopees, transcendental milkmaids, can participate in this Leela. Even Lakshmi herself, the Divine Consort of Godhead in Vaikuntha, has no right of entrance into the Vrindaban Leela".

After enacting the Role of a disciple by His Initiation, Sree Krishna Chaitanya had been playing the part of His Own devotee, dedicating Himself, heart and soul, to the search for Krishna in the mood of Sree Radhika tortured by the agony of separation from Sree Krishna. This exhibition of the anguish of loving separation reached its climax during the last twelve years of His manifest Leela. The Supreme Lord behaved like a mad person under the stress of over-whelming love for Sree Krishna. He often cried at the top of His voice, in the pang of deep agony, "Whither, Darling Krishna, art Thou gone, abandoning Me?" and rolled disconsolately for hours together on the bare ground. He was constantly tossed helplessly by the gathering volume of the most distressing emotions on the fathomless and boundless ocean of loving seperation from Himself. In agony he recited shlokas from the Bhagabatam to express the poignant grief of Sree Radhika when Sree Krishna left for Mathura. Mentally He was residing in Braja, and the anomaly of a different environment only served to increase His sense of separation from Krishna. He saw a hill and ran towards it, mistaking the same for Gobardhan, He saw the sea and jumped into it, viewing it as the Jamuna. He saw a forest and enterned into it, fully persuaded that it was no other than Vrindaban. Rai Ramananda and Srila Damodar-Swarup were the constant personal attendants of the Supreme Lord during this period of ceaseless agony, and they tried to solace His consuming grief by reciting the narratives of the Pastimes of Krishna and singing His Vrindavan Leela. No earthly mind could understand what the Supreme Lord felt and said. Sreela Damodar-Swarup alone knew the nature of the love for Krishna which the Supreme Lord was manifesting by His Leela. The Lord had descended to teach by His conduct that "Love for Krishna is the *summum bonum* of all animation". But a conditioned soul cannot know the Supreme Lord, nor understand His Deeds. The only thing he can do is to call upon the Name of Krishna, without committing offence. He may acquire eligibility for uttering the Name of Krishna, by being free from all offence, only by serving His

pure devotees. The culture of the hankering for the grace of the Vaishnavas is, therefore, the only method by which spiritual enlightenment is to be sought by the conditioned soul.

Sreela Damodar-Swarup is the eternal associate of the Supreme Lord Sree Krishna Chaitanya. He guarded the Lord and allowed no loveless person to approach Him. And this service of love Sreela Damodar-Swarup performs eternally. Without his sanction no one can ever be eligible for the unalloyed loving service of the Supreme Lord.

Religious Communion

The stages of spiritual progress are not the monopoly of individuals. They are equally observable in the arrangements of spiritual associations. The Truth is Autocrat and brooks no sham nor compromise. The Teaching of Sree Krishna Chaitanya provides the world with the only synthesis of the comparative solution of the problem of the plurality of faiths by complete adherence to the requirements of the Absolute Truth. It is open to the world to listen to His Voice for its permanent well-being. Any synthesis not based on the Absolute is worse than useless, for the purpose of permanent well-being. Such constructions will cost much trouble and effort for their demolition in order to clear the only path to the Truth.

The Truth is not to be found in this world. Religion is not to be found in this world. Religion alone admits this difficulty and seeks to find the way out of it. Those who imagine that the Truth is to be found on the mundane plane form the opposite camp. There can be no compromise between these two. The whole history of the race bears testimony to the mischievousness and utter futility of every attempt at comprehension by ignoring this vital fact. Let us not repeat this sacrilege, in any unscientific hurry for patching up incompatible differences on this most vital issue.

Sree Krishna Chaitanya teaches us that the Truth always makes His Appearance in this world in the form of the Transcendental Sound. In other words the Truth Who is identical with His Name appears in this world as the Name. But the Name must be carefully

distinguished from His dim reflection (Namabhash) and the offence against the Name (Namaparadh). The dim reflection and the offence must not be served as Godhead. Krishna is the Name. The Name Krishna is neither any mundane sound nor any mundane conception of the Absolute. The Name Krishna is to be served by being freed from these two prejudices. This process involves all genuine revelations bearing on the redemption of humanity of all the scriptures of the world.

The difference of faiths can be avoided if a real comparative study of all of them be promoted on the lines revealed for the first time in the history of theism in this world by the Teachings of Sree Krishna Chaitanya. The super-excellence of His Teachings consists in this that He never stops short of the spiritual concrete and gives the minutest details of the complete function of communities and individuals on the plane of Absolute. It is a shallow philosophy that can fail to appreciate the Supreme need of definite help in matters spiritual. Such pessimism serves no useful purpose. Nay, is positively mischievous to encourage and multiply speculations for the express purpose of avoiding the concrete in spiritual life. There would be no risk in such course if we are sincere ourselves; if we do not confound the secular with the spiritual against all the dictates of our higher-nature.

Round the Gaudiya Maths

Sreedham Mayapur, Nadia :

On May 28, the Right Revd. Monsignor S. Ferrando D. D., Bishop of the Catholic Church, Krishnagar, Revd. Father J. Farasino S. C., D. D., Secy, and Mr. N. S. Sen, Dy. Collector visited Sreedham Mayapur. They were received by the devotees of Sree Chaitanya Math and shown round the places of interest, such as the Tomb of Chand Kazi, Stupa of Ballal Sen, and the temples. Sripad Kishori Mohan Bhaktibandhab had some religious talks with the visitors.

Sree Gaudiya Math, Calcutta :

Sripad Siddhaswarup Brahmachari with a party of devotees from Sree Gaudiya Math went to Bonhughli on

May 12, where he read and explained Srimad Bhagabat on an invitation from the local people who listened to his discourse with great interest.

Sree Gaudiya Math, Gaya :

Sj. Kashi Nath Singh, Zemindar, is taking much interest in helping the activities of the Mission in Gaya. Pandit Sarbeswar Brahmachari performed kirttan at his house on May 14 and 18. On May 17, the episode of Sree Prahlad Maharaj was explained at the house of Sj. Ramani Mohan Chakravarty. On May 19 and 20, the devotees of the Math were invited to read and explain Srimad Bhagabat at the residence of Sj. Surendra Nath Ghose, an employee of the E. I. Ry. On May 21, Sripad Sarbeswar Brahmachari held *path* of Srimad Bhagabat at the house of Dr. Priya Gopal Majumdar. Many respectable gentlemen were present. They appreciated the qualities and sincere devotion of the preachers of the Mission.

Sree Gaudiya Math, Patna :

Sripad Sivananda Brahmachari of Patna Gaudiya Math read the episode of Ambarish Maharaj from Srimad Bhagabat and explained it in easy Hindi, on May 21. The sitting was held at Gardanibag at the residence of Sj. Nilkantha Majumdar at 7-30 p. m. and was attended by the gentlemen of the locality.

Sree Sanatan Gaudiya Math, Benares :

The Advent ceremony of Sri Nrisinghadev was observed at Sree Sanatan Gaudiya Math on May 17, when Sripad Radhasyam Brahmachari read and explained the episode of Sri Nrisinghadev from Srimad Bhagabat. At the request of Pandit Haranath Vidyaratna, Brahmachariji read and expounded the episode of the Birth of Sree Krishna from Srimad Bhagabat at his residence.

Central Provinces :

Tridandiswami Srimad Bhakti Bhudeb Srauti Maharaj is working in the Central Provinces. On May 18 he arrived at Lalitpur which is a Sub-Division of Jhansi. Sj. Amar Nath Pathak, B. A., proprietor of Bir Pratap Oil Mills, had long talk with Swamiji for about two hours on *Sambandha*, *Abhidheya* and *Prayojana*. During his short stay he met the Munsif of Lalitpur and had a talk with him for some time. On May 20, Swamiji Maharaj and party arrived at Sagaur. The people listened to *Hari-katha* with the greatest eagerness. On May 21, Swamiji expounded Srimad Bhagabat at the house of Sj. Devendra Nath Mukherji, Pleader, Sagaur. In course of his exposition he touched on many points that have special reference to the episode of Prahlad Maharaj. Next day Swamiji delivered a lecture

at the temple of Janaki-Raman and delivered a lantern lecture on the Leela of Sree Bhagawan.

Gaudiya Math, Delhi :

Tridandiswami Srimad Bhakti Sambandha Turyasrami Maharaj and Tridandiswami Bhakti Kevala Audulomi Maharaj are preaching the tenets of the Gaudiya Vaishnavas to the people. They are reading and explaining Sree Chaitanya-Charitamrita daily in the Math premises. On the 14th afternoon Swamiji had an interesting talk with Mr. A. M. Das, B. A, Reporter, United Press, and dilated on the characteristic features of the Teachings of Sriman Mahaprabhu, true phase of Karma, Jnan and Yoga and their distinction with pure devotion and many other things.

Sree Purushottam Math, Puri :

Tridandiswami Srimad Bhakti Prasun Bodhayan Maharaj lectured on Krishna Leela on May 11 and 12 at the Bungalow of the Prime Minister of H. H. the Maharaja of Tripura, illustrating with lantern slides.

On May 14, Swamiji delivered a lantern lecture at the house of Sj. Ram Chandra Das, Puri. On May 15, he read and explained Sree Chaitanya Charitamrita at the residence of Sj. Jatindra Nath Mukherjee.

Tridandiswami Srimad Bhakti Prasun Bodhayan Maharaj delivered a lantern lecture on the Leela of Sree Krishna at Kalpatarucharanasraya, the residence of M. M. Kaviraj Gana Nath Sen, Saraswati on May 22 and 23. Kaviraj Mahasaya fully sympathised with the method and object of the Gaudiya Mission.

Jessore and Khulna :

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj is preaching in the districts of Jessore and Khulna. On May 9, he started with his party from Keshabpur and arrived at Barandali the same evening, where the party was received as his guests by Sj. Jatindra Nath Modak. The Leela of Gaursundar was expounded by Swamiji with magic lantern slides during the evening. On May 10, the party proceeded to Baradal in the District of Khulna. During the evening Srimad Bhagabat was read and explained by Swamiji to a gathering of the local people. The audience greatly appreciated his exposition of enjoyment (*bhog*) and abnegation (*tyag*). The party left for Bishnupur where they arrived in the evening of the 12th.

Sree Gadai-Gauranga Math, Baliati :

Sripad Anadi Krishna Brahmachari took out a party of devotees of Sree Gadai Gauranga Math on May 16, on a preaching tour to Jamurki in Mymensingh. At the instance of Sj. Mati Lal Saha, a meeting was convened at the

Natya Mandir of Kalachand Jiu. Brahmachariji explained the episode of Raja Ambarish from Srimad Bhagabat. The party stayed there for 3 days. Religious discussions, meetings and lectures were held everyday. The people availed the opportunity of listening to *Hari-katha* and assembled in large numbers.

Assam :

Tridandiswami Srimad Bhakti Vijnan Asram Maharaj is working energetically in order to create in the people the genuine desire for listing to religious discourses from the lips of pure devotees for their lasting good. On May 19, he was invited by Sj Mahadeb Dasadhikary of Bherbheri in Kamrup and reached there with his party at 10 a. m. They were received with sankirttan procession. In the afternoon at 3-30 p. m., a meeting was held when Swamiji read the episode of Ajamil from Srimad Bhagabat.

Burma :

A second party of preachers of the Mission consisting of His Holiness Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj, Radha Raman Brahmachari and Ram Krishna Brahmachari sailed for Burma from Calcutta per S. S. Egra on May 19. The party will visit the important places of Burma.

The preachers of the mission are preaching in different parts of Burma in several batches. On May 1, Upadeshak Pandit Bhakti Saurabh Bhakti Sastri with a party of Brahmacharis went to Mobin from Rangoon and for 4 days preached the gospel of Sriman Mahaprabhu at the place. On May 5 they arrived at Chayela as the guests of Sj. Bijoy Kumar Lahiri, Sanitary Inspector. Srimad Bhagabat was read at his residence. Sj. Phanindra Nath Ghose, Zemindar, and other respectable persons were present. From Chayela they arrived at the port of Pyapon. N. B. Munshi, M. K. Roy, P. K. Chatterji, B. K. Banerji, T. Roy Choudhury of the Bar Association, Dr. Suresh Ch. Dey, S. N. Ghosal, were present at a public meeting which welcomed the Message of the Supreme Lord. On May 11, they arrived at Bagula where they stayed at the Hindu Temple. The party returned to Rangoon on May 13.

Marriage :

Sm. Adwaita Nath Mahapatra, second son of Sj. Raghunath Mahapatra, of Baripada, Mayurbhanj, was married to Sm. Pramila Sundari Debi, daughter of Dr. Srinibas Panigrahi on May 5, according to the rites of Sri Hari Bhakti Vilas

GAUDIYA DIRECTORY

Parent Math :

Sree Chaitanya Math, P. O. Sree Mayapur, Dist. Nadia, Bengal, (India)

Tele. Address : Sridham, Nabadwip.

Organ—*Nadia Prakash* (Bangali Daily).

Branches

1. Sree Gaudiya Math, 16 Kaliprasad Chakravarty Street, P. O. Baghbazar, Calcutta, (India).

Organs—*Gaudiya* (Bengali Weekly), *Harmonist*—(English Fortnightly)

Tele. Address : "Gaudiya" Calcutta, Phone : B. B. 4115

2. Sree Madhwa Gaudiya Math : 90, Nawabpur Road, Dacca.

3. Sree Gadai-Gauranga Math : Baliati, Dacca.

4. Sree Gopaljiu Math : Kamalapur, Dacca.

5. Sree Jagannath Gaudiya Math : Barabazar, Mymensingh.

6. Sree Sarbhog Gaudiya Math : P.O. Chakchaka, Kamrup, Assam.

7. Sree Prapannashrama : Goalpara, Assam. Organ—*Keertan*, (Assamese Monthly).

8. Sreedham Mayapur Yogapeetha : the Holy Birth-Site of Sree Chaitanya Mahaprabhu, Sree Mayapur, Nadia.

9. Sree Adwaita-Bhaban : Sree Mayapur (Home of Adwaita Prabhu).

10. Kazir Samadhi-Pat : Bamanpookur ; Sree Mayapur, Nadia. (Tomb of Chand Kazi).

11. Sreebas-Angana : Sree Mayapur. (The orginal Platform of *Keertan*).

12. Sree Murari Gupta's Pat : Sreedham Mayapur, Nadia.

13. Sree Swananda-Sukhada-Kunja : Swarupganj (*Bhajan Sthal* of Thakur Bhaktivinode) Sree Godrum, Nadia.

14. Sree Gaur-Gadadhar Math : Champahati, Samudragarh, Burdwan.

15. Sree Modadruma Chhatra : Mamgachi, Jamnagar (Home of Thakur Vrindabandas, the world-known writer of Sree Chaitanya Bhagabat).

16. Sree Bhagabat Asana : Krishnagar, Nadia. (Publishing House of Books on Devotion).

17. Sree Kunjakutir Math : Krishnagar, Nadia.

18. Tetia Kunjakanan : P.O. Krishnagar, Nadia.

19. Sree Ekayana Math Govindapur, P. O. Hanskhali, Nadia.

20. Sree Dwadash-Gopal-Pat : Kanthalpuli, Chakdaha, Nadia.

21. Sree Prapannashrama : Brahmanpara, Maju, Howrah.

22. Sree Prapannashrama : Amlajora, Rajbandh, Burdwan.

23. Sree Chaitanya Gaudiya Math : Dumurkunda, P.O. Chirkunda, Manbhum.

24. Sree Bhagabat Janananda Math : Chirulia, Basudebpur, Midnapur.

25. Sree Amarshi Gaudiya Math : P. O. Amarshi, Midnapur.

26. Sree Purushottam Math: 'Bhakti-Kuthi', Seaside, Swargadwar, Puri.

27. Sree Brahma Gaudiya Math : Alalnath, P.O. Brahmagiri, Puri, Orissa.

28. Sree Tridandi Gaudiya Math : P. O. Bhubaneswar, Puri.

29. Sree Sachchidananda Math : Bansgulee, Oriya-Bazar, Cuttack. (Preaching Centre of Orissa) Organ—*Paramarthi* (Oriya Fortnightly).

30. Sree Balasore Gaudiya Math : Balasore, Orissa.

31. Sree Gaudiya Math, Patna : 100 Mithapura, Patna.

32. Sree Gaudiya Math, Gaya : Church Road, Gaya.

33. Sree Sanatan Gaudiya Math : 42, Faridpura, Benares City, U.P.

34. Sree Rup Gaudiya Math : Allahabad, U. P.

35. Sree Krishna Chaitanya Math : Puransahar, P. O. Brindaban, U. P.

36. Sree Gaudiya Math Office : Bisram Ghat, Muttra.

37. Sree Kunja Behari Math : Sree Radha Kunda.

38. Braja Swananda Sukhada Kunja: Sree Radha Kunda.

39. Gosthabehari Math : Seshasayee, P.O Hodal, Gurgaon.

40. Sree Gaudiya Math, Delhi : 43 Hanuman Road, New Delhi.

41. Sree Vyas Gaudiya Math : Kurukshetra, Thaneswar, Karnal.

42. Sree Paramahansa Math : Nimsar, Sitapur U. P. Attached Institution—*Bhagabat Pathshala* : Organ—*Bhagabat* (Hindi Fortnightly).

43. Sree Saraswat Gaudiya Math ; Hardwar, Saharanpur, U.P.

44. Sree Gaudiya Math, Bombay : Proctor Road, Chotani Buildings, Bungalow No. 1, Bombay 7.

45. Sree Gaudiya Math, Madras : P. O. Royapettah, Madras.

46. Sree Ramananda Gaudiya Math : P. O. Kovvur, West Godavari, Madras.

47. Sree Gaudiya Math : London, 3, Gloucester House, Cornwall Gardens London, S. W. 7.

48. Sree Gaudiya Math Office : Berlin W. 30, Eisenacherstrasse 29 I.

Foot Prints of Sree Krishna Chaitanya :

Shrines of the *Archa* of the Foot-prints of Sree Chaitanya have been installed at Kanai-Natsala, Mandar, Jajpur, Kurmachalam, Simhachalam, Kovvur, Mangalgiri, Chhatrabhog.

ALL-GLORY TO SREE GURU AND GAURANGA

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The Harmonist

(Sree Sajjanatosbani)

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A Review

[Chaitanya as an Author—*by Dr. S. K. De, M. A., D. Litt.*]

The above is the title of an article contributed by Dr. S. K. De to the June number of the Indian Historical Quarterly (Vol X, No. 2). In this article Dr. De has ascribed to Sree Chaitanya the authorship of a work entitled Premamrita-rasayana which he found in the Dacca University manuscript collection, on the strength of its ascription in the colophons to Chaitanya and Sree Chaitanya Goswami. As Dr. De is not very serious in pressing the claim of this manuscript to Sree Chaitanya's authorship on such slight basis against all probability, we do not propose to say anything more on this particular subject.

The body of the article is devoted to the consideration of the personality of Sree Chaitanya in order to prove that "in spite of the fact that some of his scholastic biographers delight to depict Chaitanya as a trained theorist (?) expounding with precision a whole (?) theological system and invest Him with the omniscience (?) of a Shastric Pandit,.....it is misguided zeal which invests him with the false (?) glory of scholastic eminence" (Pp. 306-307).

The facts on which the writer depends for proving the above conclusion are as follows. Sree Chaitanya's studies 'were confined to Sanskrit Grammar and probably to some

literature and rhetoric' (P. 301). The descriptions of his scholastic triumphs are 'exaggerated and puerile' (P. 302). His disputation with Keshab Bhatta Kashmiri is trivial and extremely disappointing...'one might even suspect sectarian loyalty' (P. 303). He is represented as 'picking grammatical flaws in Iswara Puri's poem' (P. 303). Chaitanya did not concern himself actively in the work of organising (?) his followers, which was left mostly in the hands of Adwaita and Nityananda: still less did he take on himself the work of a thinker (?) or a writer (P. 300). The theology that is placed in his mouth by his scholastic biographers is clearly (?) the theology of a later day in which these biographers were severely trained (P. 306). The whole trend of Chaitanya's life was against (?) his being an exact scholar or thinker' (P. 307). Chaitanya wrote nothing with the exception of eight Sanskrit verses (P. 307). There is nowhere in the writings of the six Vrindavana Goswamis an acknowledgment of direct (?) instruction or outlining of schemes to them by Chaitanya (P. 308). These theologians and philosophers are chiefly concerned with the Godhead of Krishna and His Lila as revealed in the older Scriptures, and do not refer at all to Sree Chaitanya's direct realisation of spiritual truth (P. 309). In these works of the Goswamis we still move in an indefinite haze of mythology (?), sentiment (?) and speculation (?) derived (?) from the Puranic tradition to the neglect (?) of intellectual seriousness and ethical quality (P. 310).

Dr. De is shocked by what he suspects to be pious exaggeration and sectarian bias in the accounts of the Lila of Mahaprabhu. We fail to find at any place in the body of his article any hint regarding Dr. De's own conception of spiritual personality, the subject which he handles without misgivings and with no suspicion of his undoubted fitness or of the sufficiency of the method of treatment with which he is acquainted. His dissatisfaction is not at all surprising as the subject which he has selected requires, for its successful treatment, a more adequate acquaintance with the inner spirit of the Gaudiya-Vaishnava literature. His insinuation that the Vrindavana Goswamis are wanting in morality and intelligence shows gross ignorance of the subject matter, and is an unpardonable offence against truth. Dr. De has his own theory of inspiration which has apparently the self-contradictory quality of invalidating all previous revelations. If he had chosen to be a thorough-going objector to revelation his role would have been more consistent but equally superfluous. He poses as a competent judge of inspired

writings. It is, however, impossible to understand the nature of the standard on which he relies for the ascertainment of spiritual values.

As he has chosen not to be explicit in regard to the contents of his confident realisations in the spiritual field we can only try to guess at them from certain disconnected utterances. He appears to think that the spiritual experience is akin to the emotional. He has stated that spiritual truths can be directly and independently realised by inspiration by each individual in an entirely original manner. Dr. De is clearly of the opinion that the latest realisations are necessarily the truest and render obsolete all previous realisation. Empiricists are liable to mistake their defective conclusions from their imperfect experience of the unintelligible phenomena of this world, as the Absolute Truth.

Dr. De is thus a disguised *pratyakshavadi* relying ultimately on the direct experience of the defective senses even for the so-called realisation of spiritual truths. The doctrines of the Transcendental Sound or Word as the only evidence, and the spiritual succession of the transcendental Teachers as the only medium, of His appearance to the spiritual ears of the unfettered soul emancipated by the causeless Mercy of the Absolute in response to his ignorant but sincere prayer for real enlightenment, propounded by the Vrindavana Goswamis, require for their proper appreciation noncontroversial humility of thought and the insight of unalloyed spiritual purpose, which are gifts from Godhead, that are wholly ignored outside the genuine portions of the revealed Scriptures of the world.

It is, of course, open to any person to disregard the prayers and entreaties of undeluded souls, and irrationally to attempt a task that is beyond the power of man, and also to suppose such performance to be both fair and reasonable. It was not the purpose of the Goswamis or the writers of the accounts of the Lila of Sree Chaitanya to prove that Godhead is an empiric scholar or is possessed of any of the thousand and one ephemeral merits and demerits of the great and little people of this world. It is, therefore, an offence against propriety to assume such a purpose in their case.

The Goswamis realised the Absolute by following loyally a method that is wholly different from that of the empiric investigators of local and temporal truths. By following this method the Personality of Sree Chaitanya is realisable as identical with that of Sree Krishna or the Divinity Himself. How should it be proper or possible to ascertain the validity of this realisation by the canons of empiric criticism or by

the method of empiric investigation? The accounts of the Performances of Sree Chaitanya have been regarded as 'puerile' by Dr. De. The best features of the mundane existence, according to the unique transcendental cosmology of the Vrindavana Goswamis, are the perverted reflections of the least wholesome aspects of the perfect Realm of the Absolute. This world would not be an ideal place even if all its inhabitants become adepts in empiric book-knowledge. But this world is never sought to be undervalued on the ground of its real triviality by any empiric savants. The Goswamis approached the Transcendental Reality for the purpose of being enlightened by living spiritual response from the Subject Himself, without trying to undervalue or withold their praise from their unclouded experience of the same.

Dr. De calls their realisation 'mythological' and 'puerile exaggeration'. But he has nothing to substitute in place of those except his futile negative speculations. The real import of the activities of Sree Gaurasundara has been fully explained by His eminent devotees possessing the perfect spiritual vision. If Sree Gaurasundara is regarded as an ordinary human being the narratives of His Lila penned by His devotees necessarily become utterly unintelligible by such gratuitous assumption. The Teaching of Sree Chaitanya gives us, in its complete form, the transcendental import of all the revealed Scriptures. In other words the Subject treated in all the Scriptures is Sree Krishna. This is the spiritual realisation of the Vrindavana Goswamis. They declare Sree Krishna Chaitanya to be identical with Sree Chaitanya. Dr. De is of opinion that Sree Chaitanya's 'knowledge' of the Shastras was very much less than that of the Goswamis. Sree Chaitanya's controversy with Keshab Kashmiri, according to Dr. De, shows His 'ignorance' of the Shastras. Sree Chaitanya's want of Shastric scholarship is further sought to be established by the fact that He was not an author. But why did the Vrindavana Goswamis identify Him with the subject matter of all the Shastras? Why did Keshab Kashmiri, the author, give up his past life of strenuous self-less labours, that is so highly appreciated by Dr. De, in consequence of his rhetorical controversy with Sree Chaitanya? The reason of it has been fully explained by Srila Vrindavanadasa Thakur and Srila Krishnadasa Kaviraj Goswami. The reason is that no scholarship is of any value if it is of no help and is an actual hindrance on the path of our realisation of the Absolute Truth.

Sree Chaitanya taught and practised the highest form of the loving service of Sree Krishna, identical with the function of Sree Radhika. The

Goswamis were commanded by Him to put this Teaching of their Supreme Master into writing. There is, therefore, no cause for surprise that they wrote about Sree Krishna, although they always take care to declare Sree Gaurasundara to be the Divinity Himself, that is to say identical with Sree Krishna. Their use of Shastric evidence is identical with the Teaching of the Supreme Lord Who did not destroy but completely fulfilled all the revelations of all the Shastras. Direct and independent realisation of the Absolute by the deluded dissociated individual soul, which is regarded by Dr. De as the test of spiritual originality, is not admitted by the Shastras as possible. There is no question of such meaningless originality and no craving for worldly applause on the path of service. On the contrary the unity and continuity of all revelations and activities of the transcendental teachers, and above all the transcendence of their personality are emphasised by the whole body of the Shastras. Should they be disbelieved for the simple reason that the empiricists have failed to obtain any access to the plane of the Reality by following their wrong method of investigation, which is diametrically opposed to the Shastric method and utterly inapplicable to the quest of the Absolute even from the standpoint of empiric logic?

As the point of view of Dr. De does not reach even the level of the ordinary consistent dogmatic empiric attitude towards religion, we may take this opportunity of reminding our readers that the refutation of the untenable conclusions of empiricists regarding religion has been one of the thankless duties of this Journal for the last half a century. Negative intellectualism and dogmatic morality are alike insufficient for the practice of the positive service of the Truth. They are also superfluous, as the conditions that breed ignorance and sensuous living are altogether absent on the spiritual plane. The activities on that plane are of the nature of the eternal performances of the function of our souls distortedly reflected in the phenomena of this mundane cosmos. Modern critics pride themselves on not being unduly sceptical about imperfections. They are opposed by temperament to the offering of their unmixed praise to any entity. Such attitude necessarily negatives the positive seeking of the Absolute by egotistically assuming the finality of imperfection and ignorance.

35 W. Prabhupad's Precepts I

Notes from a Discourse

(Editor speaking to Miss Maximiani at the Gaudiya Math, Calcutta on June 29, 1935.)

Transcribed in shorthand by Sj. Anil Kanta Ganguly, B. A.

"The Supreme Lord cannot be known through our intellectual efforts. Unless He gives us the power of knowing Him, we cannot know Him. It is His mercy. If He is not at all merciful to us, we won't be able, by our strenuous exertions, to approach Him. The thing is that we have to approach Him and He has to give us the facility of approaching Him. He is the Autocrat—He is the Despot—He has the fullest freedom. We cannot, by our flimsy little way of thinking and by any of our attempts, reach Him in any way. So craving is the only need in us by which we can surmount all these difficulties, the barriers and the impediments of these phenomena. The objective references of the reciprocated entities of our senses, will never disclose Him unless He is so lenient to show us that latitude as to be approachable by us. This is the only method by which we can approach the Absolute. It will be a tremendous task for us to have an access to Him through our intellectualism and labour and our senses confined to finite things. So we should show our aptitude for craving His mercy. This is Bhakti. Bhakti represents devotion—transcendental devotion. Transcendental devotion need not be covered by our thoughts, fruitive attempts or desire for salvation. If we mix up Bhakti with worldly ideas—finitudinal ideas—it will not lead us to the Absolute. Our ideas are wrong, they are quite inadequate for the purpose of leading us to the Absolute. Unless the Absolute condescends to be seen or worshipped by us, it would be quite useless to make efforts to approach Him. At the same time we need not be diffident to approach Him—to try to have an access to Him. We must not think that He is within our reach and expect that our prayer will be attended to by Him. So there are two cardinal points which we should examine. First of all He is Absolute. He should have a willing attitude to meet us and at the same time we should also have some sort of hankering for Him, leaving aside all sorts of troublous agents which we call our associates—leaving these aside we are to approach Him. If we want to zoomorphise, phytomorphise or neuterise Godhead, if we try to find any

masculine or feminine feature in Godhead, if the neuter aspect of Godhead is welcomed, we would be simply missing the opportunity of having an access to Him—we would be simply led astray. Godhead is not necessarily neuter, masculine or feminine as we see here with our defective and temporal senses. We should simply submit to Him. "Sarva dharmān parityajya māmekam sharanam vraja, Aham twam sarva papebhyo mokshayeeshyāmi mā shuchah"—Sree Krishna is singing this for Arjuna's purpose. He says He will give warranty of saving everyone of us if he or she submits to Him alone and none will have to run any risk of their own—all risks will lie in Him. He declares He will give us salvation. He is full—all sorts of inadequacies can be fulfilled by His true wishes. We can get rid of all our troubles if we simply submit to Him. As He should descend to meet us, so we should also be unalloyed and quite set free from all sorts of wrong associations we have imbibed during our social life, otherwise, carrying all these references of this mundane world, we cannot have access to the transcendental region. We should not persist in our wrong ideas—in prayers such as 'give us this day our daily bread'. We cannot have a morsel of bread unless He desires to give it to us. We need not waste our time that way. These prayers are not required for approaching Him. We are quite ignorant of what is to be asked from Him. We do not know what will be for our good. We should only crave for His mercy. This is the only attitude we should have. Sree Krishna is the greatest attractor. We should want to be attracted by Him. The thing is if we have diffidence to be attracted by Him, if we try to avoid or evade His conference of mercy on us, we should be simply entangling ourselves with the measuring temperament. Now we are very busy to measure with our senses all the finitudinal objects of this universe. This is empiric education. This sort of empiric education is offered to us to impede our course towards the transcendental region. So we should be very careful not to be deluded by the influence of the measuring tendency —we should be very careful not to be degraded by this. We should not accept the policy of retaliation—for by doing so we should be simply engaging ourselves for that purpose only. We should be always careful not to be meddling with external ideas and thoughts. If we engage ourselves with all these things in order to have some enjoyment of our senses, we should surely be misguided by alluring friends of the phenomena. The finiteness of these things is quite inadequate for our purpose. We require the full thing —the Absolute. We should simply

part with the wrong ideas and thoughts which we have incorporated with us. The phenomenon should be deleted—should be abandoned—during the course of our journey to the transcendental plane. The Absolute is He Who does not require a finite object or a finite place. He has infinite, eternal knowledge. He has got eternel expansion. He is full of bliss. We are always hankering after bliss—but bliss can never be had here. So meddling with the undesirable objects of the phenomena, we cannot expect to reach that destination. So the only course is Bhakti. We should not attempt Karma, Jnana, rationalism, agnosticism, good action, charity and all such rubbishes. They are the impediments of our approach to the Object. The Object should be the Absolute."

Priyabrata

By Sj. Brajeswari Prasad, Advocate, Patna High Court.

The story of *Priyabrata* is narrated in part IV chapter I of *Sreemad Bhagabat*. He was the son of *Manu*. He was spending his time in serving *Devarshi Narada* when *Manu* came to take him back to *Grihasta Asram*. Having already acquired, however, a true knowledge of the relationship between an individual *'jiva'* and his material encasements, *Priyabrata* had now resolved to engage himself in the endeavour to know the Supreme Godhead. He, therefore, refused to accede to the wishes of his father. But it so happened that *Brahma*, the father of *Narada*, just then came to the cave of *Narada*,—where *Narada*, *Priyabrata* and *Manu* were all seated together. *Narada*, *Manu* and *Priyabrata* received *Brahma* with utmost respect. *Brahma* became pleased with them. *Brahma* knew it, as he must, by the very nature of the duties which he is constantly engaged in performing, that *Priyabrata* had an important part to play in the matter of the growth of the creation. *Brahma*, therefore, instructed *Priyabrata* that the Supreme Godhead appears in the pure cognition of a soul by His Own Causeless Mercy, and that no amount of independent self-exertion on one's own part can be of any avail in the

matter. It is wrong to think that there is any method in all the world by which the Supreme Godhead, like other mundane objects, can be forcibly subjected to the inspection of our senses. So long as an individual *'jiva'* is not able to get rid of the idea that He does submit Himself to such a process, an idea the very origin of which is in ignorance, the Supreme Godhead keeps Himself completely out of his reach. It is an offence against the Supreme Godhead to impute to Him any such quality. *Priyabrata, Manu, Narada,* and even *Brahma* himself were carrying out the commands of the Supreme Godhead by unconditional submission. If any one desired to share the secret treasures of the spiritual kingdom, he must have had to give up all his vanities of a master—'doer'. The Supreme Godhead is the real 'Doer' of all actions. The individual soul is a mere agent. There is nothing in this world to frustrate the activities of the Supreme Godhead. Penances, empiric knowledge, high powers attainable by the practice of *yoga*, truthfulness, forgiveness etc., wealth, accumulation of virtue, the aid of powerful entities, like Indra and other gods and goddesses, and one's own prowess are impotent to frustrate the purposes and tendencies of the Supreme Godhead's creation. *'Jivas'*, on putting on God-given mortal coils are subjected to birth, death, sorrow, blind attachment to worldly things, fear, pleasure and pain. We know how four-legged bullocks are made to work for two-legged man by means of a string made to pass through the hole made in the nose. Similarly having attained to the *gunas* (*sattva, raja,* and *tama*), to actions, prompted by the *gunas*, regulated by the *varnasram system*, and to human bodies meant for the due performance of the said actions according to the Words of Supreme Godhead made known in the *Vedas*, we are impelled to act according to the Supreme Godhead's will. The Supreme Godhead Who is the Giver of the fruits of actions has bestowed on us bodies of a god, or a man, or an insect according as was suited to the performance of the actions which we are destined to perform by our elected subjection to gunas. Having attained to those bodies we are led on to suffer pain and enjoy pleasure just in the same manner as the blind man is led along the pathway by the man possessed of eyesight. In this sense it was certainly the Supreme Godhead's will that *Priyabrata* was to give up the hermit's cave and return to the life of action. *Priyabrata's* father *Manu* was a king and *Priyabrata* was to relieve *Manu* of his duties as a king and take over the said duties on his own head. *Brahma* appreciated *Priyabrata's* laudable resolve to know God. But said

Brahma to *Priyabrata* that it should make no difference to *Priyabrata's* spiritual endeavours whether he was made to remain at home or go out to the jungle to meditate on the Supreme Godhead in loneliness. *Grihasta Asram* was like a fort. When an enemy, coming to attack a fort, surrounds it, it is dangerous for the people who are inside the fort to stroll out of it. When, however, they are able to hold against, and succeed in repelling the said enemy, they may remain inside the fort or move about beyond its walls at their will, with equal safety. The five material senses—those of touch, smell, taste, hearing and sight and the material mind—are the six enemies. The said enemies lend themselves to easy control if we yoke their tendencies to the service of the Supreme Godhead even when we are destined to remain inside the Grihasta Asram. If we have to leave our home before these enemies have been quelled, they follow us wherever we go. When, however, we have truly placed ourselves under the guidance of our unalloyed nature, we may remain inside Grihasta Asram or go out of it as a wandering sanyasi for serving the All-soul with equal security. What really matters is that while we remain in Grihasta Asram, we should not consider ourselves to be an 'enjoyer' of the phenomenal entities with which we have to deal. The Supreme Godhead is the sole enjoyer of everything. The Brahma Sutra says—

"जन्माद्यस्य यतः"

"That which is the cause of the appearance, sustenance and disappearance of everything, is Brahma". The Shastras declare that Vasudeva is the Integer—

"वासुदेवः सर्व्वम्"।

All phenomenal entities also have their ultimate source in Vasudeva. They are in Vasudeva, but they are not Vasudeva but a contrivance of His deluding 'power' for preventing us from all access to their Master. They are all related in a contrary way with Vasudeva. They are the means of our service of Vasudeva and not of our enjoyment. The Ishopanisad tells us how phenomenal entities are to be dealt with by us—

ईशावास्यमिदं सर्व्वं यत् किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्॥

Whatever destructible and impermanent things there are in the universe are all pervaded and interwoven by the Supreme Godhead. They are engaged in carrying out the Supreme Godhead's will. Everything is serving the Supreme Godhead's purpose, and is the object of His utility. Imbued with that knowledge we can accept the things of this world and use them to fulfil our necessities as the Supreme Godhead's favour. And it is only when we utilise our body, mind, and language cent per cent in the service of the Supreme

Godhead—in the state of *sadhan* it is only through the said medium that we can indirectly serve the Supreme Godhead—through the ears we can hear, through the mind we can remember, and through the tongue we can chant, the Transcendental Name, Qualities and Pastimes of the Supreme Godhead, and by our hands and feet we can perform the '*Archan*' of *Sree Murti*, write the praises of the Supreme Godhead, engaging ourselves in the service of *Gurudeva*, serving *Gurudeva* is serving the Supreme Godhead, because *Gurudeva* has no other purpose of His own to serve—He is amongst us in exercise of His Causeless Mercy to incorporate us in his own service of the Supreme Godhead. We are enabled by the mercy of *Sree Gurudeva* to find the legitimate use of so much of the things of this earth, as is conducive to the said service. It is called '*yukta vairagya*' as opposed to '*falgu vairagya*'. '*Falgu vairagya*' means the show of non-attachment to worldly enjoyment of those, who, failing to restrain the tendencies of their mind and senses to pursue the objects of the phenomenal world with their enjoying aptitude, only dissociate themselves physically from the said objects.

It is impossible to summon up an attitude of '*yukta vairagya*' without possessing a proper knowledge of the four chief principles upon which the science of '*yukta vairagya*' is based viz., (1) that *Harinam* is identical with *Hari* (2) that the *Sree Murti* of *Hari* is the Divine Symbol of *Hari* Himself to be served by the principle of loving hankering for the unseen Object of adoration (*bipralambha*), in the stage of *sadhan*, (3) that offerings made to the *Sree Murti* by a person who has been imparted by *Gurudeva* the eligibility to do so, are accepted by Him and the remains of the Lord's accepted offering have the character of (*maha-prasadam*) His great favour towards all entities and (4) that *Gurudeva* is not a mortal encased in a body of flesh, blood and bone. It is, therefore, necessary to deal with those four principles a little more in detail.

With regard to *Harinam*: let *Skanda Purana* say what *Harinam* is ;—

मधुर-मधुरमेतन्मङ्गलं मङ्गलानां
सकलनिगमवल्ली-सत्फलं चित्स्वरूपम् ।
सकृदपि परिगीतं श्रद्धया हेलया वा
भृगुवर नरमात्रं तारयेत् कृष्णनाम ॥

The sweetest of the sweet, the greatest of the real benefactors, the true fruit of all the *Vedas*, transcendental in nature, that which enables the bound *jivas* to cross the ocean of *maya* if uttered even once with faith or even without all due reverence, such is *Krishna-Nam*. *Shiva*, *Brahma* and *Narada* are eternally engaged in chanting the Name of *Hari*. Name is the Chief Form in which the Supreme Godhead makes Himself available to

all souls without distinction for enabling them to gain the highest good of spiritual existence by serving Him with pure loving devotion. It is true that in my present conditioned state I am susceptible to hear and utter the mundane sound even when I am instructed to hear and utter *Harinam*. I am susceptible to committing one or more of the ten '*Namaparadhas*' (offences against the Name), the great warning so mercifully made known to us in the *Padma Purana*, an account of which I am prevented from uttering the '*Suddha Nama*'. These '*aparadhas*', however, cannot be perceived or avoided by our erring isolated judgment. They can be avoided only by hearing with due submission the Pure Name being chanted by the devotees of the Supreme Godhead and by our constant chanting of the Name in the company or service of the said devotees. In this way the tendency in the beginning to '*Namaparadha*' and later to '*Namabhasa*', will gradually disappear and leave us free to see '*Suddha Nama*' disclosing Himself to us.

Sree Murti is the second Form in which Supreme Godhead is pleased to make Himself available to the worship of bound *jivas*. But so long as our senses continue to suffer from the disease, best describable as 'the inspecting attitude' of mastership, we can only see stone and wood instead of *Sree Murti*. A gentleman highly placed in life came to our Math at Mithapur, Patna, the other day. When he was taken to have *darsan* of the *Sree Murti* of *Sree Krishna*. He felt perplexed observing, "Why have you made your *Krishna* look old by painting His eyebrows in yellow ? I have seen the mistake occurring at other places. You should make *Krishna* look young". This would be an example of the 'inspecting attitude' in the case of a bound *jiva*. This attitude, however, never leaves the senses unless the latter find their true employment in the service of the Supreme Godhead to such an extent as not to afford any room for them to utilise the things of the phenomenal world for their own gratification. Let all our '*indriyas*' resign themselves at the feet of the *Sree Murti*. As per our progressive '*adhikar*' what in the beginning will be more or less unconscious '*seva*' of the Divine Symbol will ultimately culminate in the full, conscious loving service of *Adhokshaja Bhagaban*, symbolised by this *Sree Murti*. One cannot engage himself in the '*seva*' of the *Sree Murti* unless he has gained the spiritual eligibility to do so from a '*sadhu*'. The requisite attitude to make one eligible for the service of *Sree Murti*, never comes unless in the associated service (company) of the '*sadhu*'.

After one has obtained the eligibility to perform the '*seva*' of *Sree Murti*

everything offered by him to *Sree Murti* is duly offered through *Gurudeva* and is accepted by God. What is offered and accepted by *Sree Murti* is spiritual food not the mere material eatable it appears to be. It has the power of killing the demon of the enjoying propensity in us and rousing our spiritual tendency. It is a helper or means of *seva* not of *bhog*. It should be approached with all reverence that is due to the object of '*seva*', in an attitude of submission. The '*seva*' of *Mahaprasadam* enables a man to realise the mercy of God in the act of eating *Mahaprasadam*, and to be relieved from mere mental speculation.

Then as regards *Gurudeva*, He is the source from whom the bound *jivas* derive all their eligibility to serve the Supreme Godhead. *Gurudeva* serves the *Supreme Godhead* in the only real way. By submitting ourselves to *Gurudeva's* leadership after completely giving up our tendency of acting according to our unguided erring choice, we are lifted to the platform of the service of the Supreme Godhead by the mercy of *Gurudeva* who is no other than the Eternal Manifestive self of the Divinity Himself. Without obtaining the Causeless Mercy of *Gurudeva* we would be utterly helpless in the matter of gaining our heart's proper object. It is impossible for us to avoid the ten '*Namaparadhas*' or engage ourselves in the service of *Sree Murti* or do anything in the way of spiritual endeavour without the Mercy of *Gurudeva*. Therefore, *Brahma* said to *Priyabrata*,—"Fortifying yourself behind the guidance of your *Gurudeva*, Sree Narada, you have been able to free yourself from the enjoying tendencies of your senses and mind'.

All actions by the bound *jivas* are performed in this phenomenal world in and through the subtle and the physical bodies. But they do not all lead to the same result. Some actions fall in the categories '*karma*' and '*jnana*' leading to a further tightening of the grips of *Maya*. Actions performed under the guidance of *Gurudeva* are classed as *bhakti* leading to freedom of the *jiva* from the bondage of *Maya* by arousing in his soul the attitude of devotion. Those acts which are done by man on their separate account with a view to gratify the senses belong to the former class. But when a man is enabled by *Gurudeva* to surrender all the tendencies and activities of his '*indriyas*' to the Supreme Godhead, every act performed by him becomes an act of devotion. *Brahma*, therefore, told *Priyabrata* that the latter should give up his unadvised determination not to return home. In fact that was not at all a matter within the control of *Priyabrata*. The Supreme Godhead had ordained that Priyabrata would

have to return to *Grihasta Asram* and, therefore, there was no help to it. What *Priyabrata* should have had to do with was,—

"भुङ्क्ष्वह भोगान् पुरूषातिदिष्टान्
विमुक्तसङ्गः प्रकृतिं भजस्व ॥"

Priyabrata should live by using the plentiful favours of Godhead with a serving attitude and, after finishing the work which he had been destined to perform, he was to leave the home of his worldly kin and denote himself to meditating on the Supreme Godhead in loneliness. *Priyabrata* humbly submitted to this advice of *Brahma* and agreed to return to *Grihasta Asram*. This, however, surprised *Brahma* who had expected that, having already succeeded in conquering his '*indriyas*' and made up his mind to engage himself in further spiritual endeavour by remaining outside *Grihasta Asram*, *Priyabrata* would put up a front of opposition. Having found his expectation belied, *Brahma* felt sorry that *Priyabrata* had again to mix himself up in worldly affairs. But God's Will will be done. There can be no doubt that the worldly *griha* (home) is the result of the bondage of '*karma*' and of the soul's forgetfulness regarding his real nature. The real fort is not the *griha*, but the Lotus Feet of *Gurudeva*. Having secured the blessing of *Gurudeva*, however, one can avoid the evils of a householder's life even, when he is in it, by living in absolute submission to *Gurudeva*.

The Alvar

Tondaradipadi or Bhaktanghrirenu

By Bhababandhachhid Bhaktishastri

Saint Tondaradipadi or Bhaktanghrirenu was born in a Brahman family at Mandangudi in the country of Cholas in South India in the month of Agrahyan in the 288th year after the advent of Kali Age or in 2814 B.C. His first name was Vipranarayan. It is believed by Sri Vaishnavas that he is an emanation from Vanamala of Sri Narayan. He had all the sacraments in due time and lived a saintly life from early years.

Once upon a time he went on a visit to Sri Ranganath at Srirangam and paid his homage to the Shrine and its presiding Deity. The merciful Lord graced the Brahmin and he decided to consecrate the rest of his life to the

service of Sri Ranganath. Our Brahmin henceforth exclusively devoted himself to the service of the Supreme Lord, supplying flowers and holy Tulasi leaves to the Deity. He was of unswerving devotion and pleased the Deity by offerings of floral wreath prepared of eight select species of flowers, typical of the eight kinds of mental worship namely : (1) non-injury, (2) conquest of the senses, (3) kindness to all creatures, (4) forgiveness, (5) prayer, (6) austerity, (7) mental culture, (8) truth.

Time was thus fleeting. Vipranarayan arranged a flower garden for Sri Ranganath at a place near the capital, Nichulapuri modern Uraiyur.

One day a courtesan of exquisite beauty named Devadevi, who lived nearby, was returning home from the court of the Chola King, escorted by her maids. On their way lay the flower garden of the Brahmin. They saw him labouring hard in nurturing the flower plants and busily engaged in his humble work for the service of God. Devadevi with her maids paused to watch the movements of the saint, but he took no notice of them. This made her equire whether he was mad or no man at all as he never lifted his eyes to have a look of their fair faces. The sister replied, "No, he is so deeply immersed in service that his heart is turned away from the activities of the world. Their charms have no place in his heart". Thus they went on chatting, squatting under the shade of a tree. Their curiosity about Vipra being excited, the wickedness in them played within and Devadevi finding Vipra indifferent to her fascinating charms made up her mind to bring about the fall of the Brahmin.

One day Devadevi divesting herself of all her beautiful dress and ornaments came to the garden and placed herself directly before our saint and fell prostrate at his feet. On Vipra's asking who she was, the deceitful woman piteously implored his grace and prayed that she might be allowed to stay there to look after the garden. Vipra, simple hearted as he was, finding such a willing helper in his divine service and failing to perceive the guile that was lurking behind the veil, consented to her proposal. His unsophisticated nature admitted a servant and his kindness to all prompted him to share with her his frugal fare after its usual offering to Godhead.

She was determined to accomplish her purpose. So she patiently bore all difficulties and toiled on in our saint's garden performing every menial service. She took advantage of his simple nature and succeeded in her purpose and the saintliness of the poor Brahmin was gone. Vipranarayan was completely overpowered, and forgot

all his former pious habits and ritualistic performances.

Through the infinite Grace of Sri Ranganath the poor soul was redeemed back to His holy service. The poor Brahmin appreciated and realised the mercy of the Lord and the old recollections came to him like a flood, and the man was broken with remorse, A severe struggle it was between the new man regenerate and the old man degenerate. He strongly despised his own conduct and sought how his tainted nature could be purified. In order to be saved he decided that the only remedy is the feet-dust and feet-wash of holy men and he took the vow of honouring and sipping them with all faith and sincerity. By this method he gradually recovered his former sanctity. As a mark that his salvation was solely effected by means of the virtues contained in the dust of holy men's feet, he was known by the name of Tondaradipadi or Bhaktanghrirenu. He gave up the desire of rambling from shrine to shrine like other saints, but pinned his mind exclusively to the manifestation of Sri Ranganath in Srirangam and sang of him in his highly devotional Hymn, the Tiru-mallai, and spent the rest of his life in the faithful service of the Supreme Lord.

All the sentiments of his deep religious feeling he vented forth in streams of mellow song and these were embodied in his famous works Tirumallai, "The Best Garland" and Tirupapalliyaruchi "The Lord's Waking" written in the Tamil language.

Now let us turn to Devadevi in whom also a reaction set in. She marked the way her love went and began to think of her future course of life. The virtue of association with goodness acted on her heart. In real earnestness she intended to follow the track chalked out by the Brahmin. She dedicated all she had to Sri Ranganath and devoted herself wholly to the service of the Lord and felt a new being within herself.

For 105 years our saint is said to have lived in Srirangam preaching what he realised and felt of Godhead and what he saw of His Doings, and disappeared from this world leaving behind his teachings for the good of suffering humanity.

Round the Gaudiya Maths

Sree Gaudiya Math, Calcutta :

The Editor accompanied by a number of devotees including Tridandiswami Srimad Bhakti Vivek Bharati Maharaj, M. M. Ananta Vasudev Vidyabhusan, Prof. N. K. Sanyal M.A., M. M. Aprakrita Bhaktisaranga Goswami and others arrived here on June 25. On June 29, He left for Bombay via Jubbulpore. M. M. Aprakrita Bhaktisaranga Goswami and a number of Brahmacharis and devotees accompanied Him. Many gentlemen of the city, members of the Mission, friends and admirers assembled at the Railway Station to offer their homage.

Rai Jatindra Mohan Banerjee Bahadur, Rai Tarak Chandra Dutt Bahadur C.I.E., and Rai Anukul Chandra Mittra Bahadur paid a visit to Sree Gaudiya Math on June 23. They were much impressed to hear the activities of the Mission. Prof. Biman Behari Majumder of B. N. College, Patna, visited the Math on June 27.

Miss Maximiani Portas Ph. D., a French lady came to visit Sree Gaudiya Math on June 28. She paid proper homage to the Acharya of the Mission and very gently showed her inclination to hear about Vaishnava Philosophy. Editor held discourses with her for nearly three hours. A short summary of which will appear in the next issue of the Journal.

Her Highness Maharani Indira Devi, Regent Saheba of Cooch Behar paid a visit to Sree Gaudiya Math, Baghbazar, Calcutta, on the 28th instant, on the eve of her departure for England. Her Highness was accompained by the Maharaj Kumar Indrajitendra Narain Bhup Bahadur, her two daughters and an A. D. C. and was guided to the Math by M. M. Atul Chandra Banerji. The guests were received on arrival at the Math by M. M. Kunjabehari Vidyabhusan, M.M. Aprakrita Bhaktisaranga Goswami, M. M. Prof. N. K. Sanyal, M. M. Ananta Vasudev Paravidyabhusan, Sj. Sakhi Charan Bhaktibijoy, Sj. Ganesh Chandra Dev, Mr. J. K. Sen, Advocate, and devotees of the Gaudiya Math.

Maharani Saheba and party on paying their respects to the President Acharya were conducted to the Temple for darsan of the Sree Vigrahas. The party were then garlanded and treated to mahaprasad.

Her Highness listened with great attention to an edifying discourse from the Great Acharya on the necessity of dedicating all our activities to the service of the Absolute. Her Highness very earnestly enquired about the proposed visit of Editor to Europe for further extension of the propaganda in the West. She was pleased to express her sympathy and support with the aims and activities of the Gaudiya Math.

Sree Swanandasukhada Kunja, Swarup-ganj :

The twenty-first Disappearance Anniversary of Srila Bhakti Vinode Thakur came off on June 30. The occasion was observed at all the Maths. Specially at Sree Swanandasukhada Kunja and Sree Purushottam Math an all-day programme of ceremonies including Aratrika, Puja, Bhograg and recitation of Srimad Bhagabat were arranged and Mahaprasad was distributed to all present.

Sree Gaudiya Math, Gaya :

Spd. Sivananda Brahmachari, a preacher of the Mission, came here for a few days. He is spreading the activities of the Mission here in right earnest. On June 22, he delivered an interesting lecture on the Leela of Sree Gauranga and illustrated the same by lantern slides. Sj. Ramani Mohan Chakravarty is rendering useful assistance.

Sree Gaudiya Math, Delhi :

Tridandiswami Srimad Bhakti Keval Audulomi Maharaj is reading and explaining Sree Chaitanya Charitamrita daily at Math premises. On June 15 and 16, he explained the teachings of Sree Gaursundar to Srila Sanatan.

Sree Paramahansa Math, Nimsar :

Rai Sivapriya Chatterjee Bahadur, District & Sessions Judge, Patna, accompanied by his wife, came to visit the Math. The keeper of the Math gave them warm reception. Rai Bahapur had the chance of meeting the President Acharya of the Mission and to hear *Harikatha* from Him. They were entertained with Mahaprasad and left highly satisfied.

Sree Gaudiya Math, Bombay :

The Editor with party arrived here in the morning of July 1. Many respectable gentlemen of the town and devotees of the Math headed by Tridandiswami Srimad Bhakti Vilas Gavastinemi Maharaj assembled at the Railway Station to accord hearty homage to Him. As the train steamed in a great concert of the pealing conch shell and kirttan song with loud cheers of joy spoke the welcome of the people. Editor was garlanded and all present paid reverential homage. In the midst of procession He was escorted to the Math. A palatial building on the Hughes Road was selected for His residence during the short stay.

The ceremony in connection with installation of Sree Vigrahas at the Bombay Gaudiya Math was very successfully celebrated on July 8. The rites according to the Vaishnava Smriti were very solemnly observed since early morning and the actual installation of the Deities was performed amidst Sankirttan and loud shouts of joy by the Editor. He was pleased to personally deliver a very learned and educative lecture on the devotional rituals of Pancharatra system and the sublime and spontaneous devotion of the Bhagabat system preached by Sree Chaitanya Mahaprabhu at the "Peoples Jinnah Hall" in the evening. It was deeply impressive to the large number of elites of the city present on the occasion. All present and a large number of poor were treated to mahaprasad under the careful management of the devotees of the Math.

Sree Ramananda Gaudiya Math, Kovur:

Tridandiswami Srimad Bhakti Rakshak Sridhar Maharaj came here from Madras Gaudiya Math. A centre was established here in 1930 by the Mission for the propagation of the teachings of Sree Chaitanyadeva in the Andhra Country. With the spread of the activities of the Mission, it necessitated the extension of the Math buildings and a plot of land adjoining the Math has been secured.

Sree Purushottam Math, Puri:

The Annual celebrations of the Math commenced on June 27 and lasted till the 3rd of July. During the period the Disappearance Anniversary of Srila Bhakti Vinode Thakur, Sweeping the Gundicha Temple, Dancing before the Chariot and other functions were observed with necessary ceremonials. The ceremony successfully ended being conducted by Tridandiswamis Srimad Bhakti Vivek Bharati Maharaj, Bhakti Bhudev Srauti Maharaj. Bhakti Sri-rup Puri Maharaj and BLakti Prasun Bodhayan Maharaj.

Tridandi Gaudiya Math, Bhubaneswar:

The Annual Celebrations of the Math was held on July 7. Tridandiswami Srimad Bhakti Prasun Bodhayan Maharaj conducted the celebration. On July 6, Swamiji read the episode of Bhubaneswar from Sree Chaitanya Bhagabat and delivered a lecture touching on the duties of the pilgrims and the people of the locality towards the Supreme Lord.

Midnapur:

Tridandiswami Srimad Bhakti Vaibhav Sagar Maharaj is on propaganda tour in the District of Midnapur. He arrived with party at Kolaghat on June 21. Thence they went to Joteghanasyam. Srimad Bhagabat was read and explained at the house of Sj. Bhupati Charan Dasadhikary. On June 23, they arrived at Bhordaha. Sj.

Kanai Lal Sinha received them warmly. After finishing preaching activities Swamiji arrived at Mortala Bazar on June 25. Pandit Samsundar Sharma came to see him and had discourse with Swamiji on Vaishnav Philosophy for some time. A lecture was arranged and Swamiji spoke on "Universal Love" Next day a lantern lecture was given.

Assam :

Tridandiswami Srimad Bhakti Vijnan Asram Maharaj, a preacher of the Mission is carrying the banner of the Mission and propagating the doctrine of Sriman Mahaprabhu in Assam. Swamiji with party went to Kanimara in Kamrup on June 22. A meeting was arranged and he spoke on the "Mercy of Sree Chaitanya" for the good of suffering humanity. On June 25, they went to Jalai and were received cordially. Sree Chaitanya Charitamrita was read at the house of Sj. Bhadreswar Das.

Pabna :

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj with party is propagating the messages of Sree Gaursundar and of the Mission in the District of Pabna. He is visiting different villages having received invitations from different quarters and is carrying on propaganda works by holding lectures and religious discourses. Swamiji arrived at Santahar on June 25. He read and explained Sree Chaitanya Charitamrita at the Railway quarters on June 25 and 26. On the next day a lecture was delivered at the residence of Sj. Samal Ramji Marwari on the "Sanatandharma." Leela of Sree Gaursundar was shown in magic lantern slides.

Bogra :

His Holiness Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj arrived at Bogra from Darjeeling on June 24. On June 25, Swamiji Maharaj explained Srimad Bhagabat at the house of Sj. Nani Gopal Dutt. Many learned gentlemen were present. On June 26, he delivered a lecture at the local Hall on Theism. On June 27 and 28, Spd. Siddhaswarup Bhaktisastri illustrated the Leela of Sree Gauranga with magic lantern slides. On June 29, a meeting was arranged under the Presidentship of Sj. Baidyanath Sanyal, B. L., and Swamiji addressed the audience in English. Spd. Siddhaswarup Bhaktisastri spoke on the "Doings of Sree Chaitanya." On July 1, they were invited by Rai Sahib Sj. Jogendra Nath Sarkar at his house at Malda. Sree Chaitanya Charitamrita was read and explained in the afternoon. Sj. Sourindra Nath Sarkar M. A., B. L., Advocate of the local Bar helped the preachers in many ways.

Rajshahi :

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj arrived at

Naogaon with party on June 28. A meeting was convened on June 30, at the Public Hall. Swamiji delivered a lecture on the "Duty of Mankind". Next day another lecture was given at the Theatre Hall. Sj. Chuni Lal Basak, Secretary Bar Library, presided. On July 2, Swamiji spoke on "Sanatandharma" and illustrated the Leela of Sree Gauranga with lantern slides.

Rangpur :

Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj with party arrived at Kurigram in Rangpur on July 6. Sj. Satish Chandra Chandra, Pleader, received them with Sankirttan procession and accommodated them in his house. A Nagar Sankirttan was arranged on July 7. A meeting was arranged at local Kalibari where Swamiji spoke on the teachings of Sriman Mahaprabhu.

Sree Gaudiya Math, London :

Swami B. H. Bon of the Gaudiya Math, on an interview with Lord Lamington and Major-General Sir Frederick Sykes, ex-Governer of Bombay, had long discussion on the basic principles of Hinduism, its relation with other kinds of religion and the value and necessity of the teachings of Sri Chaitanya Mahaprabhu for all, with which they were highly impressed.

With reference to the enquiry about the so-called 'paganism' in Germany, the Swami seems to have the impression that the Deutsche glaube Bevegung, led by Prof. Hauer of the University of Bonn, is a deviation from the doctrines of Christianity due to the fact, as Prof. Hauer says, that Christianity has failed in Europe in fulfilling its mission. The Swami further thinks, after his personal discussion with Prof. Hauer that the Professor has read sufficiently the Hindu Scriptures, specially the Upanishads, in his own light and as a result, has imbibed a very partial understanding of Hinduism based on the pantheistic explanations of Sri Sankaracharya. In trying to adjust his self-acquired knowledge of India's religion into the mould of his own country, the Professor has practically turned to the worship of Nature. The overdue importance that is attached to the national question in the apparent religious movement of the Professor cannot be excluded from a direct concern of his movement with the political ideologies of the Nazi-Germany.

The Right Hon'ble Sir Shadi Lall, of the Privy Council, who is now the Chairman of the Council of the London Gaudiya Mission Society in place of Maharajadhiraj Bahadur of Burdwan, has been taking very keen interest in the affairs of the Mission and for extension of its propaganda in the West.

Sir Edward Denison Ross Kt., C. I. E., Ph. D., etc., Director of the School of Oriental Studies, has been pleased to accept Vice-chairmanship of

the Council of the London Gaudiya Mission Society.

Lecture of the Gaudiya Mission at Caxton Hall :

Swami B. H. Bon, preacher-in-charge of the Mission in Europe, delivered a short but illuminating lecture at a meeting of the East India Association on June 26 at 4.30 p.m., when Mr. Hugh Molson, M. P. was the main speaker with the Most Hon'ble the Marquess of Lothian in the chair. The Swami spoke on the place and protection of religion in India under the Federal Constitution which is expected to be coming in force in India. The Swami was well appreciated and his speech threw light on the psychological and religious mentality of the average people of India at the present age.

Disscussion with Lord Lamington at his Lordship's residence :

Swamiji of the Gaudiya Mission had a long discourse with the Right Honourable the Lord Lamington, G. C. M. G., G. C. I. E., Vice President of the London Gaudiya Mission Society, at his Lordship's residence on June 28. His Lordship was very much interested to know about the basic principles of Hinduism, its sources as well as the distinction between Hindu-pantheism and Theism. His Lordship was also very much interested to hear about the conception of many Gods in Hinduism, whether Hinduism was a poly-theistic religion or believed ultimately in one God.

The lecture-programme of Swami Bon in London in Autumn :

Under the auspices of the London Gaudiya Mission Society, Swami B. H. Bon will deliver a lecture on, "The Philosophical background of Hinduism" at the Caxton Hall on July 18, at 4.30 p.m. The Right Hon'ble the Lord Lamington, G.C.M.G., G.C.I.E., will preside.

The Swamiji will read a paper on, "The significance of education in a religious life" at the same place in September, on behalf of the Gaudiya Mission Society, when Major-General the Right Hon'ble Sir Frederick Sykes, P.C., G.C.S.I., G.C.I.E., G.B.E., K.C.B., C.M.G., will be in the chair.

The third lecture of the London Gaudiya Mission Society will be delivered by the Swamiji in October at the Caxton Hall when the Right Honourable the Viscount Goschen, P.C., G.C.S.I., G.C.I.E., C.B.E., will preside.

New Vice-President of the London Gaudiya Mission Society :

Major-General the Right Honourable Sir Frederick Sykes, P.C., G.C.S.I., G.C.I.E., G.B.E., K.C.B., C.M.G. Ex-Governor of Bombay has kindly consented to be a Vice-President of the London Gaudiya Mission Society.

The Annual General Meeting of the Society will be held in November,

when it is hoped that the Most Honourable the Marquess of Zetland, P.C., G.C.S.I., G.C.I.E., the Secretary of State for India, who is the President of the Gaudiya Society in London, will be able to make time to take the chair.

Berlin Gaudiya Society.

In the absence of Swami Bon from Berlin when he will be working in London, all reference and inquiries about the Berlin Branch of the Gaudiya Mission should be addressed to :

Regierungsrat Herr Dr. Martin Weigert, Ph. D., LL.D., Honorary Secretary of the Gaudiya Society, Berlin W. 30 Eisenacherstrasse 29, Deutschland.

Herr Ernst George Schulze, who is a disciple of His Divine Grace, the Spiritual Master of the Gaudiya Mission was for some time in the nursing Home in some healthy parts of Germany, has now regained his former health, and we heartily congratulate him on his recovery. He will soon resume his services in the cause of spiritual benefit to the Western people. Readers will remember that Herr Ernst George Schulze was graciously given the Holy Name of Sri Krishna to count on beads by His Divine Grace and that the young scholar was long staying with the preachers of the Gaudiya Mission in London and then accompanied Swami Bon in his lecture tour to the various Universities in Germany, Czechoslovakia and Austria during the last winter. It is expected that Herr Schulze will soon come to India to live at the Feet of the Master of the Gaudiya Math in Calcutta.

GAUDIYA DIRECTORY

Parent Math :

Sree Chaitanya Math, P. O. Sree Mayapur, Dist. Nadia, Bengal, (India)

Tele. Address : Sridham, Nabadwip.

Organ—*Nadia Prakash* (Bengali Daily).

Branches :

1. Sree Gaudiya Math, 16 Kaliprasad Chakravarty Street, P. O. Baghbazar, Calcutta, (India).

Organs—*Gaudiya* (Bengali Weekly), *Harmonist*—(English Fortnightly)

Tele. Address : "Gaudiya" Calcutta, Phone : B. B. 4115

2. Sree Madhwa Gaudiya Math : 90, Nawabpur Road, Dacca.

3. Sree Gadai-Gauranga Math : Baliati, Dacca.

4. Sree Gopaljiu Math : Kamalapur, Dacca.

5. Sree Jagannath Gaudiya Math : Barabazar, Mymensingh.

6. Sree Sarbhog Gaudiya Math : P.O. Chakchaka, Kamrup, Assam.

7. Sree Prapannashrama : Goalpara, Assam. Organ—*Keertan*, (Assamese Monthly).

8. Sreedham Mayapur Yogapeetha : the Holy Birth-Site of Sree Chaitanya Mahaprabhu, Sree Mayapur, Nadia.

9. Sree Adwaita-Bhaban : Sree Mayapur (Home of Adwaita Prabhu).

10. Kazir Samadhi-Pat : Bamanpookur ; Sree Mayapur, Nadia. (Tomb of Chand Kazi).

11. Sreebas-Angana : Sree Mayapur. (The orginal Platform of *Keertan*).

12. Sree Murari Gupta's Pat : Sreedham Mayapur, Nadia.

13. Sree Swananda-Sukhada-Kunja : Swarupganj (*Bhajan Sthal* of Thakur Bhaktivinode) Sree Godrum, Nadia.

14. Sree Gaur-Gadadhar Math : Champahati, Samudragarh, Burdwan.

15. Sree Modadruma Chhatra : Mamgachi, Jannagar (Home of Thakur Vrindabandas, the world-known writer of Sree Chaitanya Bhagabat).

16. Sree Bhagabat Asana : Krishnagar, Nadia. (Publishing House of Books on Devotion).

17. Sree Kunjakutir Math : Krishnagar, Nadia.

18. Tetia Kunjakanan : P.O. Krishnagar, Nadia.

19. Sree Ekayana Math Govindapur, P. O. Hanskhali, Nadia.

20. Sree Dwadash-Gopal-Pat : Kanthalpuli, Chakdaha, Nadia.

21. Sree Prapannashrama : Brahmanpara, Maju, Howrah.

22. Sree Prapannashrama : Amlajora, Rajbandh, Burdwan.

23. Sree Chaitanya Gaudiya Math : Dumurkunda, P.O. Chirkunda, Manbhum.

24. Sree Bhagabat Jananda Math : Chirulia, Basudebpur, Midnapur.

25. Sree Amarshi Gaudiya Math : P. O. Amarshi, Midnapur.

26. Sree Purushottam Math: 'Bhakti-Kuthi', Seaside, Swargadwar, Puri.

27. Sree Brahma Gaudiya Math : Alalnath, P.O. Brahmagiri, Puri, Orissa.

28. Sree Tridandi Gaudiya Math : P. O. Bhubaneswar, Puri.

29. Sree Sachchidananda Math : Bansgulee, Oriya-Bazar, Cuttack. (Preaching Centre of Orissa) Organ—*Paramarthi* (Oriya Fortnightly).

30. Sree Balasore Gaudiya Math : Balasore, Orissa.

31. Sree Gaudiya Math, Patna : 100 Mithapura, Patna.

32. Sree Gaudiya Math, Gaya : Church Road, Gaya.

33. Sree Sanatan Gaudiya Math : 42, Faridpura, Benares City, U.P.

34. Sree Rup Gaudiya Math : Allahabad, U. P.

35. Sree Krishna Chaitanya Math : Puransahar, P. O. Brindaban, U. P.

36. Sree Gaudiya Math Office : Bisram Ghat, Muttra.

37. Sree Kunja Behari Math : Sree Radha Kunda.

38. Braja Swananda Sukhada Kunja: Sree Radha Kunda.

39. Gosthabehari Math : Seshasayee, P.O Hodal, Gurgaon.

40. Sree Gaudiya Math, Delhi : 43 Hanuman Road, New Delhi.

41. Sree Vyas Gaudiya Math : Kurukshetra, Thaneswar, Karnal.

42. Sree Paramahansa Math : Nimsar, Sitapur U. P. Attached Institution—*Bhagabat Pathshala* : Organ—*Bhagabat* (Hindi Fortnightly).

43. Sree Saraswat Gaudiya Math ; Hardwar, Saharanpur, U.P.

44. Sree Gaudiya Math, Bombay : Proctor Road, Chotani Buildings, Bungalow No. 1, Bombay 7.

45. Sree Gaudiya Math, Madras : P. O. Royapettah, Madras.

46. Sree Ramananda Gaudiya Math : P. O. Kovvur, West Godavari, Madras.

47. Sree Gaudiya Math : London, 3, Gloucester House, Cornwall Gardens, London, S. W. 7.

48. Sree Gaudiya Math Office : Berlin W. 30, Eisenacherstrasse 29 I.

Foot Prints of Sree Krishna Chaitanya :

Shrines of the *Archa* of the Foot-prints of Sree Chaitanya have been installed at Kanai-Natsala, Mandar, Jajpur, Kurmachalam, Simhachalam, Kovvur, Mangalgiri, Chhatrabhog.

ALL-GLORY TO SREE GURU AND GAURANGA

—to:—

The Harmonist

(Sree Sajjanatosbani)

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Gaudiya Math and Politics

(*Tridandiswami B. H. Bon.*)

The relation between Church and State is one of the important subjects that continue to engage the attention of both. The modern state takes its stand on common sense. It is in the habit of acting promptly and decisively for safeguarding the secular interest of its members. It does not claim to be able to understand the subject-matter of religion. It, therefore, does not ordinarily interfere with religious beliefs and practices. This at any rate was its attitude during the last century. This policy of almost unlimited toleration is being actually pursued by the British Government in India at the present day, although in India among the people at least politics has not yet been completely divorced from religion.

The Hindus traditionally regard the king as the protector of religion. In the Smritis the king is given quite a number of duties towards religious men and religious institutions. Sree Ramachandra is the ideal ruler according to the Hindus. When there was a drought in the country and people died prematurely, Sree Ramachandra was accused of neglecting his duty of preserving religion in its state of purity. Sree Ramachandra admitted his responsibility for those calamities. He visited every part of his territory for ascertaining the cause of those occurrences. He at last found it out. He discovered a shudra in the act of performing austerities that are recommended by the Scriptures to brahmanas only

after their renunciation of the world. Sree Ramachandra thereupon dealt with the offender in a summary fashion by cutting off his head with his own hand. This measure had the desired effect of restoring normal prosperity and well-being to his kingdom.

It is open to all persons to conduct themselves with the affairs of this life by the dictates of their ordinary common-sense. This is what is done by most people and by the modern State which is governed according to the wishes of the people. But common-sense is different in different persons, countries and Ages. People in India prefer to be guided by the rules of the Scriptures. If the State orders them to go against those rules, they consider themselves aggrieved by such procedure. There are many things in the Smritis which are, however, not followed in practice. Those who do not obey their Scriptures are guilty of preferring their own unguided judgment. Such persons cannot consistently claim to be exempted from the jurisdiction of the secular law. The brahmanas always follow the Scriptures. The shudras always follow themselves, independently of the Scriptures. Therefore, a shudra must not pose as a brahmana and claim the privileges of a brahmana. This would multiply the number of unworthy brahmanas. But as the State had no jurisdiction over the brahmanas, Sree Ramachandra considered it his duty to prevent the multiplication of unworthy brahmanas by making an example of a person who wanted to defy the authority of the king by hypocritical practices. If every Hindu is asked whether he tries to follow his Scriptures in every thing he does, there is hardly one person who could conscientiously reply in the affirmative.

The plea that it is not practicable to follow the Scriptures in all cases is inadmissible, because such admission would make the person subject to no authority except his own. But in this world no one can be trusted to do what he likes. If a person professes to obey the Scriptures, he must be punished if he fails to do so on any occasion. But who is to punish such a person ?

The king was required, as every other person who was not a shudra, to be well versed in the Scriptures. The difference between the king and brahmanas was also one of functions. The brahmanas did not exercise any political power which belonged wholly to the king. No shudra could be king because he was a disbeliever. No vaishya could also be king because he did not possess the political capacity. The power of the Sovereign was sacred trust. The king exercised the function of Godhead Himself, because no one except God can have any power. A king is, therefore, not king by accident. He is king

because God chooses to delegate His power to a person whom He wills to be ruler over others.

This view of Sovereign power is not opposed to common-sense unless common-sense chooses to be a supporter of atheism. A shudra king is not impossible. But no shudra king can exercise his power in the proper way. What is true of the shudra king is equally true of the person who is entrusted with the sovereign power in a democracy. No people have it in their power to free their ruler from the responsibility of using (the power given to him in the proper manner). No people should be regarded as fit for self-government who are not prepared to elect capable and God-fearing persons for managing their political affairs.

If, therefore, a true kshatriya is always placed at the head of every State, the Church need have nothing to fear from such a ruler. On the contrary it is the interest of the Church to avail of the power of the State for maintaining its own purity against both internal and external evil. The Scriptures exempt the brahmanas from the jurisdiction of the king. No brahmana could be taxed or punished by Royal authority. This does not mean that a brahmana could commit any crime with impunity. A brahmana, who was capable of committing crime on principle, automatically ceased to be a brahmana. The Church was entitled to receive the help of the king for degrading such a brahmana to the condition of a shudra. The king's court judged and punished such persons. No brahmana was permitted by the Scriptures to perform any political duty or to enforce any moral or spiritual obligation even within the spiritual organisation. It was the duty of the king to do all this.

The king could not make the laws that were binding upon the brahmanas. The law of the Church was part and parcel of the religion. That law was not made by any human agency. It could be applied in the proper manner only by the kshatriyas. It could be interpreted by the brahmanas. The religious code did not regulate the details of secular life. Neither did it confine itself to spiritual matter in the compartmental sense. The spiritual embraces everything. In this sense there was no limit to the spiritual jurisdiction. But still there was such a thing as legislation regarding the affairs of this world by the king and assembly of the kshatriyas. The vaishyas were excluded from politics as they were considered to be wanting in political sense. The shudras were excluded as bad men. It was no business of the brahmanas to meddle with secular affairs.

The relation between Church and State thus rested on a classification of

the people according to the natural disposition and capacity of individuals. No one was allowed to share in responsibilities which he was unfit to shoulder. No one was permitted to do less responsible work if he was fit for higher work. The State was responsible for settling and maintaining the classification of society according to natural disposition of individuals.

But at the basis of it all was enlightened faith in Godhead. The ultimate object of every arrangement was the spiritual good of one and all.

Those who may be inclined to object to the truth of the above characterisation of the relationship between Church and State described in the Scriptures of India should remember that deviation from the law is no proof of the non-existence of the law. India abounds in spurious codes framed by man who were devoid of religion. There are also codes made by atheists in the name of religion. This is inevitable and need deceive no serious student who is willing to distinguish the true from the false. History is the best of teachers as it has preserved an account of every form of wickedness to which bad men have resorted to for opposing the purpose of God. The account of the wicked performances should be studied for the purpose of avoiding such conduct. It is certainly the duty of the historian to trace the consequences of godless conduct in politics. Those who object to legislation by priests on the ground that priests do not possess political capacity misunderstand the nature of both priestly and political activity. No one is fit to be a priest who does not possess the disposition for the exclusive service of the Divinity. No one is fit to govern who does not realise that the service of Godhead indirectly includes all secular affairs. It is the duty of the truly far-sighted politician to make politics serve the spiritual purpose in a subordinate way. The real meaning of these propositions cannot be understood by those who are habituated to think that the secular purpose should be the end in itself. Politics for the sake of politics is bound to be an unmixed evil.

The compartmental view of religion is the unfortunate cause of the growth of secular studies divorced from religion. Such studies have been the concomitants of a growing civilization directed to the purely secular ideal of human life. The present world-crisis has not been the result of misguided activities by way of punishment inflicted by Godhead. It is the fulfilment of these secular purposes for which humanity has been trying in all seriousness ever since the first man appeared on this earth. It is in this light that the crisis is bound to appear as a matter for congratulations to all consistent thinkers.

Proselytism to the spiritual outlook is not without its bearing on the turn that is given to the affairs of this world by benign Providence. The chance can, indeed, be missed. It can be misunderstood and exploited for a wrong purpose. The History of man supplies instances of missed chances through the ages. We should not be anxious to add one more to that long list.

The ambitious temperament bred by elevationist thought is the prevalent evil which is deplored by the opposite camp of the salvationists. But the latter have really no positive course to place before the people as a superior alternative. Merely to desist from the worldly course is both impossible and unprofitable. The affairs of man peremptorily require a new orientation. Salvationism is the negative aspect of elevationism. It would, therefore, be idle to expect the much-needed positive relief from that quarter. Neither will it afford much rational satisfaction to revert to the old exploded superstitions of elevationism imported from the remotest corners of the earth. Such indiscriminate haste will only add to the prevailing confusion.

The Gaudiya Math stands for the unalloyed service of the Absolute Truth (Person), which can alone set everything right.

Are all paths equal ?

(Prof. Jatindra Mohan Ghosh, M.A., B.L.)

There are people—and they are in a majority particularly in the present era—who hold the view that all forms of worship as are devised and told in the scriptures (शास्त्र) are but different paths leading directly to the same goal. And as such they are all on equal footing and may be independent too. As they lead to the same point in the same goal, there can be no question of superiority and priority of one over the other. These people hold Srimad Bhagabad Geeta as important authority in this contention.

In support of this contention, they further argue that to claim such superiority or priority for any one path is nothing but narrow communalism creating unnecessary bitter feelings among followers of different paths. Ideas of preferential claim for individual paths should not be entertained and talked

about to spoil the feeling of equality, peace and harmony among people.

Nay, the claim of religion or paths of religion of one country over those of other countries of the world is also equally undesirable. For it leads to religious animosity which will further mar the prospects of establishing equality, peace and harmony in the world.

Equality, peace and harmony among individuals and nations is undoubtedly a great desideratum. But this will depend on unmixed sincerity and practical belief in the truth—if there is any—in equality and equal right of those individuals and nations. Lip-deep assertions and artificial attempts with motives behind have up till now brought forth, and will bring forth in future, hardly any result in this direction. The embrace of clever and insincere men differently and selfishly motived at heart, cannot create any confidence, love, peace and harmony. This is, however, a big talk and not directly to our point.

Equality of all religions of the world is also a big question of controversy, and we would leave it now for a future attempt. At present we shall confine ourselves to the question of the equality of the different paths of worship in the Hindu religion and scriptures.

In the Hindu religion we find four broad and distinct paths or means of worship viz., (1) karma, the path of rites and sacrifices i.e., fruitive deeds, (2) yoga, the path of eight-limbed discipline of body and mind, (3) jnana, the path of knowledge (i.e. meditation on the knowledge of *impersonal* Brahma), (4) and bhakti, the path of devotion and service of the Personal Godhead. Karma is essentially ritualistic and consists in the performance of various sacrificial rites as enjoined by the Vedas and Vedic scriptures. Proper, accurate and systematic performance of the prescribed rites bears various sorts of fruits or results elevating the performer in the enjoyment of higher pleasures, peace and happiness, more in future births than in the present, in this world and higher worlds as well. If such fruits and enjoyments are not aimed at, karma will bring in gradual purification of the mind. Such purification will make the mind fit for receiving the knowledge of Brahma or Truth in the long run. But that knowledge of Brahma or Truth is no direct result of karma and is not within its province. Hence karma, both in its lower and higher spheres, aims at elevation : it is the path of elevation.

In its higher sphere karma raises itself to and merges in the eight-limbed yoga practice (yoga in eight gradual stages). This yoga practice brings in eight-fold success called siddhis and supernatural powers enabling the yogin to have anything or any kind of enjoyment apparently at mere will. This

success of yoga practice is also elevation no doubt. Hence by strict classification yoga is often placed with karma of which the former is the highest limit and culmination. Judged in this light and to this extent karmins and yogins may be taken as belonging to the class of elevationists.

But if the yoga practice can steer its course clear of these powers in its way, it may purify the mind and make it fit to attain the knowledge of atman (self or soul) and a touch or glimpse of Brahma or Paramatman. So karma in its highest stage ends in eight-limbed yoga which pre-supposes some knowledge (*i.e.*, the conception of individual soul and Over-soul). This knowledge underlies yoga practice throughout, becomes clearer with gradual advancement and ends in the dawning of jnana or knowledge of self (*i.e.* the perception of the soul as truly beyond and distinct from matter and material creation). With the dawning of this self-knowledge is inseparably related the knowledge of Brahma or Paramatma. So that acquisition or realisation of self knowledge is practically the same as that of the knowledge of Supreme Soul or Brahma. The Geeta says,—

"सर्व्वं कर्म्माखिलं पार्थं ज्ञाने परिसमाप्यते ॥"

Geeta speaks of the highest culmination of karma (or selfless karma yoga) in the 6th chapter. But that does not mean that the highest of karma-yogins or elevationists are higher than any other class of yogins or worshippers. We find in the last couplet of the 6th chapter in the words of the Lord—

योगिनामपि सर्व्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥

"Of all the yogins or worshippers he who serves or worships Me with firm faith and with his mind in Me, is considered the highest by Me." The Lord considers His out and out faithful devotee (bhakta) as the highest of all classes of yogins or worshippers. Here the word **भजते** cannot be taken to imply yoga or jnana. It means **सेवा** (service) which is bhakti (the path of devotion).

And in support of this statement the Lord at once proceeds to tell Arjuna how His devotee, the best yogin, acquires beyond all doubts the perfect knowledge of the Lord or Absolute Truth. As through devotion (**भक्ति** or **सेवा**) an ardent and sincere devotee acquires an all round and full knowledge of the Absolute Truth as detailed in the 7th chapter and chapters following, so he is the highest of all classes of yogins. So the 7th chapter of Geeta opens thus :—

मय्यासक्तमनाः पार्थं योगं युञ्जन् मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥

And the knowledge acquired by this means is no mere idea or glimpse of the Truth as a mere conscious existence (**चिन्मात्रज्ञान** and **अस्तिमात्रज्ञान**) which is attainable even by yogins or jnanins.

On the other hand it is complete with vijnan (विज्ञान)—knowledge of the eternal transcendental Personality of the Absolute with all His transcendental Activities. And there can be no knowledge superior to this kind of knowledge i.e., vijnan. After the acquisition of vijnan there remains nothing else to be known as acquired. The Lord speaks to Arjun of this highest and fullest knowledge of the second sloka of the same chapter—

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज् ज्ञातव्यमवशिष्यते ॥

Vijnan (विज्ञान) or perfect knowledge of the Absolute Truth is certainly higher than mere knowledge or glimpse of the Absolute—it is the highest. Hence the path of devotion—bhakti is the highest and best of all the means, and a devotee is the highest of all yogins.

The question of Arjuna to the Lord and the reply thereto given by the Lord in the 12th chapter of the Geeta removes all doubts regarding the truth of the above conclusion. Arjuna asks—

एवं सततयुक्ता ये भक्तास्त्वां पर्य्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥

The Lord replies—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेता स्ते मे युक्ततमा मताः ॥

Arjuna asks of the Lord as to which one is better of the two classes of worshippers,—one worshipping or serving the Lord Krishna Himself i.e., the Absolute Personality, and the other worshipping or meditating on the impersonality of the Absolute (अव्यक्त अक्षर). The reply is "Those who worship me with their mind fixed in Me, in constant touch with Me, and with supreme devotion, are considered to be engaged in the highest form of worship." In support of this reply the Lord has given His reasons in the subsequent slokas of the chapter.

Further, the last advice of the Lord to Arjuna in the concluding chapter of the Geeta sets at rest conclusively all questions on this point. "सर्व्वधर्म्मान् परित्यज्य मामेकं शरणं व्रज" । "You put aside considerations of all other धर्म्म, you give them up and surrender to Me and Me alone." This "Me" is nothing impersonal or mere idea, it is not impersonality but the transcendental Personality of the Absolute Truth. This line is the cream of the whole of the Geeta, this is the sum-total of all discussions made by the Lord. This is शरणागति or complete self-surrender which is the life and soul of bhakti, the path of devotion.

Do not those who take Geeta as an authoritative scripture on the claim of equality of all the paths of worship (सर्व्वसाधनसमन्वय) go wide off the mark and lose the real spirit and teaching of the Geeta—which is nothing short of complete self-surrender to the Lord ? Are also the arguments put forward in Geeta itself mere party contentions ?

The Story of the Tridandi-Bhikshu

(From Srimad Bhagabat)

By Anil Kanta Ganguli, B. A.

In the following story is related the song sung by a Tridandi-Bhikshu while he was ill-treated by malicious persons.

In ancient times there lived in Avanti a brahmin who had amassed a vast amount of wealth by agriculture and commerce. He was greedy, passionate, quick-tempered and never spoke a good word to any of the members of his family. He never received any guests. His passion for money had made him forget God, religion, duty, etc., and he had even forgot to pay attention to ameliorate his bodily discomforts. His sons and friends did not like him, and even his wife and daughters would not do anything to please him.

Now ill lucks began to pour upon this Godless brahmin. Losses in trade, the intrigues of his relatives, robbers, accidents, etc., soon reduced him to the state of a pauper. Being deprived of his wealth and driven out of his home by his relatives—a great calmness came over him and he began to meditate thus,—"All my endeavours have been frustrated. I have given no pleasure to my body nor performed any religious acts. My wealth did not contribute any happiness to me. My greediness has swallowed up all my good qualities. I have always suffered in acquiring wealth, in its preservation and now in its loss. Dishonesty, envy, falsehood, pride, passion, temper, suspicion, sensuousness, etc., make their appearance where there is money. So money is the cause of all my misfortunes. Even my nearest relatives have now forsaken me because I have no money. I have spent a useless life. Now that this calm desirelessness has come over me : it must be due to the causeless Mercy of the Supreme Lord. The remaining part of my life, however small it may be, I will spend in devotion."

Having made this resolution, the brahmin renounced all his vanities and attachments. He brought his body, mind and speech into his perfect control and accepting the discipline of Tridanda sanyasa dedicated himself to the all-time service of God.

When he made his appearance in public in his garb of sanyasa, malicious persons began to ridicule and insult

him by abusive language, and even snatched away his triple-staff, his begging bowl, waterpot, and the little cloth that he had on his body. They tried to tease him by a show of returning those things but taking them away when he was about to receive them. When this Tridandi sanyasi sat down by the river-side to partake of his scanty meal, those wicked persons threw all kinds of filths and even spat on his face. One of them struck him with his stick saying, "This man is a thief". Another brought a rope to bind him. Some of them brutally abused him saying that he was a hypocrite—that having lost his money and having been driven out of his home by his relatives, he had assumed the dress of a sanyasi for filling his belly. In spite of all these endeavours of those wicked persons to draw him away from the path of service that he had chosen, the Tridandi-sanyasi did not lose his patience. He sang a favourite song to this effect, "Neither these persons, nor the gods, nor the planets, nor time are the cause of my happiness or sorrow. Those, who know the true nature of things, have said that our mind is the cause of our happiness and sorrow. From this arise three kinds of actions—*sattvika, rajasika* and *tamasika*. By the performance of those acts jivas are eternally roaming over the three worlds —heaven, hell and earth. The supreme Lord—Paramatma—sees the actions of the jiva as the On-looker. The duties which the shastras impose on mankind aim only at the controlling of the mind. So what is the use of performing religious rites by a person whose mind has become calm? One who has conquered his mind, has conquered all his senses. Those persons who do not try to subjugate their minds but pass their life as slaves of their senses, are nothing but fools. Men mistaking their bodies to be their real selves, suffer the pain of birth and death. But the soul has no birth nor death. No ill can touch him. So with whom will he be angry? Thus, being established in my real self, I have nothing to fear. I shall follow in the footsteps of all the ancient sages and cross this dark ocean of the world by the service of the Lotus Feet of the Supreme Lord—Sree Krishna."

'Math' distinct from the worldly 'home'

By Sj. Kishorimohan Bhaktibandhab B.L.

Our general experience of this world convinces us that things similar in their outer look may not necessarily be the same. All glittering things are not gold. The conduct and manners of a witch, though similar in appearance to those of a mother cannot be identically the same. The natural love and affection of a mother are fully lacking in a witch. Putana, the spy of Kansa, who was deputed by the latter to kill Sree Krishna in the lying-in-room, posed herself as His mother. Her conduct, though seemingly identical with that of Yasomati, was not really the same, rather it was just the reverse. Those who judge things by their outward appearances only, keep themselves far aloof from their actual realities, and in so doing, they not only deceive themselves but others as well. The informations gathered by our sensuous mind through our defective eyes always lead us to commit the mistakes mentioned above and to fall into the difficulties of accepting Putana as identical with Yasomati.

A misconception of the type is also passing current in spiritual matters. To all outward appearances an object of enjoyment of this world, the gratification of one's senses and the service of Godhead may appear to be the same in their outer look. People earn immense fortunes, build their sweet homes, pass away their valuable lives in full sensuous enjoyment in the company of their relations. They do not care to know any other utility of human existence. They totally forget that this human frame is the best and strongest boat to cross this ocean of this world. Our material mind is subject to the four kinds of defects. Persons who are fully cognisant of the importance of this human existence try to wholly engage themselves to cross this ocean of the world without a moment's delay, with body, mind and speech. But if any person with a defective mind tries to measure those who have devoted themselves to the service of Godhead, are sure to find a witch in place of a mother and Putana in place of Yasomati.

The external activities of a *math* may seemingly appear to be identical with those of an ordinary home, but a close scrutiny into the inner workings will prove it to be otherwise. Home

life is meant for the sole gratification of our senses, the pivot round which all the activities of a man are gathered. Whereas a *math* has as its basis the sole gratification of the senses of Godhead. One who with body, mind and speech keeps himself aloof from all enjoyments and engages in the whole-time service of Sree Hari, Sree Guru and His devotees lives a *math* life. An inmate of the *math* is a source of beneficence and liberally distributes the same to all householders; while a householder is ordinarily minded to reserve all his wealth and thoughts for his own selfish enjoyments. The inmates of the *math* have no other function but to work for the welfare of all sentient beings, and hence, whatever service they can realise from the householders they utilise for the universal good. The *math*-dweller does not aim at the gratification of his senses at the cost of the householders.

The inmates of the *math* have no desire for the gratification of their senses, because they are not the masters of their senses having entirely devoted them to the service of Hrishikesha *i.e.*, the Lord of the senses. They have no other functions in the *math* save and except the function of a whole time servitor of Godhead. By creating golden opportunities to the bound-jivas they make the association of the *sadhus* easily accessible to them. To find out and show to them such avenues constitutes the distinctive functions of a *math*. To try to draw a comparison between the most beneficent activities of a *math* and the cruel soul-killing activities of a house-holder addicted to the pleasures of the world, is therefore, a grave offence.

A *math*, really speaking, is a spiritual hospital for the cure of those who are suffering from the manifold maladies attendant upon the worldly life. Every arrangement is to be found in the *math* for bringing about the radical cure of the three-fold miseries of the conditioned state. A *karmin* or a *jnanin* cannot conceive the nature of the service that is being rendered to jivas by the devotees of the *math*. Malice or spite of any kind towards jivas has no place in a *math*, neither is there any scope for any injury to the soul. Here the thinker, the activity of thought, and the object of thinking have full scope for their functionings. Hence to impose upon the *math* the ideas of a 'home' is not only self-deception but the acme of ill-will to all jivas. In the Bhagabat, in the utterences of Prahlada to his father Hiranyakasipu, we learn that to attain our eternal good we must forego all selfish attachments to our home and resort to 'forest' for the sole purpose of devoting our life to the service of Godhead. The word 'forest' in this case does not convey its ordinary

meaning. It means any place like the Math which is really free from all vile attachments of worldly life and where accordingly ample opportunities are to be found for the exclusive service of Godhead. The difference between such a 'forest' and a 'home' at once vanishes if all the antecedents, cares and anxities of a home life fully predominate in the former. Therefore, the attachments of a worldly life are the only things to be looked to and should at all costs be discarded whether we live the life of a householder or live a forest life or, as a matter of fact, the life of an inmate of the *math*. Selfish enjoyments being ingrained in our conditioned state and being a stumbling block to the attainment of our eternal welfare, the sooner they are got rid of the better for us. And the institution of a *math* is a place where the greatest facilities are provided by the pure devotees for the elimination of all wrong attachments.

When the inmates of the *math* kindly condescend to show their grace to expectant and hankering bound-jivas fallen in the dark pit of a home, it is then and then alone that the latter can appreciate and recognise the true nature of the life of the inmates of the *math*. To try to measure the depth of greatness of the selfless dwellers of a Math by one grovelling in the filth of a dark home-pit is as ludicrous as an attempt on the part of a frog living perpetually in a well to conceive the vast expanse of the ocean.

Drama and its influence on Indian Religious Life

By Tridandiswami B. H. Bon

India has been in possession of the dramatic form of literature from time immemorial. The *Puranas* have ordinarily supplied both inspiration and subject-matter to the Indian dramatists.

The *Puranas* mean literally old or supplementary knowledge. As a matter of fact the information supplied by the *Puranas* possesses both characteristics. They are the supplement to the Vedic Samhita literature. They supply a connected history of old times.

It thus appears that in India History has been the supplementary part of Religion. Secular and religious history does not become separated in

the narrative of the *Puranas*. The portions of the narrative treating of gods and men are as much religious in their purport as those dealing with the History of the Activities of the Divine Avataras (Divine Personalities appearing to the view of mortals) of Vishnu and those of His eternal servitors.

The old Indian drama seldom confines itself to purely secular subjects. Or we should rather say that it treats all events, both spiritual and mundane, in the comprehensive manner. It does not seek to deal with a mundane event by severing it from its relationship with the spiritual. The spiritual motif constitutes the *sine qua non* of the Indian drama proper.

The spiritual environment is not supplied by the imagination of the dramatist. In the Paradise Lost as well as the Inferno the poet draws on the resources of his imagination and on pagan mythology for presenting the Biblical narrative in a concrete form.

But the *Puranas* and a large body of literature of a strictly practical import that is subsidiary to the *Puranas* supply the dramatists, painters and sculptors of India with definite information about the entities of the spiritual realm. This information is so definite, so systematic and so implicitly believed in by the masses, philosophers, scientists and saints of India to this day that their reality should not be ignored without very cogent and relevant reasons.

A person who does not know anything about the next world is not in a position to contradict from his own experience any information regarding the same that may be supplied by one who possesses such knowledge. He may rightly want to be satisfied about its authenticity. But the mere argument that it is unknown to himself or to others conditioned like himself who have never made any serious attempt to know it, is beside the mark.

The *Puranas* tell us of the method by which it is possible for every person to obtain the knowledge of the spiritual realm. The difficulty in adopting the method is that it is impossible to do it with our present faculties. It is necessary to be helped by persons who possess super-mundane resources.

Nothing is easier than to disbelieve the ability of any man to help his fellows by methods that are not independently accessible to themselves. The whole world seems to be guided at the present moment by the resources of the physical sciences which do not depend for their application on spiritual aid of any kind. This is also considered now-a-days to be the only rational method and the only method that is worthy of acceptance by man. Any method that may choose to chalk out a path differing from that trod by all the

Sciences, is liable to be rejected on the ground that the known method is fully sufficient for all purposes.

The method of the Sciences is claimed to be progressively extending the scope of human knowledge in all directions. If this goes on for a sufficiently long period it is not impossible to conceive that it may also attain access to the reality. All mystries of the Universe, mundane or spiritual, are expected to yield to the organised onslaughts of the scientific researcher.

All this is common-place enough. But Science has not yet enabled any man to know anything about the after-life that is also acceptable to the general body of the Scientists. On the contrary if any scientist chooses to indulge in speculations regarding the next world, he is sure to be regarded as a lost sheep by the leaders of the flock. Why is this so ?

Eschatology in not a recognised Science at all. Nothing positive has been affirmed by Science, up to the present moment regarding the next world, if there be any. The reason of this is very plain to all impartial thinkers. Science has no apparatus by which to undertake any researches into the affairs of the soul. The faculty of cognition at the disposal of the scientist is admittedly imperfect. It does not know many things. It does not know anything fully. It cannot know except conditionally.

This circumstance is the insurmountable difficulty in the way of scientific research into the affairs of the soul. Who is to know ? The religionists answer that the soul alone can know himself as well as others. To know imperfectly is to know wrongly. To know fully is to know really. So we cannot really know anything till we know ourselves.

What is it then that we seem to know ? What is this world ? Is it a masquerade ? Is it intended to prevent all real knowledge ? Is this what all the Sciences intend to tell us in the long run ? Is it the only business of Science to addict us to a condition that is logically devoid of all faith in the possibility of real knowledge ? What could then be more opposed to the purpose of religion than such Science ?

Gnosticism is a suicidal folly. Is it likely to fare otherwise in its present Scientific garb ? If this knowledge grows from more to more, shall we not be steadily drifting away from our real goal ? Can Science attain anything else ? Does it propose to seek for anything else ? Is not this a resurrection of old gnosticism in a modern guise ?

There was also mundane Science in the old days. But rabid gnosticism was kept down by a living faith and a

spiritual Science. It is a most significant fact that Scientific men never obtained any mastery over the affairs of spiritual India.

Not that Science did not make any progress then. The achievements of the old Indian Science have not been surpassed in many respects even by the modern. But Science was never applied to the affairs of life independently of religion. It was always strictly subservient to the latter. This is exactly the opposite of what the relationship between them is at the present moment in every country.

But which of the two really deserves our final allegiance? If we neglect religion and then needlessly proclaim our inability to know the real truth, can we hope to escape the consequences of such gross perversity by taking refuge under the protecting arms of Science? Science can never help the soul. It never intends to do so. How then can it be superior to religion? In India it was found practicable to make it serve the purpose of religion. That did not stop its wonderful and safe development.

It is necessary to dwell on these points in order to clear our minds of clinging prejudices that stand in the way of our taking a sympathetic, true and really hopeful view of life and its boundless possibilities within the comparatively short space of the continuance of the present generation.

It is possible to know the Truth. It is possible to make Him known to everybody. It is possible to make the Truth speak for Himself in a manner that is perfectly intelligible to our present faculties. Should not this be the real purpose of all drama, if it were practicable?

Is it necessary for the drama to depend on fiction even if it can have access to the Truth? The Truth is hidden from the view of the people of this world. Should it not be the purpose of the drama to hold the mirror to the Truth so that He may be seen by everybody? Historically speaking this has always been the ideal of the Indian drama.

But has it been also successful? The Narada of a *yatra* (opera) party is a proverbial futility. This failure deserves a little explanation.

The narratives of the Puranas were misunderstood by persons who tried to understand them by their limited intellects. The result was the production of a series of dramas that misrepresented the spiritual lore. This drama is in possession of the stage now-a-days all over India. The *yatra* and *drama* have been used as vehicles for instructing the people in the wrong views of religion. Purely secular subjects have also been introduced on the Indian stage in recent times as an improvement over the lifeless spiritual drama in imitation

of the practice of European countries. These latter are threatening to oust the pseudo-spiritual performances in their turn.

There is, however, a class of people who pose to be revivalists of the old form of the drama. But these revivalists also do not want to accept the real spiritual drama. They are trying to dress up the pseudo-spiritual *yatra* and drama in modern frippery.

Let us try to look at this matter from another point of view. There is a class of people in India who are called brahmins. The word *brahmin* is the anglicised form of the Sanskrit word *Brahmana* which means one who knows the *Brahma*, also one who is descended from *Brahma*. *Brahma* means the Great Supporting Principle, while *Brahma* is the first progenitor of all entities born in a material body.

It is not my purpose to go into the details of the transcendental cosmogony which lies behind the conceptions of *Brahma* and Brahma. It will suffice for our present purpose if we remember that the categorical absolute of Kant is the nearest approximation to the conception of *Brahma*. *Brahma* signifies Unlimited Magnitude and Intelligent Sustaining Principle, in one. *Brahma* is the Absolute as viewed from the standpoint of pure reason unsupported by Divine Grace. While *Brahma* represents mixed reason standing on its own legs and striving to obtain the sight of the Absolute by its paltry resources. *Brahma* represents the initial position of the individual soul when he is free to choose between the alternatives of serving or seeking to be served. If he chooses the latter alternative he finds himself in the mundane sphere where he is offered domination over matter in its gross and subtle forms, viz., the physical and mental. The soul hankering for dominion is endowed with a material body and mind to be enabled to function *by proxy* in this phenomenal world of matter and mind.

With this short digression let us resume the thread of the discourse. The drama may be looked at from the *brahmin* point of view. No *brahmin* who is a *bona fide* seeker of the Absolute must participate in or be a spectator at any performance of *yatra* or *drama* of the non-spiritual type.

Every *brahmin* who is a *bona fide* seeker of the Absolute is enjoined to participate in the spiritual dramatic performances. It is an offence if a *brahmin* does not sing and dance to the accompaniment of instrumental music in *yatra* and dramatic performances which are part and parcel of the worship in the temple.

These injunctions throw some light on the genesis of the *yatra* and drama in India.

Gnosticism is bound to lead to disaster if it degenerates into pseudo-asceticism

or renunciation for its own sake. This is the almost irrepressible drift of aggressive gnosticism. Mixed reason is dangerously liable to commit suicide in its unguided attempt to avoid the vanities of life. It is, therefore, incumbent upon it for self-preservation to engage in positive spiritual activities that are pleasing to the Divine Person.

It is quite easy to misunderstand the meaning of the injunction for pleasing God and to mistake it to be identical with the dissipating performance of one's dance and song for the gratification of one's own senses and for pleasing the senses of persons who are sensuously disposed. By trying to avoid asceticism the pseudo-religionist falls into the clutches of the temptations of the flesh.

These are the two poles of the non-spiritual course. The *brahmin* is accordingly enjoined to avoid both of them. He must not join in any song and dance for the gratification of his mind and senses. He must not be merely an abstainer from such performances. He must practise analogous spiritual activities for pleasing the Divinity.

The actor, performance, as well as the spectator of the spiritual drama are categorically different from those of the non-spiritual performances of either variety. In a purely secular drama all three are necessarily mundane entities both in form and substance. In the pseudo-spiritual performance they are also mundane in substance though not in form. In the spiritual drama they are all spiritual entities.

In the spiritual drama none but a *brahmin* can be a performer. The Spectator is Divinity Himself. The function is the natural activity of the enlightened soul through the medium of spiritualized mundane body, mind, and other worldly entities. The process exactly corresponds to the definition of spiritual worship or *archana*. *Archa* means the spiritual symbolic Object of worship. *Archana* or worship of the *Archa* is the form of spiritual function that is possible in the conditioned state. The mind itself is one of the material organs belonging to the conditioned state. Mental worship also is a subtle form of idolatry. The Descent of the Divinity to the mental-*cum*-physical plane in the Form of the *Archa* can alone rescue such worship, of both gross and subtle varieties, from the offence of idolatry.

This is the reason why only a *brahmin* can have access to these performances. The *brahmin* is not, however, a speculative moralist. The *brahmin* is a quasi-spiritual entity. He is mundane but not subject to the defects of mundanity by reason of his awakened disposition for the spiritual service of the Absolute. The apparently mundane activities of such a person are really

acceptable in an inconceivable way to the Divine Person.

The *Puranas*, which are the storehouse of the subject-matter of the spiritual drama, are themselves graded into three distinct groups. None of them is a fiction. They are full of the supernatural. This is their distinctive excellence. They really take their spectators out of the sordid cares and anxieties of life confined to the immediate sensuous present.

The grouping of the *Puranas* is based upon the real constitution of this phenomenal world. This world is constituted of three distinct principles. These are styled *sattva, raja* and *tama* respectively. *Sattva* is the lightest and, therefore, the highest of the series. It is the principle of intelligence as found on the material plane. It is the cause of cognition *i. e.*, the manifestation of the world to the materialized cognition. *Raja* is the active material principle. *Tama* is the opaque material principle of inertia. The Phenomenal world is formed by the interplay of these three in varying proportions.

The *Puranas* are accordingly graded into (1) *Sattvika* devoted to the manifestive aspect of the world, (2) *Rajasika* which treats of the active phase, and (3) *Tamasika*, that deals with the inert aspect of the world. For the purpose of this discourse let us call them manifestive, active and inert *Puranas* respectively.

(To be continued)

Round the Gaudiya Maths

Sree Gaudiya Math, Calcutta :

Mahopadesak Pandit Pranabananda Brahmachari, Pratnavidyalankar explained Srimad Bhagabat at the house of Sj. Dhirendra Nath Roy Choudhury at Baranagar.

Sree Gaudiya Math, Patna :

Spd. Sivananda Brahmachari at the request of Sj. Hazari Lal Saha read and explained Srimad Bhagabat at his house on July 9. He delivered a lecture on July 12, at a Thakurbari in Gurdanibagh and explained Srimad Bhagabat at the house of Sj. Narayan Prosad Banik at Mithapur.

Sree Sanatan Gaudiya Math, Benares :

The Disappearance Anniversary of Srila Sanatan Goswami was observed on

July 16, when a lecture on the Character and Teaching of Sree Mahaprabhu was delivered and *Mahaprasad* distributed to all assembled.

Sree Rup Gaudiya Math, Allahabad :

Tridandiswami Srimad Bhakti Vilas Gavastinemi Maharaj with party arrived at Sree Rup Gaudiya Math from Bombay on July 12. He is meeting all religiously-minded people of the place and discoursing on the teachings of Mahaprabhu. Swamiji explains Srimad Bhagabat at the Math every day. A party of preachers visited Mirzapur on July 16.

Sree Sachchidananda Math, Cuttack :

A strong party of preachers of the Mission are working at Cuttack. They are knocking at every door carrying the messages of Sree Chaitanya Mahaprabhu. Tridandiswami Srimad Bhakti Bhudev Srauti Maharaj delivered a lantern lecture on the Leela of Sree Chaitanya in the Town Hall on July 15. Srimad Bhakti Vivek Bharati Maharaj is reading Srimad Bhagabat every evening at the Math. Swamiji delivered a lantern lecture on the Leela of Sree Chaitanya at the Ram Chandra Bhawan on July 21.

Mayurbhunj (Baripada) :

Tridandiswami Srimad Bhakti Swarup Parbat Maharaj arrived at Baripada on July 6. On July 9, he spoke at the house of Sj. Vidyadhar Mahapatra, S.D.O., on "the Function of Chetan". He explained Srimad Bhagabat on July 13, at the house of Sj. Haripada Bose, at the residences of Sj. Radhagovinda Das, M.A., B.L. (on July 14), Sj. Govinda Chandra Das Sardar, and Sj. Ramesh Chandra Ghose, Settlement Officer (on July 15 and 16 respectively). He left for Kuliana on July 17.

Rajshahi :

Naogaon :

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj arrived at Naogaon with preaching party on July 4, and delivered a lecture on the Teachings of Sriman Mahaprabhu at the Natya Mandir of Thakur Bari and at the market-place. On July 7, Swamiji reached Sultanpur where the party was very warmly received by Sj. Bhabendra Nath Das and at an informal gathering spoke on Vaishnava Dharma. On July 8, he delivered a public lecture at the Anukul Asram on "the Duty of Mankind."

At Dubalhati :

The party arrived at Dubalhati on July 10. Raja Bahadur and his Manager received the preachers and arranged a series of religious lectures.

Dinajpur :

Swamiji arrived at Hili on July 17. Meetings were arranged at different places at which Swamiji spoke on different aspects of Theism.

Rangpur :

Kurigram—Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj with party is propagating the doctrines of Sriman Mahaprabhu in the District of Rangpur. They arrived at Kurigram on July 6. A *nagar sankirttan* was arranged on July 7. At a meeting on July 8, Swamiji spoke on "Sree Nama". On July 9 and 10, Spd. Siddhaswarup Brahmachari, Bhaktisashtri, delivered lectures on "Sanatan Dharma" under the Presidentship of Swamiji Maharaj. On July 11, Swamiji lectured at the local Sahityaparisat on the characteristic features of the Teachings of Sree Chaitanya. On July 12, Brahmachariji explained Srimad Bhagabat at the local Kalibari. On July 11, Swamiji formally opened the newly constructed local Harisabha.

Sree Madhwa-Gaudiya Math, Dacca :

On July 14, M. M. Spd. Sundaranand Vidyavinode explained Sree Chaitanya Charitamrita at the Math premises.

Assam :

Dhubri—Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj arrived at Dhubri on July 15. Meetings were arranged at the local Harisabha during July 16-19, when Swamiji spoke on "Theism" and other allied subjects.

Kamrup :

Tridandiswami Srimad Bhakti Vijnan Asram Maharaj is touring in the District of Kamrup. On July 14, he arrived at Chakabousi and explained Sree Chaitanya Bhagabat to a gathering of the local people. On July 20, he went to Barkuriha and was received at his house by Sj. Dina Nath Debsarma. On July 23, he read Srimad Bhagabat at the house of Sj. Mayadhish Das Adhikary at Tihu.

Burmah :

At Bassein :

Tridandiswami Srimad Bhakti Sarvaswa Giri Maharaj is on propaganda tour in Burmah. On arrival at Bassein Swamiji and his party were received by a deputation of the public. On July 9, Swamiji delivered a lecture at the Social Club. On July 12, a second lecture was delivered at the Bengal Union Culb on "Universal Vaishnavism". Spd. Bhakti Saurabh read and explained Sree Chaitanya Charitamrita on July 14, at the house of Sj. Upendra Nath Deb. On July 18, Mr. B. N. Das waited on Giri Swami and listened to Hari Katha from him.

Disappearence :

Spd. Jajneswar Das Adhikari at Amarshi Gaudiya Math, on July 12.

(A reply from Lord Zetland, Secretary of State for India and President Gaudiya Mission Society in London, to the congratulatory letter of the Editor)

INDIA OFFICE,
Whitehall,
25th June 1935.

My Dear Sir,

I write to thank you sincerely for your letter congratulating me on behalf of the Gaudiya Mission upon my appointment as Secretary of State for India. I greatly appreciate what you say in that connection.

Yours sincerely,
Sd. Zetland

ANNUAL CELEBRATIONS OF SACHCHIDANANDA MATH

Very Respectable Gathering

Cuttack, July 16.

The annual Celebrations of Sree Sachchidananda Math, Cuttack branch of the Calcutta Gaudiya Math, ended with grand success on Sunday the 14th July, specially due to excellent weather continuing throughout the day. In the evening Sreemad Bhagabat was read and lucidly explained by His Holiness Sreemad Bhakti Vivek Bharati Maharaj whose great eloquence kept spell-bound for hours a very large audience consisting of the elites of the town including the Raja Sahib of Madhupur, the District and Sessions Judge, the Government Pleader, the famous advocates Messrs. Subodh Chandra Chatterji, Satis Chandra Bose, Lalit Mohan Sen, etc., Income-tax Officer, Mr. Samiya banlker, Mr. Sarat Chandra De, Manager, Ratan Estate, several professors, students and ladies.

All were treated to Mahaprasad under the management of His Holiness Sreemad Bhakti Prasun Bodhayan Maharaj and devotees of the Math.

GAUDIYA DIRECTORY

Parent Math:

Sree Chaitanya Math, P. O. Sree Mayapur, Dist. Nadia, Bengal, (India)

Tele. Address: Sridham, Nabadwip. Organ—*Nadia Prakash* (Bengali Daily).

Branches:

1. Sree Gaudiya Math, 16 Kaliprasad Chakravarty Street, P. O. Baghbazar, Calcutta, (India).

Organs—*Gaudiya* (Bengali Weekly), *Harmonist*—(English Fortnightly)

Tele. Address: "Gaudiya" Calcutta, Phone: B. B. 4115

2. Sree Madhwa Gaudiya Math: 90, Nawabpur Road, Dacca.

3. Sree Gadai-Gauranga Math: Baliati, Dacca.

4. Sree Gopaljiu Math: Kamalapur, Dacca.

5. Sree Jagannath Gaudiya Math: Barabazar, Mymensingh.

6. Sree Sarbhog Gaudiya Math: P.O. Chakchaka, Kamrup, Assam.

7. Sree Prapannashrama: Goalpara, Assam. Organ—*Keertan*, (Assamese Monthly).

8. Sreedham Mayapur Yogapeetha: the Holy Birth-Site of Sree Chaitanya Mahaprabhu, Sree Mayapur, Nadia.

9. Sree Adwaita-Bhaban: Sree Mayapur (Home of Adwaita Prabhu).

10. Kazir Samadhi-Pat: Bamanpookur; Sree Mayapur, Nadia. (Tomb of Chand Kazi).

11. Sreebas-Angana: Sree Mayapur. (The orginal Platform of *Keertan*).

12. Sree Murari Gupta's Pat: Sreedham Mayapur, Nadia.

13. Sree Swananda-Sukhada-Kunja: Swarupganj (*Bhajan Sthal* of Thakur Bhaktivinode) Sree Godrum, Nadia.

14. Sree Gaur-Gadadhar Math: Champahati, Samudragarh, Burdwan.

15. Sree Modadruma Chhatra: Mamgachi, Jaunagar (Home of Thakur Vrindabandas, the world-known writer of Sree Chaitanya Bhagabat).

16. Sree Bhagabat Asana: Krishnagar, Nadia. (Publishing House of Books on Devotion).

17. Sree Kunjakutir Math: Krishnagar, Nadia.

18. Tetia Kunjakanan: P.O. Krishnagar, Nadia.

19. Sree Ekayana Math Govindapur, P. O. Hanskhali, Nadia.

20. Sree Dwadash-Gopal-Pat: Kanthalpuli, Chakdaha, Nadia.

21. Sree Prapannashrama: Brahmanpara, Maju, Howrah.

22. Sree Prapannashrama: Amlajora, Rajbandh, Burdwan.

23. Sree Chaitanya Gaudiya Math : Dumurkunda, P.O. Chirkunda, Manbhum.

24. Sree Bhagabat Janananda Math : Chirulia, Basudebpur, Midnapur.

25. Sree Amarshi Gaudiya Math : P. O. Amarshi, Midnapur.

26. Sree Purushottam Math: 'Bhakti-Kuthi', Seaside, Swargadwar, Puri.

27. Sree Brahma Gaudiya Math : Alalnath, P.O. Brahmagiri, Puri, Orissa.

28. Sree Tridandi Gaudiya Math : P. O. Bhubaneswar, Puri.

29. Sree Sachchidananda Math : Bansgulee, Oriya-Bazar, Cuttack. (Preaching Centre of Orissa) Organ—*Paramarthi* (Oriya Fortnightly).

30. Sree Balasore Gaudiya Math : Balasore, Orissa.

31. Sree Gaudiya Math, Patna : 100 Mithapura, Patna.

32. Sree Gaudiya Math, Gaya : Church Road, Gaya.

33. Sree Sanatan Gaudiya Math : 42, Faridpura, Benares City, U.P.

34. Sree Rup Gaudiya Math : Allahabad, U. P.

35. Sree Krishna Chaitanya Math : Puransahar, P. O. Brindaban, U. P.

36. Sree Gaudiya Math Office : Bisram Ghat, Muttra.

37. Sree Kunja Behari Math : Sree Radha Kunda.

38. Braja Swananda Sukhada Kunja: Sree Radha Kunda.

39. Gosthabehari Math : Seshasayee, P.O Hodal, Gurgaon.

40. Sree Gaudiya Math, Delhi : 43 Hanuman Road, New Delhi.

41. Sree Vyas Gaudiya Math : Kurukshetra, Thaneswar, Karnal.

42. Sree Paramahansa Math : Nimsar, Sitapur U. P. Attached Institution—*Bhagabat Pathshala* : Organ—*Bhagabat* (Hindi Fortnightly).

43. Sree Saraswat Gaudiya Math ; Hardwar, Saharanpur, U.P.

44. Sree Gaudiya Math, Bombay : Proctor Road, Chotani Buildings, Bungalow No. 1, Bombay 7.

45. Sree Gaudiya Math, Madras : P. O. Royapettah, Madras.

46. Sree Ramananda Gaudiya Math : P. O. Kovvur, West Godavari, Madras.

47. Sree Gaudiya Math : London, 3, Gloucester House, Cornwall Gardens, London, S. W. 7.

48. Sree Gaudiya Math Office : Berlin W. 30, Eisenacherstrasse 29 I.

Foot Prints of Sree Krishna Chaitanya :

Shrines of the *Archa* of the Foot-prints of Sree Chaitanya have been installed at Kanai-Natsala, Mandar, Jajpur, Kurmachalam, Simhachalam, Kovvur, Mangalgiri, Chhatrabhog.

THE HARMONIST

OR

SREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

ALL-GLORY TO SREE GURU AND GAURANGA

—:o:—

The Harmonist

(Sree Sajjanatosbani)

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To the Reader.

The Harmonist preaches the religion of Prema or transcendental love for Sree Krishna.

Transcendental love is very different from all forms of love with which we are familiar in the world. The only Object of transcendental love is Sree Krishna. Sree Krishna can never be the object of the so-called love of our mundane estate. The Biblical dictum, "Love God with all thy heart and with all thy soul," is not an invitation for the practice of earthly love towards God.

How, indeed, can it be possible to love man without loving God? As a matter of fact we cannot really love anybody unless we love God. But we cannot also love any other entity exactly in the same way as we love Sree Krishna. The one process is categorically different from the other. The word Maitri is used to denote the love of one soul for another Maitri is qualitatively different from Prema. The servant loves the Master differently from the way he loves a fellow-servant. He should not love a fellow-servant in exactly the same way as he loves his only Master. One cannot, of course, love his worldly brother, father or mother as one loves another soul, or as he loves Sree Krishna.

The distinctive quality of *Prema* consists in this that it carries the Divine sexo-logical reference. Sree Krishna is the Only Purusha, all other souls are prakritis. There are also spiritual prakriti-purusha and spiritual prakriti-prakriti forms all of whom are prakritis with reference to Sree Krishna. The prakriti-purusha form of soul loves Sree Krishna in the same way as the prakriti-prakriti form. The prakriti-purusha soul is not the Divine Purusha. He is not Sree Krishna. The formal masculinity of spiritual prakriti is no masculinity either to the Divine Purusha or the spiritual prakriti. For this reason Prema,

or the practice of love by all other entities towards Sree Krishna, refers to the unique Divine sexo-logical relationship.

The masculinity and the femininity of this world are again very different from the formal masculinity and femininity of pure souls. As a matter of fact the soul is never purusha, in the sense in which the term is used in the Scriptures or in this world. The soul has also no mundane sex as he has no mundane body. The soul is un-born. The soul is altogether immune from the jurisdiction of phenomenal Nature. The soul is unmixed Chetan (uneclipsed cognitive energy).

We are, nevertheless still, very far from the positive spiritual realisation even after we are prepared to admit the difference between mundane and spiritual sex by mere intellectual conviction, as it is never possible for the eclipsed cognitive power of man to conceive the transcendental issue as it is. For such realisation man requires to be fully helped by the Initiative of the Absolute Himself. It is also necessary to be enabled to receive this initial help by the due exercise of the proper receptive activity.

This help is most amply supplied by the Teaching of the Supreme Lord Sree Krishna Chaitanya. The Personality of Sree Krishna Chaitanya reveals Himself to us, in the form of the Transcendental Narrative of His Leela, as the very Acme of Divine Magnanimity. He is the only complete Exponent of the sexo-logical reference in the Divinity. The worship of the Divine Couple Sree Sree Radha-Krishna was taught by Him, by His Word and Example, as the consummation of all tentative forms of worship that have been revealed to the cognition of man by the causeless Mercy of the Divine Will.

Sree Krishna Chaitanya insists on the transcendence of the worship of Godhead with an emphasis that distinguishes His Teaching from that of all the prophets and teachers of Religion. The Mystery of the worship of Sree Sree Radha-Krishna, taught and practised by Him and His followers, is unapproachable by any mundane contrivance. It is for overlooking this fundamental consideration that the comparative study of religion by modern scholars has so utterly failed to produce unanimity of conviction. It is high time to pay our best attention to the proper method of approaching the Transcendence which is part and parcel of the revelations.

The necessity of transcendental guidance for being enabled to approach the Absolute in the only scientific way requires to be seriously pondered and fully acted up to in practice by modern religionists. The empiric methods are as misleading and meaningless as the attempt to read a record without caring to possess the knowledge of the script. The worship of Sree Sree Radha-Krishna is bound to remain far less intelligible to empiric scholars than the undeciphered inscriptions at Mahenjodaro as they happen to be at the present moment and for an analogous reason.

On the proper method of the quest which is all important to the seeker of the Truth, the Teaching and Career of the Supreme Lord Sree Krishna Chaitanya shed a flood of light that was not available before Him. The entity of the seeker of the Absolute must needs be on the plane of the Object of his search if he is to have a subject at all. Empiric theology, no less than empiric philosophy, and Science are equally off the plane of worship. They are not less materialistic in their methods and conclusions regarding the Absolute than milit-

materialism that denies the very position of transcendence.

Revealed religion has suffered most grievously and most undeservedly alike at the hands of its empiric exponents and opponents. The Teaching and Career of the Supreme Lord offer the only constructive refutal of the vagaries of the empiric theologians, philosophers and scientists of all ages and countries that have misguided the world in its religious quest despite the real help that has been available from time immemorial in the shape of the revealed Scriptures.

The central doctrine of the Teaching of Mahaprabhu Sree Chaitanya, in conformity with that of all the revealed Scriptures of the world, refers to the Divinity of the Word or the Transcendental spoken Sound. The Word is God. The Name of God is God. The Name of God is not any word on a par with the words or names for expressing the objects or ideas that are experienced by man in this world. There is, therefore, also a corresponding and consistent method of approaching the Word by man with his present inadequate equipments. This method is part and parcel of the transcendental activity. It is only the transcendental in man that can approach the Word on His plane. The preacher as well as the hearer of the Word must follow this proper method, if they are to have real access to the Word as He is.

The Guru is no other than the transcendental person who is eligible to serve as the proper medium for the Appearance of the Word. The guidance of the Guru is obligatory if man is to be enabled to avoid the method of futile empiricism in approaching the true meaning of the Scriptures. The Supreme Lord Sree Krishna Chaitanya enacted the Role of the Guru in order to teach the world the right method of following the different Scriptures of the world. If the correct method is followed, everybody will obtain access to the plane of transcendence where there is no possibility of discord. So we earnestly appeal to our readers to bear in mind the epistemological method that is being followed in the propaganda of which this journal is the mouth-piece.

The initiative in serving the spiritual interest of all souls naturally lies with only pure serving souls in as much as they alone are the eternal mediums for the Appearance of Sree Sree Radha-Krishna in and through their unalloyed service of Himself by all the faculties of their pure souls. But we have it in the revealed Scriptures of the world that the Absolute Person, nevertheless, is pleased to manifest His Descent to the plane of the conditioned soul in the Form of the Name or Word.

The Word may be either descriptive of the Absolute, or the Absolute as the Subject of such description. He is as a matter of fact Both. The descriptions of the Scriptures are truly the Transcendental Body of the Absolute. Nevertheless all words are not on a par with the Name Who possesses all the Potencies of the Absolute in the highest measure. It is possible to approach the Personality of Sree Krishna through His Name. On the path of spiritual realisation the Name makes His Appearance even before the neophyte can have any realisation of the Form or any of the Attributes of the Divinity. The Scriptures contain the descriptions of the Form, Attributes, Activities and individual servants of Godhead. None of these are accessible to the eclipsed cognition of the neophyte till he has been purified of all earthly dirts by the preliminary practices of spiritual living. It is at this critical

stage that the Mercy of the Name alone becomes available to the humble seeker of His unalloyed service.

For this reason the service of the Name Krishna, and not merely a descriptive designation, has been made available to all conditioned souls by the unparalleled Mercy of the Supreme Teacher of all religions. It is this realism that constitutes the appropriate form of the Divine Dispensation of the present scientific age.

But in the New Dispensation there is a further revelation viz., that even the Name cannot be available except by the mercy of the Guru. Hence the Name, that has been offered by the Supreme Lord, is not merely the name of Sree Krishna but the Coupled Form Sree Sree Radha-Krishna. The name of Radha precedes the name of Sree Krishna. Radha is the Guru or the Eternal Counter-Whole and the Source of the service of all individual souls who are the products of her essence.

It is not possible for the individual soul to chant the Name of Sree Krishna except by willing subservience to the Complete Spiritual Energy of whom he is a tiny spark. The service of the Guru is, therefore, alone available to the individual soul in the truly unsolicited form. As soon as an individual soul is blessed by the real mercy of the Guru he becomes an agent of the Guru for conveying the message of the Guru to all souls. But the individual soul, as he is not the principal but only the agent, cannot impart spiritual enlightenment in the form of the gift of the Name Krishna. That is absolutely reserved for the plenary Divine energy. The Harmonist seeks to carry the Message of the Guru to all sincere seekers of the Truth.

Talk about the Absolute

Editor's talk to Herr Baron H. E. Von Koeth and Herr E. G. Schulze

(Short-handed by Sj. Anil Kanta Ganguli B.A.)

WE require the fullness of things. The plenary transcendence is to be approached. The difficult problem is to solve how we can do so. First of all we find that the mind is meant for dealing with the external finite things of this world. Our senses are reciprocated with the objects but these objects are found to be inadequate for our purpose. When we are in search of more than is available here, or when we require a continuity of those very things, we are simply denied. We cannot have our desirable objects in full, so we try to devise some means that continuity may be preserved.

Here we find three different trends, I mean qualities. One quality tends to appear for creating purposes, the next for sustenance and the third for destruction. Thus we have got three situations. When there is nothing, something comes up for our sensuous inspection, something which was not in existence before or whose existence we could not trace before, just like an entry on the stage. It exists for some

time. And then it takes its exit from the stage. These are the three things we mark in this world, whereas in the Absolute, these are not the current conditions, though they have got their existence in order to foster the ecstasy of the Absolute.

We require to eliminate all sorts of undesirable impediments. We require to get rid of the alloyed portions, the defective portions, which we have incorporated with us. All sorts of imperfections should be avoided.

In the region of the Absolute we know there are three different energies working, one of which is His ecstatic energy by which bliss is conferred to us, and He is found to be inebriated with the ecstatic exploitations. The very Absolute indulges Himself in the ecstatic mood and He is delighted ; and when we find that He is delighted, we, being more or less part and parcel of the transaction, get a share as well ; we being not the mind but the soul proper. When He is delighted, we necessarily get the advantage of that delightful temper of the Absolute. When He is surcharged with all beatific phases, we are also endowed with a part as per our own eligibility ; as per our affinity of serving Him, we enjoy a part. Here where we are passing through non-absolute region, our enjoyment is nothing but depriving Him of his enjoyment. We should take proper care not to carry our defective ideas there. The passionate desires of this mundane world need not be carried to the Absolute region. The second is the true energy, the energy of diffusing true knowledge ; and the third is existence. In the mundane region, we find three things : existence, sustenance and destruction. Destruction is a thing which is quite undesirable here. But in the Absolute region, we find the very dissociation or separation has got a factor in inebriating us. Here when we are deprived of something, we are rather helpless ; there we get more opportunities of serving Him in case of separation. The very procedure of approaching Him is to realise the condition of separation. Here we do not find Him. The Absolute cannot be had here though we may have ample inclination of having Him. The very formation of our equipments, the mind and the senses—is quite inadequate to have an approach of the transcendence, neither can we expect Him to be confined here as one of the objects of phenomena. We need not think that He should come under our sensuous jurisdiction. If He came as an object, we would accuse Him of His finiteness. He is not to be dealt as one of the material objects which can be reciprocated by our senses. We need not think so. He keeps Himself quite out of our vision and out of the touch of our senses. Unless we have devotional aptitude, we cannot invoke Him here. He does not condescend to come to this region and become an object of the activities of our senses. So we should find out a means to approach Him and this is known as *sadhan bhakti*, i. e., the procedure to be adopted in our case. The Supreme Lord has not given us any privilege of exposing Himself to our senses. Phenomenal objects are presented to us, for duping us, for deluding us. So we require to be in touch with Him, but He has denied us this privilege. This is a case of separation. When He, the Lover, the Centre of all love, has denied the beloved His presence, our inclination and activities should double, or treble to have His association. So this sort of separation is an essential point—is the cardinal point—that will help us to have the inclination of approaching Him. All our attempts should tend to associate with Him, because the association

is denied for the purpose of studying our heart. He has given us this facility to have an easy track to reach Him. The very condition of separation is a very good thing for his servitor as he can culture his affinity or inclination for the Absolute more than when he is allowed to appear befor Him. He has intentionally deprived us of His presence. He was found to be of a loving temper, but the Lover has deserted us, and we are to follow Him. When we are disappointed to have His presence, we should thank our stars that our Lover has gained much by dissociating Himself from us. I mean the Autocrat has got the right of making Himself quite happy by denying His presence to us. He finds Himself very happy by deserting us, and we are to submit to His pleasure and wish, we are to submit to His whims. We must abide by His decision. This I consider to be service. That is, I need not satisfy my senses by approaching Him. But when he has managed to shut Himself from my senses, I know He wants that I should acquire more affinity for Him, and He has given me that opportunity. If He came within our perception, we would simply gratify our senses, which would be a detriment to our cause and would prove an obstacle to our service. An illustration is quoted. One infinitesimal absolute was fanning the Absolute Infinity. The moment he thought that the Lord was delighted by his services—that the Master had accepted his services—he became overpowered and could fan no more. Thus he was found to be negligent in offering his services. The fanner should have known that he aught not to satisfy his senses by stopping his services by considering that the Master had accepted his services. He should not have become inebriated, because it proved rather a bar to his offering further service. Instead of being taken away by our emotional sentiments, we should always be alert in offering our service and service is best offered by chanting the Name. The Supreme Lord is keeping Himself at a distance and we are to seek after Him ; this is the proper way of chanting the Name. The Name of the Absolute should be chanted continually so that we may be mindful and not diffident to offer our services. As soon as we show our diffidence to serve Him, and stop chanting His Name, we are necessarily led to lord it over this phenomena, we get a quite different occupation. The occupation or the sole function of the soul is nothing but to associate himself with the Supreme Lord. As soon as we are negligent of our services, we miss the opportunity of associating with Him. We are His eternal servitors (bhaktas) and as such we have no other occupation but to serve Him. If we neglect this injuction, we will have to become engaged with temporal things ; but these engagements will not be continued for a long time. There will be a cessation of such engagements.

The Transcendental Name is quite different from the ordinary sounds. The ordinary sounds carry the impression of things of this world for our purpose. All things of this phenomena are meant to serve us ; but we are to serve Him. Service is to be rendered to the Absolute, and we need not hanker after receiving service from the non-absolutes. Anything done for the purpose of our own self, is not service. Whatever is offered to the Absolute, is known as service or bhakti. When the service is done properly, when it is not dominated by some regulation, the service is pure. All gnostic transactions or associations with the mundane things are quite opposed to service, because they are meant for our purpose

and not for the purpose of the Absolute. When we know we are absolute infinitesimals, our vision is fully restricted to the Absolute Infinity and not to any non-absolute thing. Devotion or bhakti is the policy of approaching Him. Unconditional surrender should be performed at all costs. When we surrender, we will have an opportunity of depending on Him fully, otherwise we will be thinking of other things whether, the Absolute is at all prepared to rescue us from this troublous region or not. The unconditional surrendering will give us the assurance that we will be rescued from the worldly affinity. If we chant the Name continuously, we will be able to get rid of our inclination of accepting worldly things, we will be simply relieved from the invasion of phenomenal finite objects. So chanting should be the process. We need not trouble ourselves in the beginning to enter into the details of the Absolute; the very chanting of His Name will take us to Him. This world is a place of trial. We are to educate ourselves in the transcendental science. We should not fail to do so now that we have got a human frame. We must avail our present opportunity, leaving aside everything else for our next life. This life should be engaged solely in the pursuit of the Absolute and that sort of pursuing will be effected if we adopt the process of devotion. We have very little to do with the worldly people; but we have everything to do with those who are engaged in the service of the Supreme Lord. Association with people who are busy with their measuring temperament, will not be congenial for our purpose. We should not culture our enjoying temperament as people are doing. If we have at all to meet an undersirable person, we should always make it a point to proselytise him in the transcendental education.

The only aim of our life should be to make progress towards the veiled region. People may accuse us that we are talking of mysticism which cannot be examined by the senses. But we do not talk of mysticism, we talk of positivism. As seekers of positive knowledge, we should try to peep into the veiled region. People are busy in examining things by their seeming aspects. The seeming positions are not to be confused with the actual positions, as a wrapper should not be considered to be the letter. We should penetrate into things. The outer case, the bahiranga mayashakti, has produced these things to be measured by our senses. This sort of measuring is not at all congenial to our purpose. We require to have a peep into the Absolute. We should not take our physical and astral bodies to be our real self. At present we know nothing due to ignorance, and this ignorance is to be dispelled. We cannot deny the fact that we will have to die and get rid of this fleshy tabernacle. We cannot retain it. So the real owner of the body should be targeted first. This is swarupajnan. We should not be known by our bodies.

The external aspect of Sree Krishna is prohibitive. As long as we know we are seers, He will not disclose Himself to us; He will show us His blue-black face. But when we are found to be eligible to see Him, we will be attracted by His sublime beautiful face. His beauty should not be enjoyed by us, but our beautiful transcendental frame should be shown to Him for His pleasure. As soon as we show Him our spiritual beauty, He will disclose Himself to us. Then we will have no occasion to remark that the blue-black face should not be the face of the Absolute.

Modern People and Religion.

WHAT SREE GAUDIYA MATH DOES FOR THEM

By **N. K. Baindail**

THE modern people in India or any other part of the world think more or less that religion is neither a path of emancipation, nor a path of phenomenal progress of mankind in worldly possessions. It has the magnitude which vitiates mankind and frequent disputes and riots that occur on communal issues are all due to it. So, it should be abrogated and they will be happy then. Many Indians of the new light place before us the illuminating examples of Soviet Russia. They boldly tell how Russia is on the road to its wonderful all-round developments and improvements after having entirely done away with the religion which was formerly a hard block towards its prosperity. Who on this earth knows what after life is? Who knows that if one acts in accordance with the precepts, he will reach Godhead, and that after leaving the present world, he will be in a better world (Paradise)? To them it seems the onerous and ridiculous task of realising the transcendental Truth. Their life-aims and their all attentions are absolutely confined to worldly aggrandisement and materialism. They make themselves believe that they are happy in this present world and the happiness they have is all to them. They cannot see beyond this; their vision is limited to this extent.

But those whose vision is naturally much stronger and wider or made so even at the present juncture, see beyond the universal aspects. They realize what a religion is to them; what the emancipation of the soul is; what their true life-aim should be; and what the genuine happiness is. Their mind is not filled in with mental speculations that lead mankind into the devilish whirlpool and then into the entire wilderness. They receive the true Light from the Supreme Being Who is above all. Some of them come out of the fold of the worldly people and render themselves wholly and solely to the service of the most High God, severing all universal connections that mean nothing to them.

Their services to Godhead are rendered in different ways. They go on preaching to the ignorant people; they ask them to broaden their vision; to realize what they are and what the transcendental Truth is and to identify themselves with the servants of the Most High. They organise institutions where people can have religious and spiritual teachings. Their great service is to convey the true gospel of the Almighty to all the human-beings on this earth.

The so-called modernistic views or materialistic ideas are not sound basic principles of men to drift to. Men must add spiritual and high religious ideas to their knowledge. They certainly help men after their mundane life.

Oh! the young modern people of this universe, wake from a reverie and give up all sloppy sentiments; try to understand the true preceptors first, without the intent of simply criticising them or their religious teachings.

Verily, then the absurd modern views and mental speculations etc., will intuitively pass away. And the religious sentimentality will prevail in the whole-some atmosphere.

In Bengal, one finds more religious people than in any other part of India. Here he can meet spiritual teachers and can visit religious institutions. It is remarkable and significant that one sees highly English educated Hindu Bengalis having the strongest faith in their religion. Many of them are true devotees to the Supreme Lord Sree Krishna. The great organisation, namely, Sree Gaudiya Math, which is purely based on Hindu religion and the Holy Teachings of the Supreme Lord Sree Krishna Chitanya Mahaprabhu, has been doing valuable services to mankind for their spiritual uplift. It sends its evangelists to all other parts of India and foriegn countries to imbue people, who have gone astray, with the true religion. The Sanyasi and Brahmachari devotees of this Gaudiya Math, Calcutta, are the inspired souls and real preceptors. They are all highly educated. They all work with their pure love to the Math under the distinguished guidance of His Divine Grace the President Acharya Paramhansa Srimad Bhakti Siddhanta Saraswati Goswami Who is a God-sent Preceptor, indeed.

The Message of Sree Chaitanya

(By Kishori Mohan Bhaktibandhava)

(Adopted from the lecture of M. M. Pandit Sundarananda Vidyavinode, Editor "Gaudiya," broadcasted through the Radio on June 9, in Calcutta)

A connecting link between the Transcendental word and human ears having been ordained by the kind providence, it has been possible to bring the Message of Sree Chaitanya to the doors of the people of this universe. It is not through the medium of the tie of the flesh but through that of sound or speech that we stand united with our fellows also in the ordinary affairs of life. We can have a peep into one another's mind not through our eyes, but through our ears.

The Transcendental Message of Sree Chaitanya runs in the channel of spoken communication. The Message advises us not to make any attempt to see the Form of the Absolute through our mundane eyes. The Absolute in the fullness of His Initiative and Personality is our Eternal Arbitrator and Regulator. In trying to see and hear Him by our initiative we shall see and hear things other than they really are. When the Transcendental Message entering through the ears reaches our liberated cognition, it opens our spiritual eyes to show the real thing in its true colour. By means of the transcendental sound a link can be established between us, the whole animated kingdom and the Absolute. It is the Divine Sound alone Who can give us a clue to what has never been seen nor made cognisable by our sense.

Scientists have called the present age "the age of mathines"; while philosophers have described the same "as the age of free controversy". The word 'controversy' is a synonym for the word "Kali" for which reason the Pauranic authors have termed the present age the "Kali Yuga". Whatever faults and good qualities may be attributed to this Kali Yuga, the only good quality that drowns its other attributes, either good or bad, is in the discovery of the acme of glory in the virtue of the Divine Sound. Radios and other instruments of the like as carriers of sound have wrought wonders in the world.

To turn to the nature of the message of Sree Chaitanya to the world, in His own language it can be put in a nut-shell and summed up in one word as "the constant chanting of Sree Hari"; and the science of pure devotion teaches us to take and consider all animate and inanimate things of the universe as the potential carriers of the transcendental chant. Material science is the imperfect and perverted reflection of spiritual science. Material science that is creating wonders and dazzling the eyes of the world every momont is after all only perverted shadow, although it has so much overpowered all worldly people with the glare of its charms. To rouse up all who have been thus stupefied by discovering to them the connecting link of Divine Love, is the message of Sree Chaitanya. This connecting link of Divine Love has its full manifestation and display in the chanting of Sree Hari. Hari Kirtan or the chanting of Sree Hari should not be misunderstood as something palatable to our ears; but it is that which enhances the gratification of the pleasures of Sree Hari. What is palatable to us has been termed by the Upanishad as as "Preya" which, however sweet and pleasing it may be to our ears or other senses, is not at all conducive to our eternal good in the long run, but that which is termed "Shreya" though distinctly unpalatable and bitter to the senses at the beginning, leads to our eternal well-being in the end.

The message of Sree Chaitanya is the message about the "Shreya" of the Upanishads the best and final goal of the 'Shreya' of all souls being Krishna Prema. In the transcendental love of Krishna there is not an iota of hankering for the gratification of one's senses. A devotee, fully surrendering himself to Krishna, does not require anything to gratify his senses, neither does he hanker for the so-called salvation for which worldly people on being disillusioned of the vanities of the world, are so very anxious; but his ultimate aim is unconditional devotion to Godhead. He desires no other pleasure but to make himself an instrument for the gratification of the Spiritual Senses of Krishna against all apparent odds and at the cost of all seeming difficulties and sorrows arising therefrom. His outlook is in always searching for His pleasures wherein he identifies all his needs and outside which he finds no separate requirement for himself.

There are people who speak highly about renunciation. Like desire for rest after prolonged fatigue, desire for renunciation arises in human breast after prolonged enjoyment. But in respect of the eternal bliss of the service of the Lord there is no *locus standi* for any desire of renunciation. Unlike in 'kama' (sensuous pleasure) there is nothing troublesome or monotonous in 'prema' (divine love). To a "bhogi" (enjoyer of the world) the word "tyag" (renunciation) has got a sinister charm; but 'prema' is a different thing altogether and not an object of vaunt of worldly people. If Sree Hari be worshipped or not, there is no necessity

for any "tapas" (austerities); and if He be found within and without or not, there is also no necessity for any such 'tapas'.

Sree Krishna is the fullest Object of Divine Love. All the varieties of "rasa" (mellow principle) are centred in Him. Shanta, Dasya, Sakhya, Batsalya and Madhura are the five principal 'rasas'; and *Hasya*, *Adbhuta*, *Bira*, *Karuna*, *Raudra*, *Bibhatsa* and *Bhayanaka* are the seven subsidiary rasas; all of which find full scope in Krishna. No where else except in Krishna free scope for the full exercise of all the rasas is to be found. With a thorough analysis Sree Chaitanya has made this eternal truth manifest to the world. To give a full delineation thereof is not at all possible within the short compass of this discourse. Brahma, Pramatma, Iswara and the name of the gods of most religious sects are epithets by reference to this world; that is, these names are attributive in the mundane sense, but the name Krishna is not of the type, the name being identical with the Personality Himself. Krishna is the Owner or Possessor of all Divine Powers and Attributes. He is far far above all the conceptions we have formed about Him with the help of our experience of the things of this world either in theatres, bioscopes, literatures or in the common sayings of men. Man can not derive from his experience any true conception about Him. A Historical Krishna, an allegorical Krishna, a super-natural Krishna, a heroic Krishna or an immoral Krishna is a conception far away from the real Truth. Hence the Bhagabat describes Him as Adhokshaja *i. e.* One Who has reserved to Himself the exclusive right of not being exposed to human senses; because the fullest initiative and personality are focussed in Him. He is the Regulator of all empirical knowledge of the 'jivas' and with His own initiative controls the same. He is also called Aprakrita, being beyond all 'pratyaksha' (what is seen by anyone) and 'paroksha' (what is seen or known through others). Not to speak of Pratyaksha, Paroksha and the Aparoksha (knowledge of Impersonalism), Aprakrita is more elevated even than the Adhokshaja Truth. Aprakrita Krishna is the fullest Personality in His Transcendental Pastimes, to whom there is no equal, nor superior, but Who is the Son of the king of Braja, the Autocrat and the 'Adwayajnan'. In the language of politics He can be called the Transcendental Despot. He is also a Personification of the full free will and the unrivalled Hero of all spiritual dramas and literatures, the mundane ones, having no reference to Aprakrita Krishna, being the tiny perverted reflection thereof.

The entire cognition of the jiva has got an eternal relation to this Aprakrita Krishna. The natural bent of this cognition towards Krishna is called 'Bhakti' which in its fully ripened state is called Prema. This Prema is the *summum bonum* of all animated beings. Hence the Message of Sree Chaitanya or, as a matter of fact, of Sree Krishna Himself is not such as to be confined only to a particular sect of Bengal or India; neither it is such as to have no interest for the atheists, narrow sectarians, scientists, historians or modernists. Every entity of this universe has his eternal real-self and his eternal inclination, wherein the necessity for the service of this emporium of all perfect rasas is found inherent. But enveloped as we are at present within the coarse and subtle tabernacles of the body and mind, we have been misguided to construe the "anartha" (that which is not 'shreya') to be our 'artha' (necessary), and vice versa.

To remove our all pervading and contagious oblivion of the Absolute, to remove our dense ignorance by pouring into our ears the life-giving-nectar of the Mahamantra in order to awaken us to the function of our real-self, Sree Chaitanaya, the Divine Figure of Transcendental Love, appeared in this world four hundred fortynine years ago at Sree Mayapur in the old town of Navadwip. Due to the pernicious effect of time His Message and Teachings subsequently came to be perverted and distorted; and people began to show intense hatred towards the dubious morality, meanness and degraded culture of the so-called current Vaishnava religion taking it to be the fac-simile of the real cult of Vaishnavism promulgated by Sree Chaitanya. The corruptions and debaucheries of the sects of 'Nera-naries' and 'Bauls', their hypocrisies, their immoral movements and other exhibitions of the type were miscons trued to be the doctrine of Sree Chaitanya. Professional singers, in imitation of the supremely devotional poets like Chandidas and Vidyapati, composing ribald songs about Radha-Krishna, gratified the sensuous cravings of worldly people. Formalities and rituals became the instruments to these people for earning their livelihood, and the real Message of Sree Chaitanya concealed itself from the public view.

At such a juncture, when the religious firmament was so much over-clouded with corruptions and ignorance, Thakur Bhakti Vinode, the Pioneer of the present age to bring down again into this world the current of unalloyed devotion as promulgated by Sree Chaitanya, appeared on the scene in a village of Bengal not very far from the Birth-site of Sree Chaitanya. His principal motto was to establish true uniformity in the preaching and practice of the religion of love by eliminating all hypocrisies both in speech and performance. In order to elucidate the real cult of Sree Chaitanya, he wrote about a hundred treatises on the Vaishnava religion. He also renewed Sree Viswa Vaishnava Raj Sabha or the spiritual association of all pure devotees, a full development and re-organisation of which has been brought about by His Divine Grace Sree Sreemad Bhakti Siddhanta Saraswati Goswami Thakur, the President-Acharya of Sree Gaudiya Math and the present spiritual Head of the Sabha. For the dissemination of the Message of Sree Chaitanya throughout the length and breadth of India and the West, the present Acharya has sent out trained missionaries in all directions and established over fifty centres of spiritual instruction. For the re-establishment of Daiva-Varnashrama-Dharma, circulation of Vaishnava literature, publication of theistic magazines in different languages, multiplication and revival of theistic institutions, constant culture of the Absolute, establishment of Maths to give opportunities to the people for associating with saints, organisation of theistic exhibitions etc., or to bring about the permanent good of all souls, has been the self imposed solemn duty of Sree Gaudiya Math under the guidance of the most revered President-Acharya.

Some are of opinion that the material gifts of science are only meant for the enjoyment of men, which, when visualised in their true colours, are found to tend to jealousy and mortal warfare among nations, in the end. The so-called religious sects, due to their bitter worldly experience, throw the blame for the misfortunes of humanity on the gifts of science and advise recourse to mental dissipations under the garb of renunciation. But the ways of the Acharya of Sree Gaudiya Math are

quite different. He teaches how to utilize the gifts of science for propagating the saving Message of Sree Chaitanya. The radio, instead of being used as an object of luxury, is being utilised for broadcasting the Message of Sree Chaitanya throughout the length and breadth of the animate kingdom. The telephone, telegraph, aeroplane, bioscope and all other gifts of science can serve the permanent good of humanity if they offer to carry the Message of Sree Chaitanya under the direction of the Acharya. Then and then alone the scientific world and mechanical civilisation will be able to obtain the greatest all-embracing good; otherwise the dissemination of palpable or supressed enjoyments is sure to bring about the ruin of mankind, proving at the same time the alleged horrible futility of the gifts of science. Do not the last great European war and the futile proposals of the disarmament league as reactions thereof, fully testify to the truth of these statements?

The main-spring of the Message of Sree Chaitanya is the dissemination of the science of Transcendental Sound by means of the chant of the Name. Of all the discoveries made hitherto in the domain of mechanical-civilisation, the radio stands foremost to declare the height of its glory and to pointedly show us the high excellence of the efficacy of sound. But the science of Transcendental Sound lying beyond the range of the mundane medium is, indeed, the eternal novelty itself. If we want to have the songs from Krishna's Flute we will have to transcend the region of three dimensions and worship the 'Shabda-Brahma' or the living Transcendental Sound. He can, out of His Mercy come down from the Transcendental Region to the mundane medium without compromising in any way His real entity. Anybody catching the songs of Krishna's Flute can communicate and extend the same to the ears of mankind. If no non-conducting screen intervenes between the Message of Sree Chaitanya and our ears, it alone can really sweeten our whole life. The science of this Transcendental Sound offers all *bona fide* universal peace, universal love, universal good and in one word, the highest goal of mankind. To be infused with the potentialities of this Transcendental Sound and thereby to be able to direct one's course of life towards the goal for the consummation of the *summum bonum*, is the Message of Sree Chaitanya in brief.

First Steps In God Realisation

(*By* **O. B. L. Kapur,** M.A.)

THE way to God-Relisation is supposed to be laid up with great barriers and insurmountable difficulties - high mountains, abysmal valleys, roaring cataracts and thundering storms. Not altogether unjustified are these fears; for God-Realisation is not to be had merely for the asking and the doors to the kingdom of the Lord will not part at the mere repetition of some mystic words that opened to Alibaba the doors of the hidden treasure in the forest.

But this difficulty is in no way peculiar to God-Realisation alone. The way to the attainment of any mundane object is likewise beset with innumerable hardships. The world, howsoever, transitory and shadowy in existence is not a dream-land in which the characters of the Arabian Nights perform their magic exploits and get what they desire without much effort or ado. If we want to achieve any mundane object, we have not only to desire but to will and act. Everything in the mundane world has got its price and we must pay the same before we may have it. The nobler the object we aspire to achieve the higher the price we must pay. We must put in the required effort and make the necessary sacrifice. To no worldly achievement does the way lie through a bed of roses. Everything is too dear for mere wish, and rightly has it been said that if wishes were horses even fools would ride. Every desire must excite efforts in order to achieve its end. Even for the sake of bread one must exert himself. The law of human life is, "In the sweat of thy brow shalt thou earn thy bred", and no man can evade this law with impunity.

In the spiritual world and in the matter of God-Realisation the above law finds its true application. Seek and you will find, strive and you will achieve, attempt and you will attain. Lethargy will ever result in failure and effort will invariably be crowned with success. These axioms of worldly wisdom should not be misapplied on the path of spiritual endeavour. In the mundane world nothing is supposed to be so easy and so cheap as a mere desire would bring and nothing so difficult or hard to achieve as an honest effort may fail to win. In the spiritual world the unconditional service of the Lord is to be had for the asking. It cannot be had unless it is given. But the disposition to ask for service and to wait on the pleasure of the Lord for the causeless gift of the same is all that is necessary.

God is nearer to us than our heart if we have a sincere hankering for His service but if we lack this sincerity He is farther to us than the farthest star in the heavens. Sincerity does not mean to cherish the desire of serving God as one among many mundane desires but the desire for complete self-surrender and single-minded devotion to the Lord with the sole desire of ministering to His Pleasure.

"Burning like a steadfast star
In the calm clear ether of the mind".

Human heart is a nest of desires for mundane enjoyment, but in the heart of every man some particular desire reigns supreme—desire for wealth, learning, lust or fame. One's life is moulded according to this dominant desire. A man desiring to amass wealth measures every single moment of his life and every single movement of his body in terms of pound, shilling and pence. He is always occupied with the thought of wealth and devising ways and means for its attainment. In the day he strives to fill his treasure chests; at night he dreams of gold mountains and diamond valleys; and the substance of his morning prayer is, "Lord grant me yet more wealth".

But the same money which a miser earns with such an enthusiasm and which he prizes even more than his life, a lustful squanders freely for gratifying the whims of his mistress. Not that the latter does not desire money but he desires it and hundred and one things besides, but what he desires most is the

gratification of his lust. His mistress as the object of his lust is identified by him with his being and hence all his activities which he may be pleased to be either good or bad, great or small, are directed towards the unworthy object of his lust; she is imagined to be the be-all and end-all of his life in his state of temporary infatuation.

But in the heart of an earnest enquirer after Truth, a sincere devotee of God, the desire for ministering to the Pleasures of God reigns supreme. It is his *summum bonum* or the pivot on which the wheel of his life turns. Whatever he thinks, wills, or does, he does with this supreme end in view. The single-hearted desire for attaining the Divine Feet of the Lord forms the pole star that guides him throughout his voyage across the ocean of life. His entire life is eager to consecrate itself to the service of His Lotus Feet. Even as a miser lives that he may hoard and hoard and grow richer every day, a lover lives that he may gain the favour of his sweet-heart and a scholar lives that he may learn yet more and more, the devotee lives that he may be nearer His Lord day by day.

Whoever entertains in his heart an earnest desire for the realisation of the service of God in the aforesaid manner, will find no obstacles in his way. The glow of the fire of his sincerity to obtain the Divine Feet of the Lord will destroy all difficulties that may from time to time seem to confront and confound him. The incessant flow of the infinite mercy of the Lord will wash away all the barriers that may come in his way. Indeed, there is nothing pertaining to the spiritual world or the mundane that may come between the All-Merciful Lord and the sincere seeker of His service. Provided one has the sincere hankering for serving God, the way to His Divine Feet is clear and smooth. But it is the sincerity that we utterly lack! We are at present only sincere in our pursuit of worldly objects, but sincerity for God-Realisation we have none! Our sincerity for the trifling objects of the world is shown by the way in which we weep, cry and go mad after them. How we knock our brains out to amass the trinkets of this world and how we shed our tears when we fail to get them! Our passion for lust, fame and wealth is infinite. If we had only an iota of desire for the service of the Divine Feet of the Lord, we would be surely blessed

God-Realisation is thus primarily conditioned by hankering for His service that arises in the soul when he feels the utter worthlessness of all worldly aspirations. The real test of such sincerity is willingness to submit to the Feet of the Divine Master. The egoists and the empiricists puffed up with the idea of their self-sufficiency, are disinclined to admit the necessity of any spiritual agency on the path of God-Realisation. Against them the doors of the Kingdom of the Lord must remain closed for ever. There is a big gulf between the phenomenal plane of the fallen souls and the Transcendental Realm of the Divine Lord, which cannot be bridged over without the aid of an agency of the Lord Himself. Such an agency of the Lord is ever present in the form of the Divine Master. He is always extending His Merciful Hand to the earnest and willing souls, and offering every opportunity to them to listen to His Transcendantal Words, the rays of which entering every nook and corner of their hearts, dispel the gloom of ignorance clouding their vision, set them on the true path of God-

Realisation and lead them by the hand in the eternal activity of His service.

But the advocates of empiricism and the votaries of rationalism make a common cause against the position stated above and argue, "Why cannot the soul shift from the mundane plane to the spiritual, if it is credited with any individuality or freedom of will at all? If the soul has turned away from God of its own accord, why may it not of its own accord found a retreat from the world and go back to Him? If it can forge its own chains, why may it not break them as well?" Their arguments are based on a false assumption and they need to be enlightened on the point that the soul does not possess any power that it may call its own. All power is concentrated in the Lord Himself. He is the Fountainhead of all energy and all actions of the individual souls, as well as all transformations in nature, spring from Him. Not even a leaf can turn without His Will. The finite souls always depend upon His Mercy and their free will also is subservient to His. He being the only Master, the freedom of the finite souls is also permitted by Him. But they are, by their nature, only free to desire, wish, or aim at what they like to have, but they are not free to make anything serve their wishes. Unaided by the Potency of the Lord, all their aims must remain unrealised and all their desires unfulfilled. It is a mistake, therefore, to think that the soul has the power either to attain God-Realisation or satisfy its desire of enjoying the objects of the mundane world without submitting to His Power. When the soul desires to turn away from God, feeling an attraction for the objects of the mundane sphere, it has to submit to the deluding or repelling Energy of God by which it is awarded a material body, equipped with the senses necessary to enjoy the mundane world. Similarly, when it wants to go back to God, it has to submit to His attracting or enlightening Potency which is manifested on the mundane plane in the form of the Spiritual Master. The finite soul must, in every case submit to the Power of the Infinite, because it has no power of its own. The conception of the Absolute as the Centre of all power, the Sole Monarch of the universe and the Immanent Regulator of the conduct of all finite souls, is essential to the maintenance of complete harmony. For, if each soul had its own power and was free to do what it chose, there would, in fact, be an infinite number of absolutes (?) militating against each other in producing chaos instead of cosmos. The Monadism of Leibnitz fails, because having once created an infinite number of monads or spirits each having its own power and free-will, he finds it difficult to build a harmonious universe and is led to assume a "pre-established harmony", which he is not warranted by his premises to do.

In this way is established an ontological necessity of the intervention of the Divine Agency on the souls path of God-Realisation and an epistemological necessity of submission to the Feet of the Divine Master is entailed besides. The instruments of knowledge which a soul is equipped with in its fallen state are not capable of giving it the true enlightenment. Our senses and reasoning being themselves the products of the deluding Energy of the Lord, can only give us a perverted or distorted vision of everything to which they are applied. Even the so-called higher faculty of man, the 'higher understanding' or intuition to which some of the agnostic philosophers set much value, is nothing but a product of His deluding Energy. The highest praise that may

be bestowed upon this faculty is that it may bring to light the non-manifest substratum of sense objects, which Locke calls 'substance' and which Kant terms as 'noumena' or 'the thing-in-itself' meaning thereby the objects as they are in their pristine purity uncontaminated by their contact with our sense organs. But any attempt on its part to penetrate into the spiritual realm which transcends both noumena and phenomena, would only bear out the common saying that fools rush in where angels fear to tread. Any person, therefore, travelling on the path of God-Realisation with his entourage of the equipments of this world, will be denied entrance at the very threshold of the Realm of the Absolute.

In our quest for God we forget that His Nature is essentially different from that of the mundane objects and hence, our method of approach towards Him must also be different. Mundane objects we can perceive and know and, therefore, in our quest for them we are less likely to be deceived if we approach them directly, although even in their case we have also to seek the help of others. We find it necessary to learn the art of pottery from an expert for progressive efficiency. In the case of God-Realisation we can have no knowledge whatever of His Divine Personality unless His Divine Agent is graciously pleased to impart the transcendental knowledge. So long as we do not receive the grace of the Divine Agent, we do not even put the first step on the path of God-Realisation. Therefore, the utter necessity of submission to the Feet of the Divine Agent must strike any person who sincerely hankers after God-Realisation.

Persons who are not willing to submit to the Divine Agent of the Lord, are not His willing devotees. They are not permitted to know, and as a matter of fact, are also not eager to know anything about His Personality. Their idea of God is a concoction of their imagination suited to dovetail their desire for self-gratification. They would not submit to the Feet of the Divine Agent because it would mean bidding good-bye to their suicidal so-called interests of the mundane world, cutting asunder the ties of relationship with mundane things and turning a deaf ear to their inviting calls for self-gratification. It is, in fact, the necessity of submission to the Divine Agent with one's body, mind, and soul by the abandonment of the desire for mundane enjoyment that makes the path of God-Realisation appear to be free of thorns. This sort of feeling, however, is natural to all souls in their conditioned state, when everything appears to them in its perverted form—when sweet tastes bitter and bitter tastes sweet. But once they surrender themselves heart and soul to the Feet of the Divine Agent, He is pleased to sprinkle upon them a few drops of water from His vessel of mercy and they wake from their torpor to find that what appeared to them as throns on the path of God-Realisation, are only the choicest blessings of the All-Merciful Lord.

The Fraud behind Altruism.

(By Brajeshwari Prasad Adhikari)

DEVOTION to the Supreme Godhead is 'Bhakti.' Show of devotion to humanity without reference to the Supreme Godhead is 'Altruism'. Altruism is the outcome of customary addiction to 'moral standards', or the old Grecian idea of attaining peace.

'Moral standards' have been devised for achieving the well-being of humanity. Humanity does not exist for serving 'moral-standards'. It should not, therefore, be presupposed that whatever answers to 'moral standards' must also redound to the good of humanity. We should on the other hand examine the real worth and value of the so-called 'moral' standards' with reference to our well-being.

Those who regard addiction to 'moral standards' as itself an end, base 'altruism' on the ideal of self-sacrifice for the good of others.

One would mount up to the scaffold on a charge of high treason towards the king and sacrifice his head in the name of the country. Another would welcome jail for having done some so-called patriotic act and sacrifice his liberty. A third would give his wealth for the supposed well-being of the people. A fourth again would put himself under a vow to starve himself to death for getting a wrong or supposed wrong redressed.

The logical culmination of a course of conduct actuated by the principle of self-sacrifice cannot but be complete self-annihilation. And such is the avowed aim of many altruists of this school e. g. the Budhists, evidenced by their theory of Nirvana. One must go on sacrificing and sacrificing till he has sacrificed his very self in the cause of the good of others.

Will the people holding such a view of altruism be pleased to pause for a moment to think if they have been undergoing all the pains involved in their altruistic enterprises only to cause their own annihilation? In their code of life is there a place for considering as to whether a thing is desirable or undesirable in determining their course of action? If not, what is the rule by which they guide themselves? If there is, then do they really think that self-annihilation is a desirable end to attain to. If so, what is the process of reasoning by which they come to that conclusion? Will they further consider whether it is at all possible to attain to self-annihilation? If not, they may be led into unknown waters where they may begin to get drowned. Like the man attempting to commit suicide but failing to do so they may only find themselves groaning under the pains of the injuries received in the attempt at annihilation rather than be really annihilated.

According to all scriptural evidence, behind the impermanent physical body and the ever-changing subtle body in which we have been encased, there is a principle called 'soul'. That soul is the real 'I'. The physical body is undoubtedly capable of being temporarily destroyed, – element to element. But the subtle body can never unless the 'soul' takes shelter at the Lotus Feet of the Supreme Godhead. The soul has a free will. All the 'souls' who are roaming in this vast universe are prisoners. This universe is a prison. It has had countless *sristis* and

pralayas. Subject to the rule of *sristis* and *pralayas* it is eternal. The imprisoned soul also, subject to the same ruin, is eternal. His imprisonment has its root in eternity and is a standing representation of his desire to domineer over and enjoy the material world. To constitute himself into a lord of the universe and enjoy it is not, however, his natural function. He has no genius for it. It is not at all cognate to him. Just as a man having no genius to become a mathematician attains only to trouble and labour in endeavouring to become one, and not to any mental acuteness in solving mathematical problems, – in a similar way, the soul having no genius for enjoyment only attains to untold miseries and troubles in its pursuits. To put it more correctly, the soul is purely spiritual in nature, and the material existence not being cognate to the soul at all he cannot meddle with it directly.

He, however, finds an attractive associate or instrument in the subtle body (Man, Buddhi, and Ahankar) to enable him to fulfil his object. By itself the subtle body is incapable of functioning. It is 'jada', that is, without any power of initiative. But just as a piece of iron kept near fire attains to the function of fire and can burn combustibles, similarly the subtle body attains to the cognitive, volitional and emotional functions by coming into contact with the 'soul'. The said three functions, really appertain to the 'soul'. As appertaining to the mind they are but perverted and partial reflections of their originals, namely, those obtaining in the soul. The subtle body is, therefore, called 'chidabhas'. The soul takes on the subtle body to himself as his own agent to snatch pleasure out of the material world because the subtle body is cognate to the material body and can meddle with it. It can make the material senses run to the world out-side and bring pleasing sensations out of the latter to itself.

The 'soul' himself has preferred to sleep and delegate his own powers to the subtle body, by means of which the latter acts as the 'proxy' of the former. His sleep is a kind of foolish submission to the alurements of the Deluding Energy (Maya) in the form of his completely identifying himself with the subtle body, and through the subtle body with the physical body to the forgetfulness of his own real interest. A sort of pleasure and pain which he believes he is attaining to are really experienced by his material encasements. A man dreams that his little baby has fallen into a well, and attains to all the anxieties and pains which such an event can give birth to. But the moment he awakens all the said anxieties and pains disappear. Similarly as soon as the soul awakens to his real nature, the pleasures and pains, which under the influence of the Deluding Energy he has been believing to be attaining to, disappear.

The subtle body may thus be the eternal associate of the soul and not leave him unless he awakens to his real existence. And even when the subtle body does leave him, he exists. He, therefore, is the real entity. The subtle and physical bodies are merely added to him extrinsically. He is never annihilated. Strictly speaking even the subtle and physical bodies are not annihilated. All that happens is that the soul along with his encasement of the subtle body leaves one physical body and take on another, and when the soul awakens to his real nature he shakes off the thraldom of the subtle body also, and of the physical body along with it. The idea, therefore, of the annihilation of the self is merely phantasmagorial. The sooner the annihilationists bring their mind to bear upon the problem offered by

the above disputation, the better. I sincerely hope that the honest amongst them will not shirk to do so. As regards those, however, who merely want to use annihilationism as a cloak for their self-complaisance or even for their desire to gratify the material senses, I have nothing to say. If some-where in the remote corner of the annihilationist's heart is hidden the idea of gaining power, position, popularity, comfort, popular applause, or pleasing sensations behind his altruistic enterprises of which, or of the harmfulness of which he is not conscious, he should be forewarned that his said enterprises are as much productive of the concommitant results of one's involvement in the whirling of Maya as any other enterprise.

Now let us come to that school of 'altruists', whose predilections for altruism are based on the old Grecian idea of attaining peace. The true mission of life of the altruists of their school is to live peacefully with pleasing sensations. They seek virtue and lead a pious life so that they may get peace. They want the peace of themselves and of those others whose help they require in achieving their own peace. There is no doubt that they also deny emphatically any reference to selfishness in their acts in the sense of wanting to satisfy the demand of lower nature. But their selflessness is only a means to attain peace and pleasing sensations.

The great advantage of the altruist of the school is that the ideal which they profess suits the convenience of the worldly-minded people. I can have no objection to your being an altruist because you thereby only make it easier for me to gain the advantage of your services. Now in the midst of such an attractive advantange it is very difficult for the generality of the people to persuade themselves to exercise their thought over the real worth of altruism with reference to realities. It is not contended that the altruist gets no benefit out of his transactions. But what he gets is not . 'peace'. It is but a dim reflection of 'peace'. He calls it 'peace' because he has had no taste of the real 'peace'—the 'Shanta rasa'. It is really a kind of pleasing sensation only. You may call it 'happiness'. But this 'happiness' is short-lived and of a very inferior type. In fact what we call 'happiness' is only another name of diminution of sorrow. The characteristic feature of human existence is 'want'. We are liable to hunger which we must satisfy. We are affected by heat and cold against which we must protect ourselves. We suffer from all kinds of painful diseases which must be mitigated. Our penurious 'indriyas' are always crying for more and more things for their enjoyment which must be supplied. So the normal state of every one of us is subjection to 'want'. The non-fulfilment of these wants is sorrow. To the extent to which any one of our numerous wants is fulfilled to that extent our affliction is diminished. In our present conditioned existence it is an exceedingly difficult task to attain to an extirpation of these wants, far more,—nay, impossible,—to their fulfilment. Where we find that the tendency to ponder to the demand of the lower nature is diminished and that towards doing virtuous deeds is increased, we should know that there is a preponderance of one of the three states (Gunas) of Nature namely, that of the manifestive state (Sattwa Guna). But the tendency of the three states of Nature, the manifestive (Sattwic), the active (Rajasic) and the inert (Tamasic), is that each of them predominates over the other in alternation. It is impossible to pitch oneself up in

one of the said three states permanently. For one who has forgotten that his existence is eternal and transcendental and not limited to the function of the mortal coils which he has adventitiously put on it may be enough consolation to derive happiness from the preponderance of the manifestive state reflected in, amongst others, his altruistic activities. But in reality one would be better advised not to seek for his *summum bonum* on the planes of mental and physical existences. There is no use chopping off the branches and leave the roots to thrive and shoot forth new branches. Our miseries and troubles should be sought and managed to be rooted out from the bottom.

There is an attraction in doing great things. That attraction itself owes its origin in to 'avidya'. The ideas of 'great' and 'small' of the world of relative reference are nourished by the false ego, 'ahankar', which has to be got rid of for achieving peace. This attraction for doing 'great deeds' is a real obstacle in our path of eternal good. Says Srimad Bhagawat—

प्रायेन वेद तदिदं न महाजनोऽयं
देव्या विमोहित मतिर्बत माययालम।
त्रय्यां जड़ीकृत मतिर्मधु पुष्पितायां
वैतानिके महति कर्म्मणि युज्यमानः॥

Our stock is small. We have not sufficient supply for properly engaging ourselves to the purpose of the so-called good of others. An account of our relative references will give us to know that our attempts will be a failure if we proceed to redress the grievances of the dislocated infinitesimals. Our engagements with parts lead us to trouble with others. There are many people who are engaged in doing good to humanity according to their own light. But not all people are satisfied with them. While they please some, they are constantly coming into troubles with others.

But though we are obliged to cut out coat according to our cloth we need not be afraid of our imperfections. When we incorporate ourselves with the Infinity, no shortcoming would trouble us.

So let us serve the 'Achyuta' and all other items will have the fullest satisfaction. When the root is watered the trunk, the branches, the leaves, the flowers and the fruits all receive their proper nourishment. Let us make it the sole concern of our life to furnish the Fountain-head with the materials. The very Emporium of everything will distribute from His stock to others. Let us remember that unless we have surrendered all our tendencies and affections at the Lotus Feet of the Supreme Godhead, unless we have yoked all our senses to the service of the Supreme Godhead, unless we have abandoned our reliance on everything else and thrown ourselves entirely on the Mercy of the Supreme Godhead, we cannot possibly have any chance of rescuing ourselves from the troubled waters of the material existence and gain everlasting peace, if that only is our end. In Srimad Bhagawat Gita Sri Krishna said to Arjun,

दैवी ह्येषा गुणमयी मम माया दुरत्यया;
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥

This triple textured Maya of the Supreme Godhead is very difficult to transcend. He alone can transcend it who takes shelter under the Lotus Feet of the Supreme Godhead

The constituents and the functions of the soul are spiritual. The plane on which the soul functions is spiritual. 'Peace' in its real sense is cognate to the soul. Peace of the mind is only a phase of the deluding energy 'Maya'. Let us not waste the invaluable

human life which the Supreme Godhead has bestowed upon us in the pursuit of chimerical ideals. Let us know that there is something to substitute for the vain enterprises of securing to the mental, moral and physical upliftments of ourselves and of others to the detriment of the interests of our own soul and of the souls of others.

The Alvars

Tiruppani Alvar or Munibahan

ON the south bank of the sacred river Kaveri is situated Nichulapuri (modern Uraiyur). In the days of yore it was a very prosperous city. It was ramparted on all sides and was filled with palace-like houses.

St. Tiruppani Alvar was born in this city in 100 B. C. in the month of Kartic with Rohini asterism. He was an incarnation of Srivatsa mark on the breast of Sri Vishnu but appeared in the society of pariahs or chandals. In respect to the saints, divine wisdom and spiritual illumination are taken cognisance in place of social status. Our saint, though low in social order, was greater than those who are highest in society i.e. the brahmanas. At the outskirts of the town he was discovered in a field by a man of lower class as if the child was heaven-dropped. The man had no son. He took up the god-sent boon and took it to his wife. Both husband and wife were extremely glad to have the divine child and their long-cherished desire was fulfilled. With great care and affection they brought up the child never allowing the abomination of their class to defile the baby's atmosphere both physical and mental. It was fed with nothing but cow's milk.

Being a heaven-born child, all its instincts and tendencies were heaven-ward. The child grew into a boy and the boy into a man. From the very beginning the boy showed no taste for the glamour of the world. He had no taste for worldly occupation. His only avocation was to play on a lyre and sing for the glorification of Godhead. With the growth of age he realised his status in the society. He respected the settled laws of the land. He knew that reform consisted not in defying and infringing the conventions and usages enjoined by shastras, but in respecting them and exemplifying their spiritual sense by exemplary moral conduct. He thought that his birth in a low status was about temporary body, but by the grace of the Supreme Lord his soul might be enlightened. Thus the saint deeply fastened his thought on Sri Ranga Nath and taking up his sweet lyre played thrilling notes of His praise from its strings.

Tiruppani's attachment for Sri Ranga Nath grew more and more intense and at times lost himself in ineffable joy for hours together. He would close his eyes and become utterly senseless and oblivious to the external world. One day while he was in such a state of trance, Muni, a priest of Sri Ranga Nath, came to

the river Kaveri to draw water for the ablution of Sri Ranga Nath. He found Tiruppani in a lifeless state by the road-side. He called him and asked him to stay at a distance, being a chandal. Our saint did not hear the priest as he had lost his senses for the time being. This infuriated the priest and he took a pebble and threw it to the saint. It hurt him on the face, drops of blood trickled down. He came to his senses, opened his eyes slowly and seeing the brahmin at a distance, realised the situation in a moment. He made way in grief and repentance considering that he was hindrance to the service of his Lord and prayed for mercy. Tiruppani remained at a respectful distance. The priest went to the stream, performed his daily duties and took the holy water in pitchers with due ceremony and reached the temple gate. On arrival he found the gate closed from inside. He called for the other priests, but nobody responded. His heart sank and he began to muse in anguish praying with folded hands for mercy of the Lord. A long while after he heard a voice from within the temple, "How you dare to hurt me by flinging stone to my faithful Tiruppani considering him to be of low origin while he was deeply immersed in chanting the holy name. From this time your service is suspended". Muni was in deep sorrow. He knew not how to atone and pacify the Lord. With great humility he begged the mercy of the Lord. He was broken with remorse. Finding him penitent, a similar voice came from within saying, "Do not think Tiruppani low. He is my confidential servant. If you lift him on your shoulder and circumambulate the temple, the temple gate will open, otherwise not. Let it be obeyed." The priest found himself relieved and ran with delight to the Kaveri. He approached Tiruppani and falling at his feet, asked for his forgiveness for injuries both physical and mental which he had unwittingly, indeed, inflicted on his sacred person, and submitted to him humbly the wish of the Lord. Hearing these he drew back, but the importunities of the priest made him submit to the will of God.

Muni took him on his shoulders and conveyed him to the temple amidst acclamations and applauses, and carried him round the temple to the pleasure of the Lord. The gate was now flung open and all present fell prostrate at the feet of Sri Ranga Nath and sang the praise of the Lord. From that time onward Tiruppani Alvar was named Munibahan or Yogibara.

Round the Gaudiya Maths

Sree Gaudiya Math, Calcutta :

On August 31, the Editor left for Puri by Puri Express. He was accompanied by Mahamahopadeshak Pandit Kunja Behari Vidyabhusan and Mahamahopadeshk Aprakrita Bhaktisaranga Goswami. The party returned to Calcutta after a sojourn on September 2.

Tridandiswami Bhakti Hridoy Bon accompanied by Baron H. E. Von Koeth and Herr Georg Ernst Schulze arrives at the Howrah station on September 8. A large number of the leading citizens, members of the mission and sympathisers assembled at the railway station to accord a fitting reception. On their arrival a cordial reception was given and they were taken in a procession to the Gaudiya Math. On the same afternoon a reception was given at the Assembly Hall of the Math at 5 p. m. with the Maharajadhiraj Bahadur of Burdwan in the chair.

On September 5, M. M. Sundarananda Vidyavinode B. A., broadcasted through radio a lecture on Sree Radhastami.

Sree Satchidananda Math, Cuttack :

The Editor, with party arrived here on the morning of September 1. M. M. Nishi Kanta Sanyal, Tridandiswami B. P. Bodhayan, and other leading citizens received the party warmly at the railway station. A meeting was arranged at the Math premises. It was attended by many respectable persons of the city. The Editor spoke for an hour on the necessity and importance of serving Sri Hari and at last laid the foundation stone of the auditorium of the Math in the midst of loud sankirttan. At noon the party left for Puri.

Sree Gaur Gadadhar Math, Champahati :

On August 30, a party consisting of Trindandiswami Bhakti Kevala Audulomi Maharaj, Sripad Narahari Sevabigraha and other brahmacharis of Sree Chaitanya Math and residents of Sridham Mayapur arrived here. Swamiji explained the Divine Mercy of Sri Gaur Gadadhar and their servitors.

Sree Gaudiya Math, Bombay :

On September 5, Tridandiswami Bhakti Hridoy Bon Maharaj arrived at Bombay per S. S. Victoria accompanied by Baron von Koeth and Herr Ernst Georg Schulze of Germany. These German devotees came here to stay at the Gaudiya Math and to devote themselves wholly for the service of the Supreme Lord and His associates. The citizens of Bombay and members of the Math gave them a warm reception. They left for Calcutta next day.

Burma :

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj is propagating the messages of the Supreme Lord Sri Krishna Chaitanya at Yenangyaung. He explained the teachings of Gita in Hindi at the local Jagannath Temple.

ALL-GLORY TO SREE GURU AND GAURANGA

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The Harmonist

(Sree Sajjanatosbani)

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Who am I ?

The question itself represents the activity of my cognitional energy. This in its turn is associated with my volitional potency. Both aim at the sequel of finding their *locus standi* in a blissful region.

If my cognition chooses to remain confined to the stunting limitations of time and space, my volitional activities would never expect to reach incessant all-pervasive blissful continuity. If my entity is shaped within the compass of time and space, I would not transcend these limited relativities.

So my cognition should choose to cross over all such limitations ; and, thereafter, I should not also again count upon any limited helper. If I follow this consistent course it would compel me to reciprocate with the Absolute Who is void of all limited distinctions.

But I need not, therefore, jump to the idealistic thought. On the contrary I should also surrender all my ideas of present defective relativities to the Absolute.

If I turn to be an idealist, I require to inflate myself to infinite space, fail to accommodate any relative question and ignore the factor of time. This results from my desertion of neutrality when I associate myself with such hallucinative thought.

If my cognition is to stick to the Reality, I should depend on the Absolute, fully isolating myself from my enjoyment (*bhog*) and its opposite (*tyag*). My engagement to secure either would not permit me to become a real dependent (*sharanagata*).

The personality of my eternal and all-pervasive Guardian, the Absolute, should not be transformed by my anthropomorphic exploitation. Least of all should I seek to disturb Him for my temporary shifting of my eternal infinitesimal personality to infinity.

The bitter experience of my present conditional life should not tamper or disfigure the positive Entity of the Absolute by my defective volition, but approach Him as the unceasingly Blissful All-pervasive Eternal Personality of Full Cognitional, Volitional and Emotional Emporium. This is *bhakti* or devotion to the Personality of the Absolute. My ever-shifting infinitesimal volition, cognition and emotion should reciprocate with Him when I can recognise, associate and realise myself as the All-potent Predominating Lord's finite predominated fractional potency meant for His eternal service.

The analytical examination of my present self will indicate that I have got an inanimate physique associated with conducting mentality functioning with the help of afferent and efferent senses suitable to come in touch with the universe and its objects. My engagements with all sentient and insentients are confined in temporality. If I am to retain my personality, I need not indulge myself in these temporary occupations. I am not assured of my success, as they are independent of me. I won't be able to exercise my volitional capacity, as volition, connected with temporal objects, is changing, and as my encased subjectivity with foreign things is undoubtedly of a temporary nature, I cannot fully rely on my mind and its speculations.

In order to avoid all these possibilities of defective nature, my engagements with outside objects through my changing senses are undesirable. For the elimination of the defects of time and space, I find that there is no other alternative but to submit to the Absolute; and that this submission is the eternal function of my three activities now placed under the care of the agent mind.

When I scrutinise the function of mind, I find that the field is quite restricted in phenomena which have a different characteristic from the Absolute.

But I have traced the Fountainhead of every shaky position to the Absolute. As I have deviated from the centre of all, my absolute character is partially mutilated to some extent, and I should

trace back my real position. I am quite independent of mind and body; and my eternal function is no other than His unalloyed service. He need not be fixed in neuter phase by my feeble volition, neither He should be isolated from His reciprocal half of consort, parents, friends and servants.

I would necessarily be deemed unwise if I disconnect myself from my only Source and Object of my eternally functioning entity and prefer a camp life in this transforming plane where I am detected as lord instead of being a depending servitor of the Absolute. I need not forget my eternal position and should not dramatise myself as an enjoying hero of the deformed universe, as I am an eternal devotee of the Absolute.

Jaiva Dharma

CHAPTER IV

(Continued from Vol. XXXI P. 368)

12. The tendency that points to the Paramatman aims at the establishment of a contact between the worshipper and Paramatman on the astral plane. The methods, by which such persons hope to realise the exclusive state of identification with the Paramatman, form the systems that are known as the eightfold yoga consisting of a variety of activities, also called karma-yoga. According to this school of thought, initiation by Vishnu-mantra, worship of Vishnu, meditation etc., are all constituents of fruitive activity or karma. It is inside this process that Vaishnava dharma, contaminated with karma, makes its appearance."

13. It is by the operation of the theistic impulse, which is also innate in us, that all fortunate souls (jivas) realise a liking for the principle of bhakti that is at once pure, tangible and in consonance with Godhead's Own Entity. The functions of worship, etc., that are practised by such persons, are not any constituent limbs of either karma or jnana, but the body of pure bhakti itself. The Vaishnava religion, that follows this school of thought, is alone unmixed Vaishnava dharma. This is supported by the following clear text of Srimad Bhagabat (Bhag. 1/2/11): "That Who is 'Advayajnana' (Absolute Undivided Cognition) is called the Reality by all those who are conversant with the Ultimate Reality. He manifests Himself in the form of the words Brahma, Paramatma and Bhagawan in the Scriptures."

14. It should be noticed that the Entity of Bhagawan, also not different from that of Brahma and Paramatma, is ulterior to all entities. The Entity of Bhagawan is moreover the same as the Entity of Vishnu. Souls (jivas), that are subservients of that Entity, are alone in the pure, natural state. The aptitude of such a person is bhakti. Bhakti to Hari is alone unadulterated Vaishnava

dharma, nitya dharma (eternal function), jaiva-dharma (function of all souls), bhagabat dharma (theistic religion), paramartha dharma (conducive to the highest good), para dharma (transcendental function). All those religions, that have been produced by the inclination towards the Brahma and Paramatma conceptions are naimittika (contingent). There is mundane purpose (nimitta) in the quest of the discrete Brahma. Therefore, the process is contingent and temporary, or, in other words, it is not eternal (nitya). The individual (jiva) in the conditioned state is anxious to get rid of the conditions of his unwholesome thwarted existence by reason of his actual experience of such unwholesomeness. Under this temporary urge he falls back upon the quest of the state that is devoid of the concrete quality of mundane existence. The function, that he thus proposes as the final goal, is the product of a temporary urge or mundane purpose (nimitta). It is, therefore, definitely established that the Brahma religion is not eternal (nitya). The jiva, who takes recourse to the Paramatma religion, tempted by the desire for pleasure that accrues from the state of exclusive concentration (samadhi), is led into that form of the contingent function for the purpose of the enjoyment of the subtle form of pleasures of the flesh. So the Paramatma religion is also not eternal (nitya). Unadulterated Bhagabat religion alone is nitya."

15. Having listened with attention, Lahiri Mahasaya now gave vent to his thoughts. He said, "Revered sir, be pleased to discourse to me about the unadulterated Vaishnava religion. I am advanced in years. But I throw myself on the protection of your holy feet. May you be pleased to accept me, out of your mercy. I have heard that even if a person has been already initiated and taught the principles of religion by an unworthy teacher, he should submit to be initiated and taught afresh if he finds a worthy teacher. By listening to your holy instructions during these days I have come to experience firm faith in the Vaishnava religion. I now offer myself to you for instructing me in the principles of the Vaishnava religion and for subsequently initiating me in the same. May you be pleased to sanctify me by your mercy"

16. Babaji Mahasaya showed a slight embarrassment as he said, "Respected brother, I will instruct you to the best of my power. I am not fit to be diksha-guru (preceptor who initiates into spiritual life). However that be, you should now apply yourself to learning the principles of the Vaishnava religion."

17. "Sree Sree Krishna Chaitanya, the Original Spiritual Teacher of the world, has taught as follows. There are three fundamental principles in the Vaishnava religion. These are respectively : 1. the principle of relationship (sambandha-tattva), 2. the principle of natural function accruing from true relationship (abhidheya-tattva) and 3. the principle of the fruit of such function (prayojana-tattva).

18. "Under the principle of relationship there are to be found separate instructions about three distinct subjects viz, 1. the material world, or the principle of Maya (lit. that by which we are enabled to measure or comprehend a thing by our limited faculties), 2. individual soul (jiva) or the entity of the subservient, 3. Bhagawan (Personality of Godhead) or the Entity of the Lord or Master. Bhagawan is One and without a second. He is the Possessor of all power. He attracts all entities. He is the Sole Emporium of all sovereignty and mellowness He is the Only Support (Ashraya) of Maya and the jiva potency. But despite the fact that He happens to be the Support of both Maya and jiva, He is at the same time and most

appropriately also possessed of His Independent Specific Individuality. The Glow of the Beauty of His Divine Form being reflected to a great distance manifests itself as the discrete Brahma. His power as Master, Lord or Sovereign (Ishvara), having created the mundane world, and entering the same by His Portion as Paramatma, is the Immanent Divine Lord of this mundane universe. As Manifestive Entity of the Plenitude of His Divine Lordly Majesty, He is Narayana in Parabyom (lit transcendental world). As Manifestive Entity of the mellow quality, He is Sree Sree Krishnachandra, the Beloved Consort of the gopees (spiritual milkmaids) in Goloka-Vrindavana. All His Manifestive and Dynamic Forms are Eternal (nitya) and Endless (ananta) There is no one or nothing that is equal to Him. There is, of course, nothing that is superior to Him. All His Manifestations and Activities are brought about by His transcendental power (Para Shakti). Of the various potencies of His transcendental power jiva is aware of only three. One of these is known as the enlightening potency (*chit vikram*). All the Pastimes (Leela) of Sree Krishna are occasioned by it. Another of the potencies is called jiva potency, by which the infinity of the individual souls have their manifestation and existence. The third of the potencies is called Maya. By Maya all the measurable entities, passing time and worldly activities have been created. The Principle of Relationship has reference to the relationship between jiva and Bhagawan the relationship between Bhagawan on the one hand and jiva and *jada* (inanimate) on the other, and the relationship of *jada* with Bhagawan and jiva. The knowledge of the Principle of Relationship is realised when the fact of these relations becomes fully known. Those who are devoid of the knowledge of the Principle of Relationship can never realise the unadulterated condition of their Vaishnava nature.

19. Lahiri Mahasaya said, "I have heard from the Vaishnavas that they surrender themselves wholly to their emotions, and that there is no necessity of any knowledge in their case. Why do they say so? I myself have also up till now, in my chanting of the Name of Hari, cared only to secure an accession of emotion. I have never tried to acquire the knowledge of relationship."

20. Babaji Mahasaya replied, "The appearance of the emotion of love is certainly the ultimate result of the practice of devotion by the Vaishnavas But the realised emotion must be unadulterated with mundane elements. Those, who apply themselves to the culture of emotions that are appropriate to the endeavours laid down in the system aiming at the realisation of merging one's entity in the discrete Brahma, miss the perfectly pure quality of emotion. Their emotions and practices are only a pretence of purity of emotional culture. The realisation of the least particle of the unadulterated emotional quality has power to fulfil all legitimate requirements of the true nature of all individual souls (jiva). But emotionalism adulterated with the imperfect knowledge of the discrete Brahma must be regarded as a source of tribulations for the soul. The emotional displays of a person, who cherishes in his heart the ambition of merging in the discrete Brahma, are only a make-believe for deceiving the people. For this reason it is imperatively necessary for all pure devotees to be well-versed in the knowledge of relationship."

21. Lahiri Mahasaya now asked with all due respect, "Is there any higher truth than Brahma? If the entity of Brahma is derived from Bhagawan why do not the seekers of the knowledge of Brahma betake themselves to

the worship of Bhagawan, by giving up the quest of discrete Brahma" ?

22. Babaji Mahasaya smiled gently as he said, "Brahma, the four Sanas, Shuka, Narada, Mahadev, god of the gods, have all sought ultimately the protection of the Feet of Bhagawan."

23. Lahiri Mahasaya asked, "Bhagawan is an entity possessed of Form. How then can He, a limited entity, be the basic principle of unlimited Brahma ?"

24. Babaji mahasaya said, "The entity, which goes by the name of the sky in this mundane world, is also unlimited. This being so, where is the higher greatness of Brahma for being simply unlimited ? Bhagawan is unlimited by the Glow of the Beauty of His Form. But He is at one and the same time also possessed of His own Proper Form. Is there to be found another such entity ? For this unique and unparalleled innate characteristic Bhagawan is superior to the principle of Brahma. What a wonderful All-Beautiful Form He possesses, in which Omniscience, Omnipotence and Omnipresence, All-Kindness and All-Bliss exist in the fullest degree. Tell me, Lahiri Mahasaya, whether this Form is good or an unknowable, all-pervading, attributeless and powerless Impersonal Entity is good ? As a matter of fact, Brahma is the Impersonal manifestation of Bhagawan. Both Impersonality and Personality simultaneously and beautifully co-exist in Bhagawan. The formless, immutable, impersonal, unknowable and immeasurable, imperfect aspect of Bhagawan is liked by short-sighted persons. But those, who are all-seeing, do not relish anything short of the Fullest and Perfect Personality of Bhagawan. The Vaishnavas have but little faith in the Impersonal Form of Godhead, as it is in contradiction of the Eternal religion and Divine Love of Krishna. The Supreme Lord Sree Krishna is the Receptacle of both principles. He is the Ocean of Infinite Bliss and is All-Attractive.

25. Lahiri—"How can His Form be eternal when Krishna is subject to birth, death and mundane works ?"

26. Babaji—"The Form of Sree Krishna is *Sat* (Ever-existing), *Chit* (All-Intelligent) and *Ananda* (Ever Blissful). and is devoid of mundane birth, death and works, etc."

27. Lahiri—'Why is He described to be such in the Mahabharata ?"

28. Babaji—"The Eternal principle is beyond human description. The liberated soul sees His Eternal Beautiful Form, Superhuman Qualities and Deeds, in his unalloyed existence, which when put in language, cannot but be described as worldly history. Those, who can appreciate the real worth of the Mahabharata, can understand and realise the Qualities and Activities of Sree Krishna in a manner that is quite different from the conclusions of those blunt-headed men who are prone to misunderstand the representations of the Mahabharata."

29. Lahiri—"To meditate on the Form of Krishna, a conception confined within time and space naturally awakens in the mind. What other Divine Form can transcend this kind of meditation ?"

30. Babaji—"Meditation is a activity which cannot transcend matter (material conception) unless and until mind becomes purely transcendental. Mind, impregnated with devotional aptitude, gradually becomes spiritual. In the devotional mind meditation is also a purely spiritual process. When the worshipful devotees chant the Name of Krishna, they are beyond the gamut of the mundane world. They become purely spiritual. They are in a position to meditate on the daily Activities of Krishna manifesting themselves eternally on the transcendental plane, and to enjoy the constant bliss of His confidential service.

31. Lahiri—"Be pleased to vouchsafe the self-same spiritual bliss to myself."

32. Babaji—"When you will constantly chant the Name of Krishna leaving aside all mundane doubts and arguments, you will realise erelong the true nature of the spiritual function. The more you indulge in polemic controversies, the more does your mind tend to be world-tight. The more you will strive for the manifestation of the spiritual relish of the chant of the Holy Name, the more will the world-tie be slackened and the spiritual realm and its activities manifest themselves in your purified heart."

33. Lahiri—"I do most desire that your reverence be pleased to communicate to me, out of your mercy, the actual experience of the same".

34. Babaji—"The mind, with all its thesaurus of words and expressions, receives a set-back when it finds its access to the spiritual realm barred by these limitations. The spiritual realm is accessible only to the exclusive cultivation of the bliss of spiritual activity. Be persuaded to betake yourself to the practice of the chant of the Holy Name, for some appreciable time, by giving up your barren argumentative habit. You will be then relieved of all your doubts and you will no more have to ask any person for the answer of your questions on any matter."

35. Lahiri—'I now learn that all spiritual bliss is attainable by relishingly chanting the Holy Name and drinking the nectar accruing therefrom with a firm faith in Sree Krishna. I shall throw myself on the absolute guidance of the Holy Name after receiving the knowledge of relationship in an adequate manner."

36. Babaji—"It is the best course. You should first of all strive for the realisation of the knowledge of relationship in the proper form."

37. Lahiri—"I have now been able to grasp the Nature of the Personality of Bhagawan. Bhagawan is the only Supreme Principle (of Reality), Brahma and Paramatma being subordinate to Him. Though All-pervading, He is Ever-present in His Own unprecedented Beautiful Form (Sree Vigraha) in the spiritual world. He is the Supreme Personality focussing all existence, all intelligence and all bliss. He is Omnipotent. Though He is the Lord of all the potencies, He is nevertheless always in the state of Divine rapture in blissful union with His exhilarating energy (Hladini). May you be pleased to explain to me the principle of the individual soul (jiva)?

38. Babaji—"There is a marginal (*tatastha*) potency among the infinite powers of Sree Krishna. From that potency springs forth a principle which is in the intermediate position between the *chit* and *achit* worlds and susceptible to association with either. This principle is known as the jiva. By his individual constitution the jiva is an unalloyed spiritual atom. By reason of his infinitesimality he is susceptible to entanglement in the material world. But on account of his unalloyed spiritual composition he can become the eternal inhabitant of the spiritual world and live in supreme bliss, if he receives the slightest spiritual impetus. The jiva falls into two distinct categories. He may be either *mukta* (free) or resident in the spiritual world, or *baddha* (in the state of bondage) or resident in the material world. Jivas in the state of bondage are again of two kinds, *viz.*, those whose sense of right and wrong has been thoroughly aroused and those in whom it is more or less dormant. Those human beings, who display no spiritual activity as well as birds and beasts, are examples of jivas whose conscience is dormant. Those human beings, who walk in the path of a Vaishnava, are possessed of awakened conscience. This happens to be so for the

reason that none except a Vaishnava have any active interest in the *summum bonum*. Hence the cultivation of the service and society of the Vaishnavas is the foremost of all duties enjoined by the Shastras (spiritual Scriptures of India). Association with a Vaishnava is easily consecrated in the devotional aptitude as enacted by the Shastras with which a jiva of awakened conscience is endowed by which he is led to adopt the spiritual culture of chanting the Holy Name of Krishna,—a fact which is always ignored by persons with a dormant conscience, who prefer to follow the conventional method of the ritualistic worship of the symbolic form of Krishna, and wherefore the consecration of honouring the holy temple in the form of a Vaishnava does not take hold of their hearts.

39. Lahiri—"I have now an idea of the Entity of Krishna and of jivas. May you be pleased to explain to me the principle of Maya ?"

40. Babaji—"Maya is the unspiritual factor. Maya, is also of course, a potency of Krishna. It is designated as the non-Absolute potency (*a-para*) or power appertaining to the external form (*bahiranga*) of Krishna. Just as the shadow of light always keeps away from light, so also Maya keeps away from the neighbourhood of Krishna and His devotees. The fourteen grades of the mundane world, the elements of solid, liquid, energy, gas, space, the mind, intelligence and egoism centering in the gross material body, all these are made manifest by the agency of Maya. The subtle as well as the gross material body of the conditioned soul are of the essence of Maya. The spiritual body of the soul is cleansed of these impurities on the attainment of liberation. The bondage of a soul in matter is proportionate to his backwardness or aversion to the service of Krishna, and his liberation or freedom from bondage is similarly proportional to his proneness to serve Krishna by coming in close touch with Him. The *mayik* world has sprung up by the will of Krishna to serve as the sphere of material enjoyment of conditioned souls. This *mayik* world is not the eternal abode of jivas. It is only a prison-house for them."

41. Lahiri—"My Master, may you be pleased to tell me about the eternal relationship between jivas, Krishna and Maya."

42. Babaji—"The jiva is a spiritual atom, and hence he is the eternal servant of Krishna. This *mayik* world is the house of captivity of the jiva. By resorting to the spiritual culture of the Holy Name of Krishna in the society of His pure devotees, a jiva, even during his temporary sojourn in this world, enjoys, by the Grace of Krishna, the spiritual bliss of His confidential service in the spiritual realm in his unalloyed perfect body. This is the most hidden reciprocal relationship of the three entities. How can the service of Krishna be possible till the knowledge of this is realised ?"

43. Lahiri—"Is it expedient to acquire scholarship in the empiric knowledge of the Scriptural lore, before one becomes a Vaishnava ?"

44. Babaji—"It is not necessary to study any of the branches of human knowledge, nor any particular language, to become a Vaishnava. It is only necessary for the jiva to submit unreservedly to the guidance of the real spiritual master, who helps in attaining the knowledge of relationship by speech and his culture of devotion. This goes by the name of initiation and teaching.

(To be continued)

Vidura

(III)

(*Continued from P. 43, Vol. XXXI*)

When, before the Kurukshetra war, the ablest and flower of a minister of King Dhritarastra, Vidura failed to persuade the King with any amount of sound advice that he could bring to bear upon him, to dissociate himself fully from Duryodhana, the curse of a son who was about to bring a complete ruin upon the family, and also to part with the just and legitimate dues of the Pandavas, and when he was most inhumanly insulted by Duryodhana who getting a scent of his (Vidura's) design at once ordered his underlings to drive away from his palace and his capital, too, Vidura, describing him as the mischievous son of a slave-maid, engaged in espousing the cause of the enemy of those who fed and maintained him so long, the latter highly mortified at the pinching and heart-rending insults of Duryodhana and considering them all to be the machinations of Maya left the place of his own accord leaving behind him his bows and arrows.

When Vidura left Hastinapur it seemed as if he left the place bedecked with the effulgence of piety of the Kauravas. Then he began to wander about alone in places of pilgrimage where the Images of Incarnations of Krishna would be found for the attainment of eternal good. Attired in the habit of an Abadhuta (super-ascetic) and banishing even the slightest luxuries and comforts of life, he observed all the ceremonious rituals pertaining to the gratification of the senses of Sree Hari. Meanwhile when after finishing his pilgrimage tour throughout all India he reached the pilgrimage of Prabhas (Porebander), the all-righteous Yudhisthira with the grace of Sree Krishna was found to be the only undisputed reigning sovereign of the world.

When on his arrival there Vidura learnt that all his relations had been killed by the fire of dissensions arising among themselves like a forest burnt down by the fire generated by the friction of the bamboos, with the most heavy heart he retreated towards the river Saraswati ; and travelling through many places of interest and pilgrimage when he reached the bank of the Jamuna he came across Uddhava, the crest-jewel of all the devotees. Uddhava of serene countenance and the great follower of Krishna was formerly a

reputed disciple of the statesman Brihaspati. Very glad to meet Uddhava Vidura embraced him most affectionately and enquired about the good news of the agnatic relations of Krishna. One after another he enquired about Sree Krishna, Balarama, Vasudeva, Pradyumna, Ugrasen, Shamba, Satyaki Akrura, Mother Devaki, Aniruddha, Yudhisthira, Bhima, Arjuna, Nakula, Sahadeva and Kuntidevi. Then he expressed his deep sorrows for that hellish Dhritarastra who at the instigation of his son Duryodhana maltreated and tortured the Pandavas, his own nephews, and even had the misfortune to acquiesce in the banishment of a brother like him.

He further said that it was not a fact that due to the misconduct of Dhritarastra he was really grieved at heart; that he could realise the glory of Krishna Who in the garb of the ordinary man of this world was imposing upon the thought currents of the populace and for that reason he was roaming about in the world incognito. The Godhead Krishna fully competent to kill the haughty arbitrary monarchs to remove the sorrows of his devotees, ignored for the present, the vices of the Kauravas. Uddhava was then entreated by Vidura to chant the glories of Krishna. when filled with the divine love the former began to address the latter as follows.

Oh! Vidura, the darkness following the departure of Krishna, our houses have been infested with the snakes of time; so how shall I reply to your query about the welfare of our friends? It is indeed sad that the people and specially the Yadavas are so very unfortunate not to be able to know the real nature of Krishna as Godhead, though they lived and associated with Him. In spite of their great dexterity to read the hearts of others, due to their pride of knowledge about their own majestic glory, they took Krishna to be only the most superior among them. Infatuated with the influence of Maya they would rather consider Krishna to be no other than a mere Yadava or one of their friends. But that Krishna after manifesting His Leela for a while has again disappeared from public view.

Oh! Vidura, it is indeed extremely painful to think of Krishna standing before the King Ugrasen on the throne and to address him as, "Maharaj, be gracious enough to consider this and so forth" Oh! how inconceivable it is to think that hypocrite Putana in her attempt to kill Krishna with the poisoned milk of her breast should get into the realm worthy of a benevolent nurse, through the grace of her own victim. Therefore to whom should we surrender except that All-merciful Krishna.

Uddhava then described how at the prayer of Brahma, Sree Krishna with desire to do eternal good to the world appeared in the hearts of Vasudeva-Devaki in the prison house of Kamsa, how He killed many Asuras along with Kamsa, how He played with the cow-herds of Braja, how He played the Rasa pastimes, the Govardhana Leela etc. It was Krishna Who brought about the end of the Kauravas and the Yadavas and Who placed the most pious Yudhisthira on the throne. It was He who saved the life of Parikshita in the womb of Uttara from that deadly weapon hurled against him by Aswatthama. Krishna then lived for a time in Dwaraka with ostentatious enjoyments of this world though with *yukta-vairagya* in the light of Vedic rules and precepts.

Uddhava then described how he was advised by Krishna to retire to Badrikashrama as He was then bent upon to wind up His family line from this world. But unable to bear the pangs of separation from Krishna he (Uddhava) followed Him and at last found Him sitting alone on the bank of the Saraswati. The sage Maitreya in the course of his world-tour reached the place at that time. Krishna most affectionately addressed me then in the presence of that great sage. Oh! Uddhava, living in your heart I know your heart's desire. In your previous life as a Vasu you prayed to have My Grace. Hence I will give you what is not obtainable by those averse to Me. Of all your births the present one is the best in as much as herein you have been recipient of My Grace through your sincere devotion, at a time when I am about to depart from this world. Oh! Uddhava, before creation I proclaimed to Brahma the most hidden knowledge about My Glorious Self known as the Sree Sreemad Bhagabatam.

Then Uddhava said, "Finding myself to be the recipient of such Krishna's Grace, my hairs stood on end and overwhelmed with tears and choked up with passions I submitted to the Lord with folded hands. Oh! Lord, of dharma, artha, kama and moksha, neither of them is inaccessible to the servitors of Your Lotus Feet. Still, Oh! Lord, I for myself am not an aspirant for any of those except the service of Your Lotus Feet. To think of a compromise between your widely divergent attributes, even the heads of the most intelligent beings get puzzled; I, therefore, humbly pray You to be gracious enough to divulge to me that hidden knowledge originally delivered to Brahma, if I be at all worthy to receive the same that I may be able to easily cross this miserable ocean of the world. At my earnest solicitude He enlightened me with the same."

Though enlightened with that transcendental knowledge, with a heavy heart due to His separation I have come here with a mind to retire to Badrikaashrama. Learning all the news of sorrows due to the annihilation of all his friends and relations, Vidura suppressed the pangs thereof with the help of his sense of spiritual knowledge and prayed Uddhava to delineate to him all that hidden knowledge communicated to him by Krishna. To that Uddhava advised Vidura to receive the transcendental message from the properly instructed sage Maitreya. The informations about the Leelas and the incidents of His departure from this world weighed heavily upon the mind of Vidura who highly aggrieved, wept and within a few days repaired to the place of the sage Maitreya on the bank of the Ganges.

On arrival at the place Vidura approached and humbly asked the pure-hearted, devoted sage Maitreya sitting on the bank of the Ganges. People work here to attain material pleasures but it is an irony of fate that neither do they find here any such pleasure nor an end of their sorrows; rather works done by them here become again the precursors of future fresh calamities. As you are omniscient, kindly enlighten us with our duty here in this world. Irreligious persons averse to Krishna due to the fruitive effects of their past deeds are bound to suffer in this world, but the most intimate associates of Krishna surely move in this world to show their grace to these irreligious and distressed people. Kindly also describe to me how Krishna, the Lord of Maya, creates, works and maintains this universe; how He incarnates Himself; how He has created differences in name, form, work and the nature of the jivas.

Oh! sage, your friend Veda-Vyas has composed the Mahabharata, wherein, through the medium of commonplace instructions based on fruitive results of karma he had tried to persuade people to listen to the Words of Sree Hari to redress all their sorrows. Oh! how do I feel aggrieved for those that have turned a deaf ear to the words of Sree Hari and are wasting their life wholly engaging their body, mind and speech in transient worldly matters. Therefore, Oh! friend of the distressed, kindly describe to me the glory of Sree Hari for our eternal good.

Sree Maitreya said, "Oh! saint, your question is a very fine one; wherein you have displayed your grace towords mankind. You have appeared in this world through the potency of Bhagawan Veda-Vyas, have surrendered yourself to Sree Krishna and actually seen Him. You were Yama (god of death) in your previous birth and you are an ear-marked devotee of Sree Hari

and one of His associates. When Krishna left for Baikuntha He advised me to communicate to you, His associate, the Divine Knowledge. I will, therefore, act accordingly.

Before the creation of this phenomenal world the Godhead as such with His Full Transcendental Effulgence together with the desire of creation latent in Him, was manifest as the Absolute Entity. Maya, the delusive energy of Godhead, is his eternal potency. The phenomenal world was created through the instrumentality of Maya from whom Mahattattwa and the other elements came into existence, then the presiding deities of these other elements prayed with folded hands to the Supreme Lord, craved shelter and indulgence of His Lotus Feet that they might be given knowledge and strength enough to carry on what might go to fulfil His Heart's desire. The sage Maitreya then describes how the immanent Godhead entering into the twenty three elements joined them together, how the latter manifested themselves along with their working capacities and how the "Biratadeha" (the most extensive body) was created as the repository of all universal beings.

Hearing all these from the sage, Vidura enquired also how the *nirguna* Supreme Personality can condescend to accept attributes and functions for His Pastimes ; how He, self-contended as He is, can have desires for play, like a child ; how a jiva a potency of that transcendental Godhead, can be subjected to Maya ; how the jives do suffer from forgetfulness of their own real selves and the miseries of this world when Godhead lives in them as Immanence. To these lengthy queries of Vidura, the sage Maitreya gave a long reply which it is not possible to be written in detail within this short compass, for which the readers are referred to the seventh chapter of the third Skandha of Srimad Bhagabatam. To satisfy the curiosity of the readers only the following lines are culled therefrom.

The sage Maitreya replied, that Godhead has His Majesty quite inconceivable to us. He has His external potency Maya through whose instrumentality jivas suffer their miseries in this world. Sorrow, fear, infatuation are the concomitant attributes of the bound jivas, while in the case of liberated pure souls they are not so. The sorrows and sufferings of the jivas are the natural effect of their attachments for their mundane bodies, which can be got rid of only by pure devotion and through the grace of Godhead. Constant hearing of the chanting of His glories infuses in the jivas an attachment for the service of Godhead, in comparison with which, removal of the miseries of the bound jivas is only a negligible item. Vidura's doubts

being removed by the replies of the sage he made further enquiry about other matters, because he was assured that chanting about Godhead would go to benefit the audience and the chanter as well.

Maitreya then described how Brahma took his birth from the Navel-Lotus of Immanent Vishnu, how all his empirical attempts to search for the Absolute proved to be futile and how through complete surrender alone he could receive the grace of Godhead and see Him. In his prayers to Godhead he said that this world is but a manifestation of His Maya but He is at the root of all the Avataras, that He never leaves the hearts of those that always chant His glories, that jivas remain subject to sorrow, desire and attachments as slaves so long as they cannot fully surrender to Him. What to talk of the ordinary run of people, even the intelligentsia, if they become averse to the Words of Godhead, are bound to be hurled into miserable world. It was through the grace of Vishnu that Brahma himself received the power of creation

The ten kinds of creation of Brahma, his line of descendence and manwantara being described, the sage Maitreya further described how Brahma created Sanaka, Marichi and others, Dharma and Adharma, how for the extension of creation males and females were created from his own body and how through Daksha, one of the sons-in-law of Manu (who obtained his body from Brahma), this world has been filled with created beings. How Sree Vishnu redeemed the earth from its watery grave, in the form of the Baraha (Boar and how the same was kept afloat thereon when He vanished —all these were part of the subject-matter of his descriptions. Here the sage Maitreya remarked that anybody who serves Godhead with unconditional devotion is sure to be blessed with the best desideratum. Of karma, jnana, yoga and bhakti, bhakti stands foremost of all to bring about the *summum bonum* of human existence. Therefore, barring the beasts, none should keep aloof from the service of Sree Hari.

Requested by Vidura, the sage Maitreya gave an account of the birth of the two demons Hiranaksha and Hiranyakashipu from the womb of Diti (daughter of Daksha and wife of Kashyapa) and the fight between Sree Barahadeva and Hiranaksha. Then was given an account of how the Paramahansa naked 'munis' like Sanaka and others were prevented from entering the Baikuntha by Jaya and Bijaya, two sentinels thereof, and how for their eternal good they were cursed by the 'munis' to be born in this world and subjected to all desires and passions of worldly beings, how Sree Narayana pacified the anger of the 'munis', how

the latter showed their grace thereafter towards these two sentinels, how this curse was nothing but a means for good in the hands of Vishnu, how Jaya and Bijaya lost their glories, and, thrown down from Baikuntha, turned into the bound creatures of this world, how they were born as Hiranaksha and Hiranyakashipu—the twin sons of Kashyapa and Diti.

The birth of these twin sons was a forerunner of many evil omens and disasters noticeable in the several worlds, when the heavenly gods themselves became highly terrified with their prowess. By virtue of his severe 'tapa' Hiranyakashipu practically received the boon of deathlessness from Brahma and with the force of his arms he brought the three worlds, *viz.*, heaven, this earth and the nether world, under his control. Hiranaksha having opposed Sree Barahadeva in His act of redeeming the earth from the water was killed by the Latter as a result of a fight (for a detailed description of the fight the readers are referred to the Srimad Bhagabatam).

As directed by Sree Vishnu, Swayambhuva Manu married his daughter Devahuti with Kardama rishi who, after long enjoyment of this world, felt inclined to lead the life of a recluse, when his wife Devahuti begged of him to confer spiritual knowledge to her, because she thought that a man whose works are not done for dharma (piety), whose dharma is not done for *vairagya* (renunciation) and whose *vairagya* is not performed for the exclusive service of Godhead, is considered like one who is dead while alive. So, she prayed to help her in that respect.

As advised by rishi Kardama, Devahuti with all austerities, tapas, etc., worshipped Godhead Who, satisfied with her service, appeared in this world as her son Kapiladeva. The rishi Kardama understanding the manifestation of Godhead in the garb of his own son met Him in private and obtained His permission for final retirement.

Enquired by His mother Devahuti, Kapiladeva narrated to her the characteristics of pure devotion that can liberate a soul from all bondages. The rishi Kardama having retired into the forest, Devahuti, with complete surrender and honest enquiry tried her best to learn the Absolute Truth from Kapiladeva who said that the mind and the intellect of the jiva is the cause of their bondage as well as liberation. When it becomes attached to worldly things it brings about their bondage, but when it attaches itself to the Supreme Lord it brings about their liberation. Liberation of the soul can be obtained only through unalloyed devotion towards Godhead. The sadhus

are the repositories of all our eternal good ; they are without worldly desires, unruffled, forbearing, magnanimous and eternaky absorbed in the full service of Krishna. To live in their association, to hear from their lips the most potent transcendental messages, to have full faith, attachment and love towards them, opens the door of our liberation. Therefore, pure devotion to Godhead is the only way to one's moksha or eternal welfare. An account of the sankhya-yoga was given by Kapiladeva to his mother, about the truth of "Pakriti-Purusha", a detailed description of which the readers are referred to chapter 25 to 28 of Skandha 3 of Srimad Bhagabatam.

After a description of the characteristics of *saguna* and *sakam* bhakti in the light of sattva, raja and tama, Kapiladeva described to her the characteristics of *niskama* and *nirguna* bhakti which is the natural, and causeless attraction of the pure soul towards Godhead, called unalloyed devotion. The pure devotees, in their very nature, never hanker after any of the four kinds of salvation viz., salokya, sarupya, sarsti, samipya, even if they be offered to them. They have nothing more to pray for except the eternal service of Godhead. To hear with a pure heart the attributes of Sree Hari is to be attracted towards His eternal service. To carry on the worship of Sree Archa, according to ritual and formula, is of no avail. To bring the worship to perfection to obtain eternal good one must surrender himself to the lotus feet of a Mahabhagabata, learn from him all about Sree Archa Bigraha, the Personality of Godhead, Immanents and so forth. Of all animated beings a Vaishnava, who has surrendered himself with body, mind and speech to Vasudeva, is the best.

Kapiladeva then described how people, deprived of the association of sadhus, become addicted to the maintenance of their worldly relations, beset with too many worldly cares and anxieties, suffer great sorrows and burn within with numerous fires of mundane thought. It is an irony of fate that those worldly people, taking great interests for their beloved sons and other relations even at the sacrifice of their own self interests, are in the end neglected and slighted by those very beloved ones, when they grow old in age. But in spite of all these bitter experiences in their life, better counsels never prevail to them to have apathy for this world and sympathy and attachment for Krishna and His devotees. In the end the hand of death drags them away to suffer in hell the unbearable pangs of sorrow reserved for them, with the result that they are forced to take births among the animal kinds, suffering all the

agonies attendant to these repeated transmigrations. Again after the expiry of the effects of their sins, they are likely to have a human birth worthy of the service of Sree Hari.

Godhead is the regulator of the effects of the karma of jeevas. By virtue of his karma, a jeeva enters the womb of a woman through semen of a man and there suffers diverse miseries. When, within the womb he suffers the bitterest agonies, he is reminded of Sree Hari for a while, when with weeping repentance he prays to be forgiven, assuring Him that in the next birth he will do nothing but His service for which alone he desires to be saved. But the moment, he sees the light of day he forgets everything and his promise to Godhead vanishes too. His worldly associations create in him a desire to serve and maintain those connected with his body, for which he devotes his heart and soul. To associate with women or to mix with those that associate with women is to destory one's all good qualities. Therefore, the intelligent people should always keep aloof from women (objects of enjoyments). The Scriptures have compared women with wells, covered with inviting shrubs which are most dangerous to the unwary. The objects of this world are not meant for our enjoyments or for the gratification of our senses ; so we must accept them in the light of *jukta vairagya* by engaging everything in the service of the Sole Enjoyer, Godhead Krishna. Satwika rituals may have their uses in their own way, and with their help a jeeva may ascend to the higher worlds ; but whatever the position that is thus reached it is not stationary, because with the expiry of one's fruitive effects he is again hurled down into this lower world. In this way a jeeva can obtain no cessation in the cycle of births and deaths, the progenitor of numerous agonies. But the safest way to obtain eternal good on the part of a jeeva is to have unalloyed devotion towards Vasudeva.

Sree Maitreya said, Oh ! Vidura, after mother Devahuti, got these lessons from Kapiladeva, her gloom of ignorance disappeared. Then bowing down to her son, she began to pray humbly. Kapiladeva soon after left the place. Devahuti in her incessant thoughts about her son Kapiladeva Who is no other than Sree Hari Himself, very soon detached herself from the enjoyments of the world. Thus following the line chalked out to her by Kapiladeva, she soon obtained the Lotus Feet of Sree Hari. That sacred place where she obtained self-realisation is famous as "siddhapada". Oh ! Vidura, any one, who, having firm conviction, hears and reads these secret doctrines about the soul, is sure to be attached to Sree Krishna and in the end obtain the spiritual service of His Lotus Feet.

The Alvars

St. Andal or Godadevi

GODADEVI or St. Andal has a glorious life. Her life is characterised throughout by glowing love for Godhead. Her spiritual descent is traced back to Nila Shakti of the Supreme Lord.

There lived in Sri Villiputtur one Vishnuchitta or Peri-i-Alvar. He was born in a brahman family. He had a hand-garden of his own. He grew sacred *tulasi* there. One of his important duty was to wove wreaths of fragrant flowers with *tulasi* leaves and to offer them to Vatapatrasayi Bhagawan. One day while he was engaged in plucking leaves and flowers, he found, to his astonishment, a wonderful child marvellously similar in beauty to Lakshmi Devi. He brought the child home and himself took the charge of nurturing it. He gave her the name of "Goda". The child had a fascinating beauty and a loving form. Vishnuchitta took it to be a divine child and brought it up with every mark of tender care and affection and noticed that she had loving attraction for Sri Narayan from the early years. The child appeared in 3005 B.C. in the month of Asar having Purba Phalguni asterism.

Days rolled on. Vishnuchitta's only daily occupation was to offer beautiful wreaths from the flowers of his garden to the Supreme Lord. The baby grew into a child and then bloomed into a maiden. She was gambolling about at will in gaiety and mirth without any obstruction to her childish frolics. The aged father looked at the divine child in awful adoration. During his absence she used to meddle and interfere with her father's things and arrangements and in playful spirit she used to wear the wreaths meant for the Lord. Thus she busied herself everyday with the floral wreaths for her toilet. Her father detected and discovered the wrong committed by her most favourite daughter. He chid her severely for this misconduct and threw away the wreaths considering them to be unworthy for the Lord. That day he went to the Lord without flowers.

At night the saint had a dream in which he was asked the cause of not presenting the wreaths. The explanation was given relating the whole story of the defiling of the wreaths by her ignorant maid. To this the Lord frowned saying, "Desecration! Rather say consecration! The wreaths are rendered more odorous and sweet-scented being used and worn by your daughter. I like them more. I want to have these

and no others." The saint woke up in great astonishment and the occurrence the more increased his wonder already set in by the miraculous damsel. He considered within, "She may be Sri, Bhu or Nila Herself" and began to look upon her from that time onward with more reverence. From the next day he offered the wreaths to the Lord after they were first used by the celestial damsel.

Gradually she was ripening into the full bloom of youth and was on the point of reaching womanhood. Vishnuchitta became anxious to get her married but Goda would not accept any human being as her husband except Sri Narayan. Seeing her thus determined he became uneasy and marked that her love for Godhead was immensely growing deeper and deeper. So enamoured of the Lord did our young saint become that she could not bear her existence in separation from her Lord. In her passionate ardour to realise Him as in the most personal intimate relation with her, her imagination carried her beyond all reasonable bound and she pictured before her fancy all the exploits of the Supreme Lord in His Brindaban Leela as if they were being enacted anew for her.

Vishnuchitta was becoming more and more anxious finding his beloved and revered daughter pining for her Divine Spouse. At last he was relieved. Sri Narayan appeard before him in a dream and saved the situation by announcing, "Goda herself is Lakshmi, My Nitya Shakti; give her in marriage with Me." On the other hand the priest of the temple received the divine order thus, "You all good servants go to the house of Vishnuchitta tomorrow morning taking with you all the necessary things for marriage and escort his daughter here fully dressed." The priest came as directed and related everything to Vishnuchitta. At this happy coincidence, our Visbnuchitta was surprised beyond measure. He prepared all that was necessary to give his daughter in marriage. In great pomp and glory the journey to the temple began carrying Andal in a sedan with a large crowd following. The great assembly was tremendously enormous and they gathered in the halls, corridors, courtyards and breathlessly waited to see what happened. A stir—a rustling and the glorious virgin softly descended from the litter, and proceeded towards the temple. She moved softly with heaving breast and swan-like gait and stood before Bhagawan Sri Narayan, looking at Him with love-laden eyes that knew no satiety. To the surprise of the bystanders, Sri Bhagawan extended His arms and took her in His embrace and she remained there for eternity. All present were struck mute and paralysed.

and our saint was especially dumb with amazement. He had nurtured the divine child with fondling care and he could not check his emotions,—tears rolled down his cheeks. A voice was heard and Vishnuchitta was consoled by Sri Bhagawan with a smile saying, "You have become my father-in-law. May you now return home. Goda will remain with Me for ever. Don't worry." Vishnuchitta got the designation of Peri-i-Alvar. Godadevi wrote Tiruppabhai in Tamil. It is said that she wrote Nachhiar Tirumarhi also.

Lecture on Samsar-o-Bhakti

On Saturday the 17th September, a largely attended public meeting was held in the Saraswat Sraban Sadan of the Gaudiya Math, at 6-30 p.m. with Maharaja Srish Chandra Nandi M.A.,B,L. Bahadur of Cossimbazar in the chair. A very interesting lecture in Bengali on the subject "Samsar-o-Bhakti" (World and Devotion) was delivered by Mahamahopadeshak Pandit Sundaranand Vidyavinode, B.A., Editor of the weekly "Gaudiya", and the impression created on the audience was immense. The audience consisted of a very large number of respectable gentry of Calcutta. The substance of the speech is given below :

The people in general are always busy with the affairs of the world. Their whole lives and activities are concentrated to self-aggrandisement. They do not think or take care of the future world ; either self-enjoyment or renunciation is the be-all and end-all of their lives. They always think of the present—neither of the past nor of the future. They always hanker after dharma, artha, kama and moksha. They cannot perceive the deceptive nature of these fourfold human aspirations. So long our life is overwhelmed with this egotism we are liable to be deluded by the triple qualities of Maya, hence there can be no question of Bhakti in our crippled condition. Bhakti is the function of unalloyed self. When our soul is free from the influence of the triple qualities of Maya it is called Suddha sattva or unadulterated self. It is the unadulterated self that can form a true conception of the Supreme Lord and His Kingdom. A pure self can render eternal service—reverential or confidential to the Supreme Lord of All-Love and Beauty. Prema is the condensed form of Bhakti. So, a devotee when he is in love with Krishna, the Supreme Lord, feels His existence

inside or outside all entities at all times under all circumstances. His *samsar* then belongs to Krishna who is his eternal Lord. He lives in Him, moves in Him and has his being in Him.

When the speaker had finished, the President in a neat little speech urged on the audience the salient points of the highly educative speech and thanked the speaker for the same. He highly eulogised the President-Acharyya of the Mission, His Divine Grace Paramahansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj for His outstanding ability and unique position in leading the propaganda of Vaishnavism under the style of Gaudiya Mission for broadcasting the teachings of Sree Krishna Chaitanya Mahaprabhu over all parts of the world. He held that Nam Samkirttan as taught by Lord Chaitanya was the only means of salvation from the worldly bondage and realisation of the highest attainment. The President thought that it was the highly educated massionaries of the Gaudiya Math alone under the illustrious leadership of the unique personality of the President-Acharyya Who alone can successfully carry the teachings of Mahaprabhu at every door and impress every soul. He wished with all his heart greater success of the Mission in future.

Round the Gaudiya Maths

Sree Gaudiya Math, Calcutta :

Editor went to the house of Sj. Keshab Chandra Gupta, Advocate at his earnest reques on September 12. He spoke for about two hours on various subjects relating to Krishna and His devotees.

Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj, Tridandiswami Srimad Bhakti Hriday Bon Maharaj with a party of Brahmacharins has been to the house of late Sir Deva Prasad Sarbadhikari in the evening of September 12. Tridandiswami Tirtha Maharaj read and explained the episode of Nimi Naba jogendra from Srimad and Bhagabat.

On September 19, Tridandiswami Srimad Bhakti Sarvaswa Giri Maharaj arrived here from Rangoon after a successful preaching in different parts of Burma.

Tridandiswami Srimad Bhakti Vilas Gavastinemi Maharaj went to Budge Budge on September 17, for propaganda works

On September 11, the Advent Anniversary of Srila Thakur Bhaktivinode was celebrated with great eclat. The whole day celebration included samkirtan, puja, and lectures by Tridandi sannyasins of the Mission.

Sree Sanatan Gaudiya Math, Benares

Upadeshak Pandit Gaurdas Brahmachari is explaining Srimad Bhagabat at the Math premises regularly. On September 6, he spoke on Sri Radhatatwa. On September 12, he explained the principles relating to the Appearance of Sri Bamandeva. On September 11, he delivered a lecture on the life and teachings of Srila Bhaktivinode Thakur on the occasion of his Advent Anniversary.

Sree Gaudiya Math, Sarbhog

Tridandiswami Srimad Bhakti Vijnan Asram Maharaj is propagating the teachings of Sri Gaur Sundar in Assam. On September 7, he arrived at Maligram. He explained Srimad Bhagabat at a meeting arranged by the people of the locality,

Sree Satchidananda Math, Cuttack :

On September 11, the Advent Anniversary of Srila Thakur Bhaktivinode was observed with due respect and solemnity. M. M. Narayan Das Adhikari, Bhaktisudhakar spoke on His life before a large gathering.

Sree Krishna Chaitanya Math, Brindaban :

On September 12, a nagarsankirttan procession, arranged by the Brahmacharins of the Math, started from the Math premises and passing through the principal streets returned to the Math. Many people of the locality joined. Sripad Bankim Chandra Bhaktisastri delivered a lecture at the Temple of Radha-Govinda on Devotion.

Sree Chaitanya Math, Sridham Mayapur :

The Editor arrived here from Sree Gaudiya Math, Calcutta, on September 24. On His way He visited Sree Kunjakutir at Krishnagar and Sree Swanandasukhada Kunja at Swarupganj. The devotees of the Math and the inhabitants of Sridham Mayapur were waiting at the ghat. He left Swarupganj by boat. As the boat arrived the assembled persons received Him with shouts of joy and sankirttan.

On September 22, He visited the Temples of Sri Chaitanya Math and Srila Gaur Kishore Das Babaji Maharaj. Sj. Saibal Kumar Gupta, I.C.S., District and Sessions Judge, Nadia, came to visit Sridham Mayapur with his family. They visited Sri Yogapeeth, Sribas Angan, Sri Adwaita Bhawan, Sri Chaitanya Math, Kazi's Tomb, Ballal Stupa and other places of interest with pleasure. Sripad Mahananda Brahmachari and Sripad Binode Behari Brahmachari were all attention to them. M. M. Pandit Kunjabehari Vidyabhusan spoke to them about the activities of the Mission.

Daltanganj :

Spd. Madhu Sudan Chatterjee delivered a lecture on the Teachings of Gita at the house of Rai Sahib Keder Nath Dutt, B.L., on September 12. Many respectable gentlemen including Rai Sahib Dr. Abani Nath Chatterji, M.B., D.P.H., Mr. Govinda Saran M.A., B.L., Munsiff, Dr. Nalin Chandra Majumdar M.B. were present.

GAUDIYA DIRECTORY

Parent Math :

Sree Chaitanya Math, P. O. Sree Mayapur, Dist. Nadia, Bengal, (India)

Tele. Address : Sridham, Nabadwip.

Organ—*Nadia Prakash* (Bengali Daily).

Branches :

1. Sree Gaudiya Math, 16 Kaliprasad Chakravarty Street, P. O. Baghbazar, Calcutta, (India).

Organs—*Gaudiya* (Bengali Weekly), *Harmonist*—(English Fortnightly)

Tele. Address : "Gaudiya" Calcutta. Phone : B. B. 4115

2. Sree Madhwa Gaudiya Math : 90, Nawabpur Road, Dacca.

3. Sree Gadai-Gauranga Math : Baliati, Dacca.

4. Sree Gopaljiu Math : Kamalapur, Dacca.

5. Sree Jagannath Gaudiya Math : Barabazar, Mymensingh.

6. Sree Sarbhog Gaudiya Math : P.O. Chakchaka, Kamrup, Assam.

7. Sree Prapannashrama : Goalpara, Assam. Organ—*Keertan*, (Assamese Monthly).

8. Sreedham Mayapur Yogapeetha : the Holy Birth-Site of Sree Chaitanya Mahaprabhu, Sree Mayapur, Nadia.

9. Sree Adwaita-Bhaban : Sree Mayapur (Home of Adwaita Prabhu).

10. Kazir Samadhi-Pat : Bamanpookur ; Sree Mayapur, Nadia. (Tomb of Chand Kazi).

11. Sreebas-Angana : Sree Mayapur. (The orginal Platform of *Keertan*).

12. Sree Murari Gupta's Pat : Sreedham Mayapur, Nadia.

13. Sree Swananda-Sukhada-Kunja : Swarupganj (*Bhajan Sthal* of Thakur Bhaktivinode) Sree Godrum, Nadia.

14. Sree Gaur-Gadadhar Math : Champahati, Samudragarh, Burdwan.

15. Sree Modadruma Chhatra : Mamgachi, Jannagar (Home of Thakur Vrindabandas, the world-known writer of Sree Chaitanya Bhagabat).

16. Sree Bhagabat Asana : Krishnagar, Nadia. (Publishing House of Books on Devotion).

17. Sree Kunjakutir Math : Krishnagar, Nadia.

18. Tetia Kunjakanan : P.O. Krishnagar, Nadia.

19. Sree Ekayana Math
Govindapur, P. O. Hanskhali, Nadia.

20. Sree Dwadash-Gopal-Pat :
Kanthalpuli, Chakdaha, Nadia.

21. Sree Prapannashrama :
Brahmanpara, Maju, Howrah.

22. Sree Prapannashrama :
Amlajora, Rajbandh, Burdwan.

23. Sree Chaitanya Gaudiya Math:
Dumurkunda, P.O. Chirkunda, Manbhum.

24. Sree Bhagabat Janananda Math : Chirulia, Basudebpur, Midnapur.

25. Sree Amarshi Gaudiya Math :
P. O. Amarshi, Midnapur.

26. Sree Purushottam Math : 'Bhakti-Kuthi', Seaside, Swargadwar, Puri.

27. Sree Brahma Gaudiya Math :
Alalnath, P.O. Brahmagiri, Puri, Orissa.

28. Sree Tridandi Gaudiya Math :
P. O. Bhubaneswar, Puri.

29. Sree Sachchidananda Math : Bansgulee, Oriya-Bazar, Cuttack. (Preaching Centre of Orissa) Organ—*Paramarthi* (Oriya Fortnightly).

30. Sree Balasore Gaudiya Math :
Balasore, Orissa.

31. Sree Gaudiya Math, Patna :
100 Mithapura, Patna.

32. Sree Gaudiya Math, Gaya :
Church Road, Gaya.

33. Sree Sanatan Gaudiya Math :
42, Faridpura Benares City, U.P.

34. Sree Rup Gaudiya Math :
Allahabad, U. P.

35. Sree Krishna Chaitanya Math :
Puransahar, P. O. Brindaban, U. P.

36. Sree Gaudiya Math Office :
Bisram Ghat, Muttra.

37. Sree Kunja Behari Math :
Sree Radha Kunda.

38. Braja Swananda Sukhada Kunja :
Sree Radha Kunda.

39. Gosthabehari Math :
Seshasayee, P.O Hodal, Gurgaon.

40. Sree Gaudiya Math, Delhi :
48 Hanuman Road, New Delhi.

41. Sree Vyas Gaudiya Math :
Kurukshetra, Thaneswar, Karnal.

42. Sree Paramahansa Math :
Nimsar, Sitapur U. P. Attached Institution—*Bhagabat Pathshala* : Organ—*Bhagabat* (Hindi Fortnightly).

43. Sree Saraswat Gaudiya Math ;
Hardwar, Saharanpur, U.P.

44. Sree Gaudiya Math, Bombay :
Proctor Road, Chotani Buildings, Bungalow No. 1, Bombay 7.

45. Sree Gaudiya Math, Madras :
P. O. Royapettah, Madras.

46. Sree Ramananda Gaudiya Math :
P. O. Kovvur, West Godavari, Madras.

47. Sree Gaudiya Math : London,
3, Gloucester House, Cornwall Gardens, London, S. W. 7.

48. Sree Gaudiya Math Office :
Berlin W. 30, Eisenacherstrasse 29 I.

Foot Prints of Sree Krishna Chaitanya :

Shrines of the *Archa* of the Foot-prints of Sree Chaitanya have been installed at Kanai-Natsala, Mandar, Jajpur, Kurmachalam, Simhachalam, Kovvur, Mangalgiri, Chhatrabhog.

ALL-GLORY TO SREE GURU AND GAURANGA

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(Sree Sajjanatosbani)

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Absolute Personality

THE Reality is a person. He is like man, a most beautiful male human being. This is the nearest analogy supplied by the language of this world to express the Nature of the Divinity as He really is.

The word *Vishnu* revealed by the scriptures as the name of Godhead means etymologically 'one who pervades'. The Personality of Godhead is not any limited conception. He is the One Spiritual Reciprocal to the infinity of individual souls.

Man occupies the highest position among the animated beings of this world. Man is not unalloyed soul in his present state. His soul is overlaid by his physical body joined to a subtle mental casing which are adventitious factors. These two entangle the soul of man in this phenomenal world. The physical body is subject to birth, growth and dissolution. The mental body is the subtle or causal physical body. Its activity tends to the growth and functioning of the gross physical casing. The mind of man naturally seeks to function through the medium of the gross physical body. Even in dreams the mind acts on the basis of the stored-up memory of the activities of the gross physical body. Without the help of such memory it seems to be lacking in the complementary part of its existence. If the mind tries to conceive the personality of the soul

it can only suppose him to be an intelligent entity like itself and like itself possessing a physical body resembling the human. Even the philosophising tiger of the fairy land is really a human mind wearing for the time-being the external mask of a tiger covering a very real human physique. So the human body is the unavoidable basis of any possible human conception of personality. The human body is the visible expression of personality to the human mind.

Godhead cannot have any physical or mental form. He is, however, the transcendental source even of all limited forms. The Body of God is declared to be both One, as well as Many derived from the One. The One Divine Form is the Reciprocal of the spiritual human body of the soul. The Many Forms are the Reciprocals of the spiritual bodies that correspond to the physical forms of the entities other than man. This spiritual reciprocity between Divine and individual personality is expressed by the analogy of sex. Godhead is the only Male (Dominating Absolute) or Master. All individual souls are servitors or manifestations of the Dominated Moiety of the Absolute. Godhead's One Divine Form corresponds to the most highly developed physical body of the male human being. His Many Derivative Spiritual Forms correspond to the less developed physical bodies of man and of other entities.

Godhead is not to be supposed to be Male in the physical nor mental sense. The masculinity of Godhead is spiritual. He is the only Spiritual Husband or Consort of all spiritual females. He is the only Master of all souls who depend on His Initiative for their activity. He accepts the services of the latter for His Pastimes as the Sole Enjoyer and Master of all active spiritual entities. All neutral spiritual entities depend on the Initiative of the Divinity for their equable existence. They wait on His Pleasure by abstaining from all function.

It is possible for the soul to serve Godhead only by the help of another serving entity. There is an infinity of eternal servitors of Godhead of all types. If any soul is desirous of serving Godhead by the method of depending entirely on His Initiative he is in a position to do so by the causeless mercy of the infinity of other similarly disposed eternal spiritual servitors who are part and parcel of Godhead. The mercy of such entities enables the soul in quest of Divine service to realise his spiritual function to the Absolute Person engaged in eternal Blissful Pastimes with His servitors as an accepted subservient of such servitors.

The absolute Person pervades positively and negatively all entities, by each and all of His Forms. But the pervading character of the Divine Personality does not extinguish the individual personality of any entity. Godhead enables all entities to maintain their individual personalities in all their serving activities. He absolutely dominates, i. e., receives the full service of all entities by enabling them to offer themselves to be so dominated.

The soul has his spiritual form who is identical with his individual entity. The form of the soul is definite without being subject to the conditions of limited space or time or any other form of limitation. The soul functions as an incorporated tiny adjunct of variegated Divine Spiritual Power.

The form of the soul is not like any female or neuter form of this world. The individual soul is of the essence of the Spiritual Power of the Divinity by his true nature. The sanskrit word for the soul is '*atman*' which means the 'entity possessing the potentiality of unlimited functioning.' The soul can assume all serving forms without having to give up his own specific spiritual form. It is for this reason that the terms 'male' and 'female' in their mundane sense are wholly inapplicable to the soul.

For a similar reason when the functions of the soul are expressed in terms of the mundane vocabulary, they are also liable to be grossly misunderstood by those who are not in a position to receive their real significance to the spiritual plane.

The principle of personality is dimly and pervertedly reflected in our present conception and realisation of human personality. But in spite of an inconceivable similarity between the two, the one is essentially different from the other. Self-realised souls are privileged to be able to speak analogically of the entities and occurrences of the spiritual plane in terms of the mundane vocabulary. But the spiritual sense of their words cannot be grasped by those who have no access to their own plane. No amount of rationalistic explanation or argument can impart the faculty for the substantive realisation of spiritual form or activity to a person who has no access to the plane of transcendence.

When, therefore, a person in the conditioned state readily enough admits his belief in the Personality of Godhead, he only commits the offence of supposing the Personality of the Divinity to resemble that of a human being as perceived by his limited mind. The absurdity of such belief is patent to any one who stops to consider how such conception is to be co-rrelated to one's actual practice.

Those who are eager to ascribe a personality to Godhead with ill-considered haste, find themselves unable to understand the statements of the scriptures that declare Godhead to be All-pervasive, Transcendental and One without a second. There is for example a class of speculative thinkers who are extremely anxious to exploit the 'historicity' of Christ for establishing the reality of his divinity. But how can historicity be a proof of reality unless reality is supposed to be an entity within the scope of our mental conception? How would such thinkers distinguish between the mental and the spiritual or between human and Divine?

The scriptures tell us that the Divine Personality bears the *Name* Krishna; that He is a Cow-Boy in Goloka; that He is the Eternal Consort of the spiritual milkmaids of Braja; etc. etc. They tell us at the same time that the Name, Form, Quality, Activity, Abode and Entourage of the Divinity are Transcendental Entities located beyond the scope of the limited mental faculty of human beings. They further inform us that the only way of realising the Nature of Godhead is by submitting to be enlightened by the mercy of His eternal servitors who are sent by Godhead into this world for imparting such enlightement to those who are disposed to seek for the same, in the spirit of unreserved submission.

This absolute humility does not mean the abdication of rational function. The rational faculty is to be valued, but it is also not to be abused. Those who are pefectly rational are alone aware of the severe and insurmountable limitations under which their present rational nature is placed. It is only such persons who may be said to be really disposed to make the proper use of their present rational faculty and to be really willing to seek to approach the reality with due sense of their utter incapacity for realising the same with their present resources. This is the right use of the present rational faculty. Those who are averse to make such use of it miss the sight of the Truth by following an irrational course.

There is no meaning in believing or disbelieving the testimony of the scriptures, in the case of persons who have no access to the spiritual plane. But it is obligatory on all truly rational persons to lend their ears to the Message of the Absolute from those who are really competent to impart the same under these impossible circumstances. It is both insincere and unprofitable to choose to remain satisfied with the conviction that it is not possible for any of us to know the Absolute Reality. Such conviction

contains only half the truth. It does not allow for the initiative of the Truth Himself Who is certainly able and willing to enlighten us about Himself by means of His chosen agents.

The Transcendental Name of Krishna in the Form of the Sound appearing on the lips of His pure devotees can impart even to the present imperfect aural faculty of man the realisation of the Divinity. This truth has been taught by Sree Krishna Chaitanya as being the sum and substance of the revelations of all the scriptures.

The above proposition states a fact of the spiritual plane and not a conclusion or inference from observation of mundane occurrences. It requires to be tested as to its spiritual validity by reference to its spiritual character. The ordinary worldly tests cannot apply to the spiritual entity.

The question, therefore, resolves itself into this, 'How can the spiritual nature of the *Name* Krishna, that is claimed for the audible sound issuing from the lips of any particular person, be tested as to His spiritual validity with our present cognitive resources ?' The clear answer is furnished by the scriptures. The *Name* Krishna is *identical* with the Divinity. He can be approached by the fully serving aural faculty. If, therefore, He is approached in the attitude of being regulated and enabled, by means of the spiritual ear restored by His causeless Mercy in lieu of full submission for offering one's services to the Divine Sound, He promises to reveal His Divinity to such listener.

There is nothing irrational about these propositions unless one has the hardi-hood to disallow to the Absolute any real, or in other words, specific initiative. The facts of this mundane world do not stand in need of the sanction of our ignorant approval for being what they are. They have been what they are by a superior Dispensation whose nature passes our tiny understanding. In the case of the facts of this world it has, therefore, been universally recognised as the only useful business of our poor cognitive faculty to seek to understand their real nature instead of idly repudiating their very entities.

In the same way it would be wholly irrational to repudiate an occurrence of the transcendental plane merely for the reason that he chooses to reveal himself to our benighted understanding for being approached by it. Are we not always trying to approach the occurrences of this world by means of experience supplied by the actual occurrences themselves ? Does such seeking deprive us of our faculty of perfectly independent thinking ?

How can such an apparently unpromising entity as light convey to our brain the tidings of the distantmost stars ? Why cannot the Transcendental Sound make Himself be heard by us by our submissive ear being mercifully restored the corresponding spiritual function which is now dormant ? Is it scientifically (?) and philosophically (?) absurd ?

Neither empiric philosophy nor empiric science proposes to present us with any *fact* of the transcendental plane. Neither of them has it in their power to do so. Both are strictly confined to mundane occurrences, perceptually, conceptually and inferentially. But the Transcendental Sound is a *fact* of the spiritual plane and neither percept, concept, nor inference of any mundane experience. Why then should empiric science or empiric philosophy refuse to give the revealed scriptures a hearing on their own terms, provided there is an exponent of transcendence who does not require us to sink below the level of our present paltry rational existence ? There should be no ground for refusing to give our attentive hearing to preachers of the Truth who do not propose any suicidal course to our rational faculty.

But how is one to recognise the genuine devotee of Krishna ? The devotee of Krishna serves the Absolute Person by all his spiritual faculties. He preaches only what he practises. No one, therefore, should be given a hearing as a bona fide servant of Krishna, who does not actually serve Krishna at all time. The preacher, however, should be given the chance of explaining himself. By this method all our limited rational assets will be preserved to us intact till we are actually relieved of our present unnatural heritage by being restored to the normal spiritual condition by listening to the Trascendental *Name* of Krishna from the lips of His genuine devotees.

Four devotees of Sreeman Mahaprabhu

(*By Haripada Das Bhaktibibudha.*)

KANSARI Sen, an adept devotee of Sree Krishna Chaitanya Mahaprabhu, used to live at Guptipara on the E. I. Ry line ; of course, where there is no trace of his abode at present. He was the famous maid Ratnabali of Brindaban during the days of Krishna's appearance in Brindaban in the Dwapar

age. His son's name was Sadasib Kaviraj who was also a staunch follower of Sree Chaitanya and is the same as the famous Chandrabali, the proud consort of Sree Krishna, as is referred to in Gour-Ganoddesh-Dwipika.

Nagar Purushottam was the son of Sadashib Kaviraj. Like his father, he from his infancy loved the sports and diversions of Sree Krishna and devoted himself to the service of Sree Nityananda Prabhu. He lived in his last days at Sukhasagar, a village situated at equal distance from the Chakdaha and Simulia stations on the E. B. Ry. The *Archa Vigrahas* worshipped by him were brought at this place (Sukhsagar) from Beldanga, his former abode ; and when again, as time went on, Sukhsagar disappeared in the bed of the Ganges, and his worshipped *Sri Vigrahas* were transferred to the *Thakurbari* of mother Jahnaba at Berrigram in Sahebdanga. All the *Sree Vigrahas* (along with purushottam's worshipped ones) were at last brought to the village of Chandureh ; where they are being worshipped for the last fifty years.

Chandureh is a village on the Ganges in the district of Nadia. It is near Chakdaha and a mile off from the famous village Palpara and Simurali on the E. B. Ry. The old village of Sukhasagar having lost its existence in the beds of the Ganges, a new plot of land, some four miles or so off from Chandureh and near about the southern side of Kaliganj was called by that name. The present temple, wherein the *Sri Vigrahas* of Sree Purusottam Thakur and mother Jahnaba are being worshipped is a thatched cottage which also contain the Images of Sree Jagannath Deva, Balarama, Subhadra, Neetai-Gour, Gopinath, Mother Jahnava, Bala Gopal, Radha-Govinda, Revati-Balaram and Salagram. Some of these are said to have been worshipped by Sree Purushottam. About four centuries and a quarter ago, Sree Madhabacharya (Madhab Chattopadhya) of Jirat on the E. I. Ry. who was the husband of Ganga Devi the daughter of Sreeman Nityananda Prabhu, was, in the opinion of some people, a disciple of this Purushottam Thakur. Sree Devaki Nandan Das, the compiler of the sermons in praise of Vaishnavas known as *Vaishnava stottras* was also another disciple of him. He was the *Doma Sakha* of Sree Krishna in Brindabane in Dwapara age. Jahnava was the wife of Sree Purushottam Thakur. She disappeared after the birth of Thakur Kanai. Sree Nityananda Prabhu, on getting information of her disappearance went to the house of Nagar Purushottam and brought with him Thakur Kanai, a child of twelve, to his home at Khardaha.

Thakur Kanai appeared on Thursday, the second day after the new moon

in the month of Ashara (Car-festival day) in the year 942 B. S. i. e. about four hundred years ago. He is one of the Dwadash Gopalas af Brajadham. From his very infancy, he proved himself a staunch devotee of Sree Krishna and hence Nityahanda Prabhu named him as "Sisu Krishnadas". When the child of five went with his mother to Sree Brindaban, Sreela Jeeva Goswami Prabhu and many other famous Acharyyas of Sree Brindaban of the day finding him greatly attached to the activities of Sree Krishna, changed his name to Thakur Kanai. There is a proverb that Thakur Kanai loved *Kirtan* very much. Raptured with the joy of such *Kirtan* prayers, he often made great dances and once, while dancing in that fashion with a ring round the finger of his right foot, the ring disappeared. Thakur Kanai promised to live where the ring had fallen. It is said that the ring was found in the village of Bodhkhana in the district of Jessore. Thence the family of Thakur Kanai had their abode at Bodhkhana. This place is situated within three miles from the Jhikargacha Railway station. It is accessible by a more comfortable journey by boat over the river Kapotaksha.

In the *stottras* in praise of the Vaishnavas, we find the names of the four generations of Kansari Sen, Sadashib Kaviraj, Nagar Purushottam and Kanu Thakur or Thakur Kanai. All of them from father to son, are the staunch followers of Sreeman Mahaprabhu.

There is a proverb regarding the family of Thakur Kanai that *the Sri Vigraha of "Pran-Ballav"* was worshipped by his forefathers for centuries before the advent of Sreeman Mahaprabhu.

Almost all the descendants of Thakur Kanai, save and except some members of the family of his eldest son, left Bodhkhana, their old abode, and lived at Bhajan Ghat in the present town of Nabadwip. The main cause of this migration was the Marhatta raids best known as the raids of the *Bargees*.

Hari Krishna Goswami, one of the members of the family of the youngest son of Thakur Kanai, returned to Bodhkhana after the subsidence of the disturbances or the raids of the *Bargees*, and instituted there the service of a new *Sree Vigraha* of Pran-Ballav. There are still two separate *Sevas* of Pran-Ballav in Bodhkhana among the elder and younger branches of the descendants of Thakur Kanai. In Bhajan Ghat there is a seva of Radha-Ballava established by this line of Thakur Kanai. Thakur Kanai accompanied by Sree Jahnaba Devi and Birbhadhra Prabhu, son and disciple of Sree Nittyananda Prabhu, attended the festivity of Thakur Narottam at Kheturi. Both

Thakur Purushottam and Thakur Kanai had many Brahmin disciples. The names of four of their disciples were Sreemukha, Madhabacharyya, Pandit Yadavacharyya and Daivakinandan Das, the compiler of the famous Vaishnava-Stōttra.

देवकी-नन्दनदासः प्रख्यातो गौड़मन्डले ।
येनेव रचिता पुस्ती श्रीमद् वैष्णववन्दना ॥

Most of the descendants of the disciples of Thakur Kanai are still to be found living by the river Silavati at Garbeta in Midnapore. Sree Rama, one of his most notable disciples, belonged to the *"Radh Seation"* of *Samavediya* Brahmins. Detailed description of this family may be found in the eleventh chapter of the First part of Sree Chaitanya Charitamrita (Gaudiya Edition).

Presidential Address

The following is the text of Presidential Address delivered by Kumar A. K. Mitter in a largely attended public meeting at the Calcutta Gaudiya Math on Sunday, the 25th instant.

Most respected Divine Acharyya, your holinesses, ladies and gentlemen present,

YOU have only shown your own nobleness by offering the chair to an unworthy man like my humble self for which I beg to express my cordial thanks and hearty respects. We learn from the Vaishnab Shastras that an insignificant crow can become "Garuda," the king of birds through the grace of the Lord. Sri Krishna Chaitanya Mahaprabhu showed the example of "Hari Kirttan" (chanting the name of Hari) by honouring the unworthy. It is said that Thakur Haridas made the boys chant the name of Hari by giving them sweets. It is nothing but a repetition of that policy on the part of the Vaishnabas and the most respected Acharyya of the Gaudiya Math in honouring a worldly-minded man like myself. As we are too much vainglorious on account of our material wealth, honour, lineage and learning, we have hardly any time or intention of listening about religion. We have sufficient time for all sorts of worldly activities but none for attending to the "sadhus" (religious teachers). The mercy of the all-compassionate Acharyya of the Gaudiya math has been bestowed on such persons like our-

selves. Thus it is nothing but a unique ruse on the part of His Divine Grace the Acharyyadeb in order to destroy our vanity and compel us to listen to "Harikatha" on offering a high position to the unworthy.

I do not consider myself any way fit to comment upon the elegant speech on the subject of "Bhakti" and "Virag" (devotion and asceticism) of the eloquent orator of this afternoon M. M. Pandit Sundrananda Vidyavinode, Editor of the "Gaudiya,"—which speech is nothing but the outcome of the sublime teachings of the Acharyya of the Gaudiya Math. Because those who have really followed the path of devotion can alone understand the true import of genuine asceticism and pure devotion. So far I have been able to understand the purport of the speech, I have come to this conclusion that howsoever austere the abnegation may be, it cannot be permanent without true devotion. Such a kind of abnegation is a subtle form of self-enjoyment. Genuine asceticism naturally follows in the wake of true devotion.

Every sincere soul is bound to be ever grateful to the Gaudiya Math for the means devised and undertaken to uplift the spiritual condition of the humankind. Our India is the cradle of religion from time immemorial. All other movements that find place in our country to serve either any temporary or casual purpose are more or less the products of foreign ideals imported from outside. But the Acharyya of the Gaudiya Math has been widely propagating all over the world the gospel of Divine Love which is the quintessence of Sanatan Dharma, the birth right of India which was originally preached and promulgated throughout the country by the Supreme Lord Sree Chaitanya some 450 years ago. All the gifts of science of this present world are being properly utilised in the service of the Supreme Lord through the grace of the Acharyya of the Gaudiya Math as the instruments of propagation of His transcendental words in a warring age when scientific inventions are being applied as appliances for self-aggrandisement all the world over in the name of advancement and civilisation foreboding future ruin. Thus Gaudiya Math may be called the Divine Messenger of reclamation from the gaping jaws of death.

The message of true devotion and real abnegation of the Gaudiya Math has penetrated the bulworks of the greatest stronghold of materialism of the present world and has hoisted there the flag of spiritual victory. It is for the first time that the illustrious Acharyya of the Gaudiya Math His Divine Grace Paramahamsa Srimad Bhakti Siddhanta Saraswati Goswami Maharaj has been fulfilling the prophecy of Lord Sri Krishna Chaitanya

about the promulgation of His Message all over the world. It is an extraordinary gift of the Gaudiya Math to proclaim the Message of Love in the age of strife and discord, the Message of devotional non-attachment in the age of materialism, the Message of loving service in the age of self-enjoying aggrandisement of the world at large.

It may be asked by some persons as to how far the Gaudiya Math is trying to relieve the distress of the wailing people from the ravages of flood and famine visiting every year. The satisfactory reply may be realised by those who are intelligent. It is no doubt incumbent on every worldly-minded man to help and ameliorate the distressed people of the world. Mutual sympathy and co-operation are found even among the lower creations. The fly, the ant, the crow, the dog, the monkey all these lower creations save their own species from attacks of others even at the cost of their lives; yet selfishness, tendency for enjoyment and atheistic temperament are visible in their fullest extent among those creatures. But how few people are able to preach in a really selfless manner the highest religion of man, true devotion with non-attachment and the service of the Absolute Personality—which are the inborn and eternal nature of the full-bloomed and perfect stage of consciousness? There are many institutions for our temporary relief from the occasional visitations of Nature and we wish such institutions to be multiplied. Each and every individual of the world like ourselves do take the responsibility of engaging ourselves from bad acts to pious acts by such means. The novel and unique manner of self-realisation through the preaching of devotion by the Gaudiya Math, which is the most sublime form of religion, is leading the world to the highest attainment which is the greatest and the most everlasting good to the whole world. This is the special feature of the Gaudiya Math. So I would appeal to everyone to engage his own capacity to help the noble propaganda of the Gaudiya Math.

The Dance of Sree Krishna Chaitanya

DANCE, song and music were exhibited by Sree Krishna Chaitanya as the mode of performance of the congregational worship of Sree Krishna. Texts indicative of this mode are to be found in the Shastras. But from those scattered hints it is not possible to deduce the system itself. The new

emphasis on an admitted method of worship is the special and original contribution of Sree Krishna Chaitanya.

The Shastras, indeed, make it obligatory for Brahmanas to sing and dance to the accompaniment of music as a part of temple worship. They are at the same time forbidden to take any part, either as performers or spectators, in any musical performance for the purpose of amusement. These provisions may certainly be adduced in proof of the new mode of worship being based upon the Shastric injunctions.

But the explanation of His conduct that was offered by Sree Krishna Chaitanya Himself to Prakashananda who objected to the unseemly practices of dance and song by a member of the ascetic order, is based on certain characteristic texts of the Srimad Bhagahat.

The Srimad Bhagabat declares that the loving devotee of Krishna is maddened by the ecstasy of joy and laughs, cries, dances and sings oblivious of the salutary conventions of theistic society that provide the performance of worship in the most dignified manner and with all due solemnity.

The argument was used by Sree Chaitanya in another form on the same occasion in defence of the New Mode of worship. He was instructed, He said, by the Guru to recite the Name of Krishna for the reason that He was too ignorant to understand the transcendental philosophy of the Vedanta the study of which is enjoined by the Shastras as the duty of an ascetic. But when He had practised the chant of the Name for a time He felt the strange effect of such performance. It made Him laugh, cry and dance like a mad man. He then went to the Guru and told him that the *Mantra* that he had imparted to Him had made Him mad and He begged to be enlightened regarding His real condition. The Guru then informed Him that He was most fortunate in as much as love for Krishna was produced in Him by the chanting of the Name, which is the highest and only desideratum of all spiritual endeavours. Sree Chaitanya then went on to say by way of apology that He did not dance, sing and go about like a mad man of His own choice, but that He was made to behave in that strange manner by the love of Krishna.

The part which He ordinarily played in the congregational chant was that of the Dancer. He usually took His position in the centre of the circle of the chanters and performed the Dance. It also appears that the chant and music of the performers of the samkirtan were set to the requirements of the Dance of Sree Krishna Chaitanya, which was thus the central function.

How are we to explain this greater importance of the Dance as a mode of

worship ? The Name of Sree Krishna is identical with the Personality of Sree Krishna. The chant of the Name is, therefore, a legitimate form of His worship and also the only form that is available to conditioned souls. This is at least a consistent idea. But why should the Dance of Sree Krishna Chaitanya possess such superior excellence ?

The expression of love is displayed in forms that make their direct appeal to the senses. Repression of such expression is also a form of the activity of love. Love of Krishna expresses itself in certain forms of bodily activities. These activities are again capable of being expressed in language or by music. Those who form the circle of the chanters and musical performers in the Dance of Sree Chaitanya seek to follow the activity of love that is engendered by Love Himself in the Dance of Sree Chaitanya. That Dance represents the effects of love and involves the simultaneous use of all the limbs of the Body for the expression of love under the overpowering influence of love.

The aesthetic quality of such performance is different from that of the art of dancing that is practised for the gratification of the senses of conditioned souls. The distinction can, however, be properly grasped only by those who have had the rare fortune of already experiencing the same in some preliminary forms. But, as in the case of every other form of higher spiritual activity, it is liable to be misunderstood by less advanced devotees as well as by the uninitiated. Fortunately, however, the activity has the further quality of exciting the better judgment of those who are not unwilling to practise inner scrutiny of their own shortcomings. Those who are perversely disposed to shut their eyes to their own patent imperfections necessarily misunderstand the nature of the highest function of all souls.

Sree Gaursundar is Love Himself. The Activity of Divine Love is displayed by Love Himself in His Own Form of the Dance of Sree Krishna Chaitanya as the Divine Teacher of the world-teachers. Unless the preceptorial function points to this consummation of the disciplic activity, it can possess no teaching value whatsoever. There is no higher expression of the complete submissiveness of loving service than the Dance of Sree Krishna Chaitanya. It is the fitting consummation of the pure worship in the temples by the methods of severe and solemn reverence and awe. These methods represent the necessary preliminary efforts for the realisation of the perfect spontaneous loving activity. On the other hand if the solemnity of reverential worship is practised without due reference to its ultimate purpose, it

is bound to degenerate into the antics of meaningless idolatrous asceticism. There is also the danger of the opposite kind which is no less fatal. The professional sensual performances of abandoned men and women may also be extolled as the ecstatics of pure devotion.

Those who may hesitate to accept the above view of the real nature of the Dance of Sree Krishna Chaitanya should find it impossible to explain the occurrence of the corresponding activity in our present life and also the extraordinary value that is attached to it specially by those who are most anxious to deny its propriety in the conception of the Absolute Personality. Sree Krishna is the Perfect Dancer. So also is Sree Chaitanya. There is the Perfection of the æsthetic function in Both, but with a real distinction. The Dance of Sree Krishna is the Dance of the Lord, the Dance of Sree Krishna Chaitanya is the Dance of the Lord in the mood of His Only Beloved. The former is no function of man or woman. The latter is the Divine Source of the proper function of all souls. The dissipation of dance that is practised by man and woman is the punishment and degradation of the bad ambition of perverse souls for usurping the Lordly Function of Sree Krishna. It is for this reason that such dancing is strictly forbidden by the Shastras to those who are at all desirous of serving Sree Krishna. At the same time dance of the other kind, the performance of which is enjoined by the Shastras on all Brahmanas, is practised by them for keeping alive the reference of all forms of worship to the perfect practice of Divine Love represented by Dance of Sree Krishna Chaitanya.

This aesthetic aspect of the Divine Service is also missed by those who attempt to understand it in the allegorical sense. Its real meaning is equally inaccessible to the idealistic interpreter. The Dance of Sree Gaursundar as described by Thakur Vrindavandasa and Sree Kaviraj Goswami is a real performance and a concrete event. It is not less but more real than the real dance of any historical person of this world. But no person can understand its real nature without being favoured by special Divine Mercy. To such a person the Dance of Sree Sree Krishna Chaitanya reveals Himself as the Everpresent Undivided Living Reality.

Gaudiya Math & Caste-system

EVERY nation has a certain classification of social life. Diverse considerations enter in the original determination of such classification. Locality, climate and age breed differences of customs and associative mentality. The habits of life vary in the different grades of the social stratum. Heredity is always a great factor. Occupation, poverty and riches have their influence. Qualifications and merits again create inevitable differences. Then there are the factors of the differences between the different civilizations that have grown up under these differing conditions. The colour of the skin, manners and behaviour, predilections in aesthetic culture have had also a good deal to do in bringing about these arrangements.

The origin of the four ancient castes in India may be accounted for in the following way. The dark colour and degrading instincts of a section of the people introduced the first division. This inferior class were the shudras who were regarded as on a level with cattle and other possessions of a household. They were debarred from education and civic rights and were the slaves owned by the three higher sections of the society, who were vested with the authority of lording it over the shudras.

The higher three sections were differentiated from the slaves by the investiture with the sacred thread for making them eligible for certain rights and privileges in society.

The first class had six different engagements. They alone could hold the office of teacher, could be donor and recipient of gifts, could act as worshipper of the emblematic Deities for others and could associate with the animistic or spiritistic thought.

The second class was meant to deal with politics, war, collection of revenues from their under-tenants and householders, under the patronage and upper office of the former class.

The third section was meant for inculcating the commercial interest in society e.g. in fostering agriculture, trade, banking and other industries, as well as for holding tenancies under a political federation, rearing cattle gardening, with a prohibition of engaging in lower occupations in the estimation of the first two orders.

The first class of the society purported to own all lands and properties as the superior owner, whereas the second class used to manage the holding of lands homesteads and fields. Tilling and cultivation were vested in the third class under the second who posed as patriots and owners of many lower

rights in the intermediate position between the first and third classes. The first section of the society practised sacrifices for higher aims of life here and hereafter, who delegated all management of the properties to the intermediate holders for passing them in pieces to the proper individuals for direct occupation.

The matrimonial ceremony was conducted between sons and daughters of each class with special exception of intermarriage with the other two. The higher class could marry a lower class girl ; but if any attempt was shown by a bridegroom of lower class to gain the hands of a girl of higher class, the offspring was considered to belong to the mother's caste in the former case and to be of mixed caste if such mixed parentage showed a lower caste person as father.

The process of heterogeneous unions multiplied the number of castes till they mounted to the total of no less than thirty-six later on. These mixed castes held different occupations, being descended of proper and improper combination. The question of legality went so far as to consider them in different castes though they belonged to the same stock. Different provinces of India held different views in different localities in this matter.

The original system of four castes was introduced just after the Satya Age (Golden Age). There was only one community before that. Heredity played the decisive part in determining the social classification in India from the very beginning of such classification, although qualifications and merits are also found alongside the principle of heredity. But as the castes on their first introduction did not naturally favour the incorporation of fresh members by their adoption of the occupations reserved to a particular caste, it became necessary to permit in some cases the incorporation of the descendants of other castes to the stock of the original members of a particular caste or class.

The consideration of the special qualities of an individual prompted such incorporation, and the matter went on smoothly where no difference of opinion was started. But in cases where such a conflicting mood accidentally showed itself, provincial politics settled the matter in favour of the strong. The elevation as well as the degradation were effected by the caste-makers of a particular village or section. But this was virtually settled after a few generations when lapse of time facilitated the forgetfulness of the contenders. We find references in the Institutes of Provincial Laws that an individual who wanted to creat a section could be reconciled with the original after passing a few generations.

The Gaudiya Math has got the prime necessity of facilitating the true transcendental spirit in man. So they are not quite sanguine to disturb the time-honoured principle of heredity unless there is a necessity of doing so. The question of quality and merit in individuals of different classes can be met in exceptional cases by shifting them to the proper classes if the prominent aptitudes urgently demand such shifting. We actually find such ritualistic injunctions in the genuine historical codes like the Mahabharata and the Puranas which bear testimony to the old practices. We need not hesitate to prefer them to the rules that were framed later for the purpose, but were never in vogue being dead letters. So the Gaudiya Math does not override the claim in individual cases for incorporation into a class which is not their own ; but such admission of the true rights of an individual member does not mean that a worthy individual can be forcibly proselytised from one caste to another.

Instances can be cited from the Puranas by way of precedents which show such shifting from one caste into another. The qualities and actions of an individual should be considered in shifting him to a better or a lower position. The Gaudiya Math accordingly does not agree to submit to the decision of the mass in this respect. But they are quite prepared practically to honour an individual for his qualities and actions, and consider it unnecessary and inconsistent to shift the castal distinction from one sort of occupation to another. The members of the Math are ever respectful to all worthy persons whether they happen to be inhabitants of countries outside India or of provinces inside India.

Transcendence And Immanence

THE question has often been asked in philosophy, "What is the relationship between the Infinite and the finite soul, the Absolute Spirit and the world of finite experience, the noumena and the phenomena ?" In the sphere of religious thought the echo of the same question has been heard in various other forms,—"What is the kinship between the worshipper and the Worshipped ? Does God absolutely transcend man and the universe as a whole, or, is He immanent in it ? Does He smile with us in our happiness and sympathise

with us in our difficulties, or, is He quite indifferent to us? This is a vital question and thinkers of all countries and ages have not been slow to recognise the importance of its satisfactory solution.

The reply to these questions has been attempted along two main lines, which call for our attention. Some have emphasised the essential distinction between the Infinite and the finite and have accepted absolute transcendence of the one over the other, while others have laid stress on the immanence of God in the human spirit and the phenomenal world.

The former school gained prominence in Europe with the rise of individualism in the eighteenth century. Locke was chiefly responsible for shaping the thought of this century in England and France and Leibnitz in Germany. To Locke God was an extramundane deity having no connection with man and the finite world; to Leibnitz He was the Monad of monads—the Supreme Monad, absolutely self-sufficient or self-contented and eternally shut up from other beings and monads. Both Locke and Leibnitz denied any kind of relationship between man and God.

The difficulties, however, of this kind of philosophy are obvious. It lays so much stress on the transcendence of God that it removes Him out of the world altogether and gives rise, in this way, to a mechanical Deism. God is reduced to a great First Cause. Like a watch-maker He creates the machinery of the world once for all and then without interfering with it any more merely contents Himself with 'seeing it go'. Apart from the fact that such a God can hardly excite reverence and love in our hearts, the deistic position involves an unbridgeable gulf between man and God and thus undermines our conception of the essential unity of existence, which is the back-bone of all philosophy. Leibnitz, for example, having once set up a world of independent monads finds himself at a loss to explain the unity or the harmony of things and is led in the end to account for the same by his unwarranted belief in the Pre-established Harmony of the universe. Besides, the dualism or pluralism, which are the natural outcome of the philosophy of transcendence, put limitations on the absolute freedom and infinite perfection of Godhead, by setting up one or more independent principles alongside of God, the independent existence of which can only be maintained by drawing a boundary line round the Infinite (?). Insistence on transcedence leads to incurable agnosticism in Kant. The universe is bifurcated into noumena and phenomena. Phenomenon is the world of experience that meets our senses; noumenon is that which is always

hidden from our view and transcends all knowledge. God is a Reality that belongs to the noumenal existence and has nothing to do with the phenomena. He is the Unknowable and the Unapproachable, the Thing-in-itself in all its pristine purity, which human reason dare not contaminate.

Immanence has been mainly emphasised by Hegel. He revolted against the agnostic relationism of Kant and insisted on the doctrine of immanence of divine reason in the world. But undue emphasis on immanece in Hegel, as in other philosophers, leads to a sheer identification of the Absolute with the world of experience.

He regards the world to be a system of thought and the different finite thinkers as the functions or modes or reproductions of one Universal Self-consciousness. This excessive insistence on immanence of the divine spirit in the world of our experience seems to deprive the finite souls of their independent existence and make them but the shadows of the Absolute.

Further, in his belief that the Absolute is revealed in the world of its experiences, Hegel goes to the extent of saying that in the history of humanity God arrives at a knowledge of Himself. By identifying the process of human experience with divine experience he virtually denies any actuality of God for *Himself*. The history of humanity is regarded to be the necessary stage by which God becomes self-conscious. His doctrine of evolution is, in fact, one of Hegel's most important contributions to philosophy. But his identification of the divine sources and the goal of evolution with its highest human manifestations brings him down to the level of the materialistic position. God is in no sense self-subsistent but depends for His existence on the appearance of man. Appearance of man is identical with the creation of God.

Bradley tries his level best to drag the Hegelian Absolute out of this pitiable plight by insisting on His independent existence and absolute transcendence of our categories of thought and being. But this leads him in the end to pantheism or acosmism—to admit an undifferentiated, all-pervasive substance as the only reality and to reject the finite existence as a species of illusion. Pantheism tries to explain the problem of relation between the finite and the Infinite by emphasising transcendence to such an extent as to root the finite out of its very existence. In western philosophy pantheism found expression chiefly in the philosophy of Spinoza and in New-Platonism, while in India it found its strong advocate and votary in Shankar, who by his clever logic gave it the appearance of such an argumentative philosophy that it cast its spell over many a mind of his

age and is still a living faith with many peoples in the East as well as the West.

An unbiassed study of this philosophy, however, will reveal to any lover of truth that instead of explaining the problem of the relation between the finite and the infinite, it really explains it away. For it tries to explain the relationship between the finite and the infinite by cancelling one of the *terms in the relation*. The finite in some form or other is totally wiped out of existence. Spinoza describes the finite as the manifestation of the attributes of the undifferentiated substance which do not really belong to it but are super imposed upon it. Shankar similarly describes it as the result of 'upadhis'. But both Spinoza and Shankar alike fail to give a satisfactory answer to the question "What is the ground on which the superimposition or 'upadhis' rest ?" It is maintained that our intellect is the ground. But it is apparently arguing in a circle. For the finite mind which is said to be the ground of the 'upadhis' is itself the result of the 'upadhis'

Besides, by declaring the finite to be a mere appearance or illusion, the pantheist, far from simplifying the problem of relation between the two, makes it still more difficult. It is possible to establish a relationship between any two terms only when there is some affinity or common ground between the two. There is some relationship, for example, between the sun and its rays or light, but there is no relationship between the sun and darkness. It is possible, therefore, to establish some sort of relationship between the Absolute and the finite spirit only if there be *some* affinity between the two ; but if the latter is declared to be as absolutely false as the former is true, there can be no possibility of a relation between them. For, in that case the problem of relation between the finite and the infinite – between one species of truth and another becomes one with the relation between falsehood and truth. The followers of Shankar try to remove this difficulty by saying that the nature of a falsehood or illusion is that it does not exist ; so there can be no problem at all of relation between that which exists and that which does not exist. This is to a certain extent true. That which is false or unreal can never exist, for otherwise, it would not be unreal. But once the finite is declared to be unreal the problem is no more of relation between the infinite and the finite but of relation between the infinite and the *appearance* of the finite. For, the fact is that in spite of all the efforts of the pantheist to wipe the finite out of existence it still continues to persist in some form or other and the difficulty of explaining a relation between two terms which he tries to do away with by

exterminating one of the terms in the relation and thus removing the very necessity of such an explanation, remains. The finite for a moment may seem to have been exterminated but it reappears in the form of its ghost *viz.*, the appearance of the finite, which gives a good deal of trouble to the pantheist.

The above statements will reveal that the pantheistic position is *prima facie* irrational. Is there, then, no way out of the difficulty, no generous and all-embracing solution to the problem of relation between the finite and the infinite? We might stop and consider. Our position seems to be somewhat like this; we cannot ignore transcendence and lay too much emphasis on immanence, because that would bifurcate the universe into two altogether independent principles and will neither be in consonance with our philosophical idea of unity, nor do justice to our religious conscience. The third alternative that of cancelling one of the terms in the relation is still more dangerous. The pantheist cuts a very sorry figure in trying to exterminate the finite and replacing it wholly by the infinite. Indeed, he appears to be performing the impossible feat of jumping out of his own skin. Attempts to solve the problem by eliminating the Absolute have also met the same fate. What an absurd position Alexander involves himself in by saying that God does not already exist but is yet in embryo, or in the making and, we must look forward to his springing into existence as the last stage in evolution or the highest point in the development of humanity!

No solution of the difficulty, therefore, that does not try to retain both terms in the problem of relation between the finite and the infinite can be acceptable to our minds. No solution, also, that does not do equal justice to both transcendence and immanence can be regarded by us as being satisfactory.

Hence, glorified be the name of Sree Krishna Chaitanya Who transcended all narrow views, quasi-truths and contending theories and reconciled them in a higher synthesis! The super-excellence of His teaching lies in His harmonious blending of the philosophies of Immanence and Transcendence—in keeping intact the infinitude of the Infinite and the finitude of the freedom of the finite, the unity of the universe and the individuality of all existing things. The key of His all-embracing philosophical teaching lies in the very nature of the Absolute—His infinite perfection and unlimited personality. From the infinite perfection of the Absolute follows His possession of infinite potencies and the power to hold together in an inconceivable way the seemingly irreconcilable and contradictory qualities. What, therefore, may

appear to be a contradiction to us, is but an enrichment of His Divine Personality. Transcendence and immanence may appear to be contradictory aspects to the finite mind, but in Divine Personality they are the associated aspects of an abiding unity which holds under all circumstances. The Absolute is immanent because He is Omnipresent and all-pervading without losing His transcendence and because He is the final cause or the ground of the finite soul and everything that exists. He is transcendent because He is at the same time always beyond both the finite soul and the phenomenal universe, and is His own unique Personality.

The immanent aspect of God is termed as Paramatma. But God with all the splendour and glory of His infinite perfection, infinite potencies and infinite attributes, Who necessarily transcends all imperfect things and partial aspects of being, is called Bhagawan. As Paramatma He is the transcendent regulator and observer of the actions of all souls and the unifier of all existing things, but as Bhagawan He is the Absolute Blissful Person engaged in all-blissful transcendental Activities in His Own Divine Abode which is beyond and above all phenomenal or finite existence. In His Paramatma aspect He is the principle of unity that accounts for the temporary order and harmony of the universe and the abortive personality of the conditioned state. As Bhagawan He displays His Own Transcendental Individuality and eternal existence of every individual entity on the higher plane. The relation between God and other things is that of inconceivable unity in difference. The human soul is at once distinct and united with God. It is dependent on God and united with Him in so far as it is neither self-derived nor self-existing but has got its ground or substratum in God. It is distinct from Him because the self-hood which it is conscious of in willing is felt as one which implies a real difference not only between it and any other finite soul but also its permitted real freedom even as against its own mightier source, the Absolute Spirit.

It is the mathematical philosophy of exclusive extreme relations, which cannot find the reality of the connection between absolute unity and absolute difference. Mathematics can only be applied to the world of limited space and terminable time and its attempts to apply it to the Absolute must prove to be dangerous. God bless the soul of Hume who carried the atomic philosophy of experienced external relations to its logical conclusion and showed that an empiric philosopher who had no faith in the philosophy of interual relations could not but end as a sceptic out and out.

The problem of the relation between the experienced finite and the Inconceivable Absolute Infinite would have been much simpler if we had been a little less overbearing or presumptuous in our speculative attempts. Transcendence and immanence, we have seen, are both distinct from external relations. But although our human understanding does not enable us to understand this real mystery, there can also be no misgiving about it when once the proposition is presented to our consideration and pondered seriously. If we fail to understand *how* the relation between the two is established in God, our natural conclusion should be the imbecility of our discursive understanding and not the non-existence of transcendental power in Him Finitude on the plain of the Aosolute is in full consistency with our individuality and the right attitude of an earnest enquirer after Truth should be to explore the practical avenues of approach to the eternal plane of the Reality. It is a sacrilegious offence of a very serious nature and the most illogical of fallacies to seek to employ the inconclusive deductions of phenomenal existence for denying the very existence of the Absolute. It is enough for us, indeed, if we understand that both transcendence and immanence must somehow be equally true of God and equally inaccessible to the conditioned soul. It is not a question of the reconciliation of two contradictory notions both of which are deviations from the experience of enigmatic existence by the resources of a faulty and ignorant cognition but is a problem that neither concerns us directly nor is within the reach of our speculative reason and the solution of which in God is the fact although necessarily inconceivable to our present understanding that requires to be realised with full and legitimate faith in His power for enabling us to do so. We should not be contented with the misleading result of our speculative attempts or with the imperfect knowledge of the phenomenal aspect of the reality that is open to our poor intelligence. Instead of trying to manufacture a theory of the reality by the limited capacity of our understanding, if really we are desirous to know more, we should pray to the Merciful Lord for better light, superior intelligence and higher understanding.

[Nevertheless the solution is sufficiently envisaged by the philosophy of Sree Krishna Chaitanya. Immanence and transcendence are according to this philosophy neither supplementary nor contradictory relations. Taken together they indicate the whole connection of the Absolute Reality with phenomenal existence, the latter alone being cognisable to conditioned souls. Although the plane of the Absolute

transcends that of phenomenal existence, there is yet a bond of transcendental causality between the one and the other. That relationship is described as analogous to the relationship between an entity and its perverted shadow. The shadow is not independent of the substance, and yet it is not the substance. The phenomenal world bears a remarkably similar relationship to the Absolute. The substance is immanent in the shadow without being of the essence of the shadow. This conception of immanence is very different from that of the different schools of speculative philosophy in the East as well as the West.]

To

His Holiness Tridandi Swami Bhakti Hridoy Bon Maharaj.

Gaudiya Mission, Darjeeling.

Your Holiness,

We welcome you on this occasion of your visit to Darjeeling after successfuly propagating the universal religion of Divine Love in the West and establishing the "London Gaudiya Mission Society" under the presidency of the Most Hon'ble Marquess of Zetland for mutual understanding between the East and the West. You have not only distinguished yourself as a learned religious preacher of the Gaudiya Math, Calcutta, but also as a patriot engaged in various activities for the universal welfare. We thank you for your noble and pious activities in India and abroad and pray to God for the fulfillment of the noble mission you have undertaken.

Dated Darjeeling,
The 21st September 1955.

The citizens
of
Darjeeling.

ALL-GLORY TO SREE GURU AND GAURANGA

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Sree Chaitanya's Meeting with Rai Ramananda

By Tridandiswami Bhakti Pradip Tirtha

SREE Krishna Chaitanya Deva after the assumption of Vedic mendicancy came to Puri. From Puri He went on a pilgrimage to the south (Deccan). Pandit Sarbabhauma Bhattacharjee entreated Him to meet Rai Ramananda on His way. After visiting many shrines at different places He reached the banks of the Godaveri. This reminded Him of the Jamuna, and the woodlands on the banks suggested Brindaban. He crossed the river, bathed and then sat at a short distance from the *ghat*. While He was occupied in chanting the Holy Name of Krishna, Rai Ramananda arrived in a litter, attended by many musicians and brahmanas, for ceremonial bath. Sree Chaitanya at first sight knew him to be Rai Ramananda. He longed to meet him, but checked His eagerness. As Rai Ramananda after his bath came up to Him, he was filled with a great wonder as he looked at His Person which was shining like a hundred suns. He alighted from his litter and fell prostrate before Him. Sree Chaitanya stood up and said, "Rise and chant Krishna's Name". He was strongly longing to embrace him, yet asked, "Art thou Rai Ramananda ?" The reply was, "Yes, I am that slave, a vile *shudra*". The Lord embraced him and both sank on the ground in excess

of natural *prema*, both of them, overcome with pure love, began to perspire, weep, tremble, with their hair standing on end, and both uttered "Krishna, Krishna" in supreme joy.

The brahmana followers of Rai were amazed at the sight and thought, "This sanyasin is like Brahma himself and yet He weeps embracing a *shudra*. This great dignitary is a profound scholar and of a naturally grave demeanour, and yet he has been maddened by the touch of the sanyasi." On seeing the strangers, the Lord checked Himself, and both of them regained their composure and sat down on the ground. The Lord began smilingly, "I heard of you from Sarbabhauma, and he instructed Me to meet you. It is well that I could meet you so easily." Rai replied, "The great Pandit is pleased to own me as his humble servant, and is always on the alert to do me good. It is due to his mercy that I see you. My life is, indeed, blessed today. You are gracious to touch this vile shudra, which proves your mercy and that of Sarbabhauma to this most unworthy person. You are Supreme Lord Narayan Himself and I am but a servant of king, a worldly person and a vile shudra. You did not fear the injunctions of the Vedas in touching me. The Vedas forbid you even to look at me. Your mercy on me makes you perform a forbidden act. You are Godhead Himself. Who knows your ways ? You are Mercy personified. You have come here to deliver me. O, Saviour of the fallen, such is the habit of the Great, that He deviates from His path to deliver the fallen. It is said in Srimad Bhagabat, "Oh Lord, the saints ever visit the homes of worldly people for compassing their eternal good. There is no other purpose in it. The hearts of the brahmanas and other attendants numbering a thousand are melted by Your sight. All of them are shouting 'Krishna, Hari;' and are shedding tears of joy. Your characteristic features show unmistakable signs of the Divinity and they are never found on a mortal."

The Lord replied, "You are the greatest of devotees. It is your sight that melted the hearts of all. What to speak of the others, I myself, a mayavadi sanyasin, am steeped in the love of Krishna at your touch. Knowing that My heart is too hard to be changed, Sarbabhauma advised Me to meet you."

While they were praising each other and enjoying the delightful mood, a vaishnava Vaidic brahman came and bowed unto Him, and besought Him to accept the alms of food and residence at his house. The Lord accepted the invitation knowing him to be a vaishnava, and then turning to Ramananda, said, "I feel a great desire to hear

Krishna-talk from your lips. I shall hope to meet you again." Rai replied, "You have come to save the sinners. But my wicked heart alone has not been purified by Thy sight. May I pray for Your stay for a few days for purging my heart of all sins?" Rai Ramananda then made his bow, and went on his way with the greatest reluctance. The Lord betook Himself to the house of the brahman, and the evening approached in the midst of their anxieties.

The Lord was anxiously waiting when Rai appeared with a servant. He bowed to the Master and was received in His embrace. The two now retired to the seclusion of privacy and began to converse on sadhya (the goal) sadhan (the means). The Lord requested Rai to recite the texts of the shastras on sadhya (goal). Rai replied, "Devotion to Vishnu is acquired by observing the duties of our position in society. Vishnupuran says, 'propitiate the Supreme Lord by following the prescribed duties of your social rank and fitness. There is no other means of pleasing Him." The Lord said, "This is off the point, tell me something more advanced." Rai answered, "The highest means of acquiring devotion is to offer to Krishna the fruits of our acts even as the Gita instructs, "Oh son of Kunti! consign to Me whatever you do, be it eating, performing the homa ceremony, or act of giving or austerity." The Lord rejected this view also and asked Rai to cite more advanced ideas. Rai replied, "The highest devotion requires one to give up the duties enjoined by the Veda. as Srimad Bhagabat says he is the greatest of holy men who, knowing full well the merits and demerits of religious duties, worships Me by giving up the vedic duties, although they were ordained by Me" The Gita speaks in the same strain, "Take shelter in me alone, giving up all religious practices, you will have no cause of sorrow, I will deliver you from all sins." This was also objected by the Lord as this too did not touch the issue. Some other higher means should be cited. To this Rai added that knowledge based on strong faith might be the highest means of devotion. Brahmanas practising devotion with the knowledge of relationship become vaishnavas. The Gita sings, "The peaceful soul who rests in Brahma neither grieves nor covets anything, but attains My true devotion looking equally on all entities and occurrences." The Lord was not satisfied with this telling Rai Ramananda that this was also outside the issue, and requested him to cite more advanced methods. Rai answered that devotion wholly uncontaminated by knowledge is the highest form of devotion. A person

submitting unconditionally at the Divine Feet of Sree Krishna is a true devotee. It is related in the Srimad Bhagabat, "The Supreme Lord is hard to be won in this universe, yet He is realised by those who abandon the quest of knowledge, submit to Your Divine Feet, stay at holy places, listen to racitals of Your Leelas by pure devotees and believes in them with body, mind and soul." On hearing this the Lord replied, "It is so; but higher stages may be stated." Rai answered, "The highest form of true devotion is love transcendantal", and cited the verses from Padyabali, "Food is relished so long as there is hunger. Similary with the progress of devotional aptitude, the devotee delights in worshipping his heart's Darling, not in multifarious ritualistic formalities but in true love alone." "Have a heart inspired with love of Krishna, if ever you may, though it cannot be attained by good deeds through millions of lives yet it can be had by a single impulse of longing." The Lord remarked as before. To this Rai replied that the love of a servant is the highest devotion and cited verses in support of his view from the Srimad Bhagabat and Stotra-ratna of Yamunacharya. "When listening to the Holy Name of the Lord purifies all jiva souls, what then is left unattained to His true servants?" "When shall I have the good fortune of declaring myself to be Thy eternal servant being freed from all selfish desires by Thy unceasing faithful service." "So it is, but there are methods deeper still. Be pleased to mention those," said the Lord. Rai replied, "Love as that of a friend is the highest form of devotion," and in this connection he related the glory of the friendship of the cow-boys. The cow-boys of Braja had the good fortune to join in the pastimes of Sree Krishna Who appears to the jnanins as Brahmasukha, to His servants as the Supreme Object of worship and to the deluded persons as a mere human child. The Master said, "This is good, but relate something higher still." Rai continuing said that the highest devotion is affection for a child, and recited from Srimad Bhagabat the passages, "Oh Brahman! what high-class meritorious deeds did Nanda perform, and what did the blessed Yashoda do, that she was fortunate to suckle the Divine Child?" "The bliss that Yashoda derived from her Saviour Son was never gained by Brahma or Shiva or even by Lakshmi though she is always clasped to His bosom." The Lord said, "This is good no doubt, but state still higher functions". Rai replied, "The highest form of devotion is love for the Lord" and described the following from the Srimad Bhagabat, "What to speak of other women, not

even Lakshmi herself who is held in close embrace to His bosom, nor the celestial nymphs, though blooming and odorous like the lotus, were graced with the favour which the Supreme Lord showed to the gopees of Brindaban when in the Rasa pastime He clasped their necks with His arm." "In the Rasa pastime, Madanmohan Himself clad in yellow robes, wearing garlands of wild flowers and a perpetual smile, appeared all on a sudden in the midst of the gopees after their wailings of separation." "Many are the means of attaining to Krishna and there are degrees of such attainment," said Rai. He further added and described that the five rasas appear in an ascending order of excellence. The chief characteristic and quality of each rasa attain maturity in the next. thus shanta attains perfection in dasya, dasya in sakhya, sakhya, in betsalya and all four in madhura, just as the properties of the four elements increasing in an ascending order are finally combined in the fifth element, the earth. The full attainment of Krishna results from *prema*, and Srimad Bhagabat says that Krishna submits to transcendental *prema*. "Krishna's promise remains firm at all times. He always gives a return of our worship exactly in the form in which it is offered. But he cannot repay the offer of *prema* of the damsels of Braja and is thus in the state of bondage to their devotion." "Krishna is the fountain and source of all beauty and grace, yet the company of the fairs of Braja still further enhances His splendour and beauty. It is thus described in Bhagabat, 'Though Krishna is the essence of all beauty yet He bloomed more beautiful in the midst of the fair damsels of Braja, as the emerald shines more brilliantly set in the midst of golden-hued gems. After listening to these with rapture, the Lord remarked, "This, indeed, is the extreme point of devotion, but please tell Me if there be anything beyond it". Rai was filled with great astonishment. He thought, "I never knew there is any person on the face of the universe who can enquire beyond this." He answered, "Of all kinds of *prema* Radha's Divine Love is reputed as the highest of all forms of devotion," so say the shastras. The Lord was pleased to hear the praise of Radha from Rai, and said, "Go on singing. I am delighted to hear your words. A wonderful stream of nectar is flowing from your lips." The Lord, accepting Madhur Rasa as the highest form of devotion, asked Rai to describe the transcendental love of Sree Radha.

Rai then described the real form of Krishna and Radha and the chief features of *rasa* and *prema*. He recited a song of his composition dilating on the Divine Love of Sree Radha. At

last he said that the Leela of Sree Radha-Krishna can only be realised by submitting completely to the *sakhis* who attend on Krishna and Radha in their secret bower. In practising each of the five *rasas* of *shanta*, *dasya*, *sakhya* *batsalya* and *madhur*, the devotee is to do so by surrendering himself completely to the prime votaries of each *rasa*. Thus for example one, who is a natural votary of *shanta rasa*, is to practise his devotion for Krishna as a follower of 'Go' 'Betra', 'Bishan', 'Benu' of Braja who are prime votaries of this *rasa* ; so in *dasya rasa* one has to follow Raktak, Chitrak, Patrak ; in *sakhya rasa*, Sudam, Sridam in *batsalya rasa*, Nanda, Yashoda ; and in *madhura*, the damsels of Braja. If one considers himsels to be Nanda-Yashoda ; or Sridam, Sudam ; or Braja gopee ; or Radha ; he is done for, and, instead of getting the eternal service of Lord Krishna, gets eternal perdition. Those natural serving propensities appear spontaneously in the purified soul.

Sriman Mahaprabhu appeared in the role of world-teacher. He delivered His message through the lips of His favourite Rai Ramananda. He, who knows the pastimes of Krishna, is the world teacher (Guru), no matter whether he is a brahman, or a hermit, or a shudra by birth.

The Lord gave to the world a number of valuable instructions in the dialogue between Ramananda and Himself. These contain the essence of the teaching of Sree Gaursundar. In this famous dialogue, which is reproduced below, Sree Gaursundar acts the part of the enquirer and Rai Ramananda replies to the questions put to him by the Supreme Lord.

Q. 1. What knowledge is the highest of all ?

Ans. There is no knowledge but devotion to Krishna.

Q. 2. What is the highest glory in all types of glory ?

Ans. Being reputed to be the devotee of Krishna.

Q. 3. What is counted wealth among human possessions ?

Ans. He is immensely wealthy who has love for Radha-Krishna.

Q. 4. What is the heaviest of all sorrows ?

Ans. There is no sorrow greater than that of separation from the Devotee of Krishna.

Q. 5. Who is considered liberated ?

Ans. He is the foremost of the liberated who practises devotion to Krishna.

Q. 6. Among songs what is the best ?

Ans. That song, the essence of which is the Love-games of Radha-Krishna is the best.

Q. 7. What is the highest good of all souls ?

Ans. There is none except the society of those who are devoted to Krishna.

Q. 8. Whom should all persons incessantly remember ?

Ans. The chief things to be remembered are the Names, Forms, Attributes, Associates and Pastimes of Krishna.

Q. 9. Among objects of meditation whom should everyone meditate upon ?

Ans. The supreme meditation is on the Lotus-Feet of Radha-Krishna.

Q. 10. Where should one live, leaving all behind ?

Ans. It is the glorious land of Vrindaban where the Rasa-Leela is eternal.

Q. 11. What is the best of things to be constantly listened to ?

Ans. The Love-sports of Radha-Krishna are the greatest delight to the ear.

Q. 12. What is the chief among the objects of worship ?

Ans. The Holy Names of the most adorable Divine Couple, Radha-Krishna.

Q. 13. Where do they repair after death who hanker after elevation and salvation ?

Ans. They dwell in the realms of the gods and in the bodies of inert beings (e. g. stones) respectively.

Krishna's Name alone removes all sins. The nine kinds of devotion are perfected by the Holy Name. It does not depend upon initiaion or priestly ceremonies. A mere utterance of the Holy Name saves everybody down to the Chandala. The crow, which has no sense of relish, chews the bitter nimba-fruit of empiric knowledge, while the cuckoo, which is appreciative of flavours, feeds on the mango-blossoms of Holy Love ; the luckless follower of the path of knowledge tastes dry wisdom (?) while he, who is fortunate, quaffs the nectar of Krishna's Love.

Reception Meeting

Tridandiswami Bhakti Hriday Bon of the Gaudiya Math, disciple of the most accomplished and illustrious religious leader of India, Paramahansa Srimad Bhakti Siddhanta Saraswati Goswami Maharaj returned for a short time to India after doing excellent work in Great Britain and Central Europe by spreading the Messages of Divine Love as represented by Sree Krishna Chaitanya

Mahaprabhu. Swamiji arrived here with two German devotees. A fitting reception was given to Swamiji at the Saraswat Sraban Sadan of the Math in a meeting on the 8th September, at 5 p.m. with Maharajadhiraja Sir Bejoy Chand Mahatab G.C.I.E., K.C.S.I., I.O.M., L.L.D. Bahadur of Burdwan in the chair. Many respectable gentlemen and elites of the city attended the meeting.

An address of welcome was given to Swamiji by the citizens of Calcutta. It appears on another page of this Journal.

The Honourable President of the evening being duly elected was garlanded by the Hon'ble Raja Bhupendra Narayan Singha Bahadur of Nashipur. M. M. Pandit Atul Chandra Banerjee, Bhaktisaranga, Secretray of Sree Vishwa Vaishnava Raj-Sabha welcomed the guests of the evening on behalf of the members of the Mission in the following little speech.

With humility, respect and charity to all really religious and devout souls of every creed, I, on behalf of the members of the Gaudiya Math hail this opportunity to accord by cordial welcome to all present here on this happy auspicious moment to do honour to Tridandiswami Bhakti Hriday Bon Maharaj who was deputed two and a half years ago to disseminate in the west the universal religion of Divine Love as propagated by Sree Krishna Chaitanya Mahaprabhu as His Divine Grace Paramahansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj, the President Acharya of Sree Viswa Vaishnava Raj-Sabha, had so graciously, so earnestly and so compassionately desired that the true teachings of Sree Krishna Chaitanya Mahaprabhu be propagated throughout the length and breadth of the whole world for the eternal and everlasting welfare of all human beings.

Today is the happy day of return of Swami Bon who by his singular tact and ability broke down the iron walls of conservatism and sowed the seed of love and truth in the west, and the tangible fruit of whose activities is discernible from the advent of those two gentlemen from distant Germany, to India to learn the philosophy of Sree Krishna Chaitanya under the guidance of our Divine Master in fulfilment of of the proyhecy of the Lord, "पृथिवीते आछे यत नगरादि ग्राम, सर्व्वत्र प्रचार हइबे मोर नाम।"

Gentlemen,

We greatly appreciate your kindness for joining us today to commemorate this memorable occasion in a fitting manner which is no doubt a public duty, a social duty, a national duty and is a pious duty to all Indians, as we have been taught by scriptural injunctions that the service of the servants of the Supreme Lord is greater even

than the service of the Lord Himself. God's grace extends herself to those who follow this principle and by that grace is generated "भक्ति" consisting of special love for Him, which is the realization of the only function of our souls, and in the universal spiritual brotherhood of man. For the more we love Godhead, the more shall we love one another in Him and the more love for God will be kindled in our heart.

Love craves communication with the only beloved as the first need of life. Wherever there is love, it seeks to find some means of communication with the beloved. Is it not this law of Love for God which holds us all here in this meeting? Certainly it is so. He who has love for the Lord, thereby loves His devotees. This love is so conspicuously vivid in your beaming personalities, that I consider it a proud privilege to adore you all before you proceed to perform the function for which we are all assembled here this evening.

I am not using a mere phrase of course when I say that I was never urged by a feeling of gratefulness so deep and so solemn as on this present occasion when there is a happy combination of so many good things—(1) the honour of the visit of so many distinguished citizens of this metropolis, (2) the joy of entertaining such valued and illustrious guests like Herr Ernst Georg Schulze and Herr Baron Hans-Eberhard von Koeth, (3) the great pleasure of welcoming Swami Bon after a long separation, (4) deep gratitude for the most kindly and genuine personal interest evinced by our Maharajadhiraj Bahadur of Burdwan in matters concerning our mission—all combined to inspire me with a feeling of gratefulness, the like of which I could never experience elsewhere. And when standing in the midst of this assembly, many a time has my heart gone out to God to offer Him its humble tribute of devotion for all the blessings He has in store for our Gaudiya Math which has now begun to shine so brightly, so brilliantly and with such a great radiance for illuminating the whole world in the near future, the indications of which are to be seen here in this hall today,

Hon'ble Mr President,

I repeat once more that we owe a great debt of gratitude to your kind encouragement. It is a peculiar delight, gentlemen, to welcome you all to our Saraswat Sraban Sadan and to offer this humble tribute of gratefulness to you in this happy auspicious moment of our Swamiji's return from the west to the feet of my Divine Master.

Reply to Prof. Bauver's letter

Dear sir,

I am directed to acknowledge the receipt of your letter dated the 7th January 1935, to the address of the President of our Mission, and in reply I beg to inform you by the following lines regarding your queries.

We gather from your letter that our representative Tridandiswami B. H. Bon delivered a lecture at your place with another lecture arranged by several other persons and that he could not make time to attend to your call which has necessitated you to write to our Guru Maharaj.

I thank you for your kind appreciation of Indian civilisation and culture and of your finding of a profound wisdom in the Upanishads. It is further understood that in Bohemia a Czech representative of Buddhism is not capable of giving a true idea of Buddha. You are quite right in classifying the two different views of the materialistic west and spiritualistic east viz. : (1) dealing spiritual questions materially and (2) material things from spiritual point of view and it is observed that you prefer the latter. Thanks should also be given to you in seeking help from our Guru Maharaj to get rid of your alleged scientific superstitions.

Our Guru Maharaj asks me to acknowledge with thanks for your reception of the excellent impression from Swami Bon's delivery but he is sorry to find that you had not equally a good impression for the profoundness of our representative's religious views. From this we understand the short lecture you heard and association you had with our representative have given you an inquisitive start to learn the newness of our transcendental expositions.

By accepting the semitic views we cannot follow the fundamental principles of Guru or Preceptor unless we deeply enter into the system. It seems you entertain special inclination of targetting the fountainhead of instructions in a particular individual of a distant date with a strong notion that the succeeding followers known as Gurus may not exactly follow the same principle inculcated by the original Fountain-Head. We do not find any necessity of accepting such a restricted faith of dismissing a true epistler who does not deviate himself from the original master. It is true that the assertive view should not have many diversions and should come from only one source, Truth being one ; but this

theory need not check the developing, augmenting and keeping up of the true essential imports of the original source through different lips if they are complementary and supplementary.

I know the word Guru has different meanings but you have, I am sorry, misunderstood the eternal Guru of a devotee. The Transcendental Guru appears before a disciple with all his *entourages* in order to welcome a fallen soul who is now busy with his temporal enjoyments and mental speculations as well as to impart transcendental sounds for the aural reception of his audience. The Guru's transcendental teachings were never meant for submitting to the test of senses of the disciples but to predominate over crippled senses and to regulate them. So, you will find that such Guru is the reciprocal associate of the Absolute Personality of Godhead and not a mortal being liable to be considered as one of the victims of the jealousies of the disciples. Guru is the *facsimile* of the predominated aspect of the Absolute Personality of the predominating Absolute.

Meister Eckart's views when analysed tended to mystical pantheism instead of unalloyed theism. Our Mission cannot agree to your view of uniting oriental and occidental mentalistics which are subject to fluctuations. The empiricists cannot have a perpetual stand owing to their openness to welcome stultifying invasions. This hospitality would not serve a definite purpose but it can invite applause and encomiums temporarily from less intelligent quarters. Both oriental and occidental restrictions are oscillating owing to their changing susceptibilities. Moreover they cannot be accepted cautiously considering their incorporations of heterogeneous contradictory views in each. If the word oriental were meant for a particular sect like the Buddhists it would not include the non-Buddhistic views of the east. In occidental assembly we find also incompatible views accepted as purporting to one identical cause. A sharp scrutiny will surely disclose the intensity of purity in regard to such vague general statements. Instead of cherishing the sweeping mixed up thoughts of a particular country, province, age or community, etc., we should certainly have some common standpoint to guide us and to cement the contending dissimilar views. Pantheism may prove to be a congenial attempt to whitewash the world's inherent dirts. It cannot satisfy the puritanic administration of absolute truth. We are often liable to err by our sensuous exploitations and therefore, we need not be pedantic in asserting the Absolute in any worldly relativity instead of learning the truth with patience.

A magician's performances may misguide us and deformity of senses may also come in our way to secure delusive impressions. Religion is a subject not of our thinking but its adoption will certainly carry to our desired locality. It has hundreds of manifestive phases resulting in different varieties of gains. The elevationists do not confirm the goal of salvationists and they in their turns do not subscribe the same opinion with the devotees of Transcendental Absolute. The religions of free souls and conditioned pneuma need not be confused to have the same category.

True knowledge is not the same with phenomenal partial wisdom nor it (he) will serve us fittingly in our enjoying mood. A soul is eternally associated with the Absolute Reality and his (or her) function cannot be confined to material atmosphere of time and space which have a neuter determination. An unalloyed soul requires no enchaining by undesirable elements of temporary finitudinal aspects of nature. We need not be rupturous to each other with our feigned views, however, adoptable to our mental discourses. Apart from the conventional separation, the souls of every country and of every age should be given the opportunity of loving one another in the service of one Absolute Emporium when relativities do not curtail the foliage of varieties.

You have very kindly referred to the master mind of Plotinus who breathed his last in 269 A.D. as told by Messrs. Paul Janet and Gabriel Seailles. I thank philosopher Plotinus for his reading of future life and accepting a theory of metensomatosis or metempsychosis. His impression of soul and the body, his theology and his doctrine of procession and return to God are really inviting to a student of philosophy but we differ from him when he asserts his final annihilation in the impersonal entity vide Enneads part III-IV (chap.—6). Plotinus must have read the Greek versions of Upanishads probably carried from India by the Grecian invader of Macedon, nearly six hundred years after he visited India.

Both Master Eckart and the school of Plotinus finally bore a nondesignative aspect of Godhead though their admission of the immortality of soul and question of seelanwanderung were somewhat pleasing to a theist. Master Eckart believes that Godship was a temporary office after his taking initiative as Creator (ee die creaturen warent do was nit gott), but the eternal Absolute aspect of God need not have been tampered in that way. We understand Godhead has an eternal spiritual body which is obscured to our eyes in the phenomena of three dimensions but owing to His transcendental position

of infinite dimension the plane of our present sensuous activity cannot possibly accommodate. Though His nomenclature is ineffable by our tongue His Spiritual Name can be chanted by our true devotional aptitude ignoring the phenomenal bindings. The mundane symbols of Name often go to point out a gross or subtle entity and to submit to an inspection of our limited senses bearing temporary situation, whereas the spiritual sound has a different pervasive character the explanation of which can only be secured from practical source viz., Guru. It is the symbol of the Absolute Integer and not meant for a partial non-absolute fragment like other words. If the Personality of Godhead is fixed as impersonal, identifying Him at the same time with the plenary entity of the universe, He is simply shelved up as an impersonal exhibit of nature or reduced to a mortal if any sentiency is needed to be attached. In fine Theism and Pantheism both should not be deemed to have isochoric, isochronal and isochromatic value.

Our representative must have told you the different positions of the Supreme Personality of Godhead as approached by His eternal and inseparable servitors of different positions for God's Own purposes and not for any imaginary vain purposes of elevationists and salvationists of this world who are busy in the name of religion remodelling the transcendental morphological character through their respective whims which in other words disply a demeanour to lord it over the Absolute by their non-absolute crippled imagination for receiving some service from their Supreme Lord, the loving Consort, the loving Son, the loving Friend, the loving Lord and neutral inoffensive Object instead of offering their proper eternal service as part and parcel of transcendence. The philistines as well as the pretending gnostics cannot truly serve Godhead as they have materialistic philistianism and pantheistic materialism reigning foremost in their veins. As the agnostics standardise their view of the world for time-serving purposes, they are apt to differ from the true observation of a theist who cannot possibly dissociate his relation with Godhead, in one of the five true eternal positions. The undying soul of a man must have recourse to the Personality of Godhead the Absolute Emporium of reciprocal and sempiternal situations of all sentient spirits. The reality of these beautiful sayings should have been noticed carefully instead of applying the empiric method of observations. The indolent pantheists often camouflage the eyes of hasty pedants as they do not feel the undesirability of a miserable temporary life stopped by impeding

nature of the mundane plane owing to their special predilection of sticking to the empiric decision. The newness of the message should have been observed if the audience followed systematically the principal points, from the ordinary mental observations of the hackneyed school of thought. The true knowledge of devotee requires broadcasting throughout the length and breadth of all honest seekers of truth and the desirability has been set forth by the Supreme Lord Who deeply felt for the well-meaning theists. This true place of charity has got its acme and has no parallel when we have a comparative study of all donatory objects. The Personality of Godhead will be pleased to find the true unalloyed devotee engaging in this particular occupation of tending every person to serve Him which can only give relief to all misguided persons. A teacher should know of course the eligibility of the hearer, but he need not be dissuaded by the whims and caprices of mental speculationists who have no idea of future good, having been deprived of the permanent interest of every soul.

God is the eternal Object of all lovers and He is the only Subject of the true love. The mentality of the impoverished souls is often found to seek engagement with phenomenal objects instead of the Absolute and the only beauty of God's messenger, the Guru is to guide the misdirected activity of the worldly enjoyers or seekers after heaven where they can gratify their sensual exploitations. A patient hearing would have minimised the hasty passing of an opinion of repetition.

Christianity has its basis in scripture and reverence for the world-teacher Jesus etc., whereas pessimistic foundation has polemic inclination in Buddhistic enterprise ; but Upanishadic view is quite contrary to the opinion of both. Upanishads admit of Guru and his teachings and discourage all challenging attitude of the mind. The seeming reciprocality of the universe has much to do with the Christians whereas repeated cautions are found in the Upanishads to regulate the mind in accepting the apparent considerations of the temporality of the phenomena. In Buddhism no trace could be secured of the personality of Godhead, whereas the Christian view volunteers a glimpse of theism, though Upanishads speak of the Absolute and true contemplative occupation of its culturers. A comparative study will surely encourage you to pay closer attention to deal with the Personality of the Absolute. The lengthy statements in a lecture would not give much facility of getting hold of the whole truth, but it would bring out an impulse and

inquisitive temperament to deal with the same

In the concluding portions of your letter you have desired for information on certain points. This requirement cannot be fulfilled unless we are cautious about our scientific superstitions. A certain amount of information from the scriptures regarding the fundamentals of spiritual life has been offered in the preceding observations. The numerical fetter is a stubborn scientific superstition that also requires to be put under the proper safe-guards for avoiding the denying superficialities. The statistical method will never be able to reach the fringe of the reality any more than the analytic in the forms in which they are used by the empiricists. It is necessary to learn the spiritual use of these methods which are of the nature of limitations. We may draw your attention to another point Your conclusion that the occident looks upon the spiritual questions materially and the orient is considering material things from the spiritual point of view, seems to require a little modification. The material point of view is the ordinary common point of view both in the east and the west. It is bound to be the stunted and perverted view of even material things. The material things have their source in an eternally distinctive potency of the Absolute and are part and parcel of the One Indivisible Truth. But if our vision is dominated by the mundane potency, we are degraded from the spiritual plane the product of the Benign Potency which is higher. These ethical values hold eternally in respect of us. No one can either enter, still less make any progress on the spiritual plane unless he is willing to avoid these limited exploitations towards an uncertain goal that is also unattainable by reason of the conditions that are imposed by the available methods. Even the so-called mysteries must necessarily cease to mystify and, therefore, fail to function, as soon as they are attempted to be handled by our blunt faculties. The following particulars from the scriptures require to be approached by the method of humility which is not limited to the optimistic scientific caution which overlooks the limitations of our thought.

The Guru is not any concoction of our limited thought. The Guru is the living fundamental reality. He is the Reciprocal Absolute. We are relatives and infinitesimals also on the plane of the Absolute. But the Guru is the Infinitude. The Guru is also the Eternal Emporium of our spiritual needs. The Guru has his inaccessible enlightening and seemingly accessible deceptive faces corresponding to the distinction between Truth and untruth. Those who do not seek for the Truth

experience an abnormal affinity to the guidance of the agents of the deceptive face of the Guru, the misguided so-called savants of this world. All scientific and unscientific superstitions have been created, both in the east and the West in pursuance of this method: It is not necessary for the person who seeks for the guidance of the agents of the enlightening face of the Guru to resort to the shops of worldly wisdom. This is the ultimate relation of every true disciple to the Guru. Why we consider our Guru to be far greater than all the other teachers is that the latter seem to hold the view that it is possible to comprehend everything by our present senses and faculties. But our Guru never says so. This constitutes the distinctive excellence of our Guru who is decisively superior to the teachers of both karma (good works) and jnana (relative knowledge). The disciples of other gurus are apt to estimate the gradations of a guru by their limited observations. But we are devotees. We have summarily discarded the point of view of all professed opponents of devotion as well as that of the pseudo-devotees. Our Guru is Omniscient. We feel the greatest repugnance towards those who deliberately deviate from him. Sometimes this is done by them by the disingenuous trick resorted to by the psilanthropist gurus. They tell their disciples to learn about the meaning of the *mantra* which they impart to them from some other teachers. This is not the proper role of the Guru who initiates into spiritual life. The real Guru is the undeviating absolute medium for the manifestation of the Plenary self-manifest Truth to the willing receptive cognition of tiny individual souls. If any person is impressed with the necessity of learning the Truth at the feet of the Truth, he must be prepared not to refuse the Guru any part of this short life for such effort. We are inviting everyone to the feet of our Guru for receiving the direct experience of the life of the accepted servants of our Guru on the plane of transcendental service. A person is only to bring himself fully i. e., free from all limiting encumbrances or ambitions as much as possible.

The inner life of a person is not capable of statistical proof. It cannot be understood by the wiseacres of this world. It is not impossible to suppose that nobody in this world is prepared to accept the Truth. Our Guru has got several thousands of disciples. He has not yet published their names. It is not also of much direct concern to anyone. Incidents of the lives of his followers have been described in the journals of the Mission from time to time. The Mission has used the Bengali language for publishing them. Those who have accepted his message have

placed themselves and their resources in every form at the disposal of our Guru. But it is also true that our Guru has not accepted material help from his disciples as a matter of duty or obligation. The names of the donors, whether disciples or sympathisers, have been published from time to time in our journals. We have six journals in different languages and a published literature containing many books. The discipleship of our Guru is open to all souls sojourning in this and other worlds. Our Guru offers the fullest relief for devotional poverty. Other kinds of poverty are not serious and do not require to be relieved separately. The relation of the disciples of our Guru to pariahs and lords is the same. He accepts all if they are devotees. Priests have instructions and church buildings are built subject to the direction of our Guru. The same holds in the case of religious meetings, Those who lead spiritual lives are immune from malicious conduct towards all creatures. This principle is observed in the form of a rule during the period of spiritual novitiate.

There is no possibility of true spiritual life without the guidance of the Guru. The point has already been discussed at some length.

There are two kinds of worship possible for the jiva. It is possible to worship God with dignity and awe. All limbs of the material body are not offered in the service of God. The lower parts of the material body are unfit to be offered in worship. But every limb of the spiritual body is used in His service The physical and mental bodies cannot obstruct the intimate worship of God by the spiritual body realised in an advanced stage of spiritual pupilage. If the whole of Europe choose to deviate from the Truth, they are as much free to do so as the whole of Asia. Nothing can help them against their own deliberate perversity: Our present limited mentality is perverted and full of malice by reason of absence of realisation of the nature of God and His enlightening power, or the Guru. It is imperative to learn to avoid the wrong jealousy of the eternal Divine Pre-eminence of the Guru who is full of all excellence and to learn that we have no real enduring excellence of any kind. If one empties one's brain of all thoughts the Divine Omnipresence is not realised. The Divine Presence requires to be approached by active humility. There is an excellent synopsis of the life and precepts of the Supreme Lord Sree Krishna Chaitanya in the English language by Thakur Bhaktivinode. One is under no compulsion to read, nor is one eligible to understand, if he chooses to read by his own untrimmed light the great books on the religion of transcendental love. Spiritual enlightenment is not any one-sided, perverted

and limited impression like the so-called wisdom of the worldly pedants.

Our Guru is taking us to the subject-matter of religion. For this reason the Bible has also its proper place in our curricula. It is, however, necessary to sift the grain from the chaff. The Bible contains some indirect references to transcendence hopelessly mixed up with precepts of mundane ethical expediency. Human life is too short and human capacity too limited for the purpose of chasing the endless faces of deluding untruth or Maya. It is necessary to seek to have the sight of the Truth. But as we cannot approach the Truth as He really is by our present faculties, it is necessary to seek for His guidance without abdicating our individual judgment. it is possible and necessary to combine the two in their one relationship to one another. Those portions of the Bible which are supposed to be specially adopted to the European mentality and not suitable for Indian mentality are not of any great importance for our souls who are neither European nor Indian. It is not necessary for the soul to learn anything with the help of defective faculties, imperfect instruments and denying mundane entities, It is necessary to get rid of these obstacles with the help of transcendence. This is the very first step on the path of service.

The questions that will require to be discussed in connection with the teaching of the Bible, as it is current among the Christians of our day, will be as follows :

1. Nebulous conception of the Personality of God.

2. Mundane and numerically limited conception of Saviourship (Guru)

3 Confusion between conditioned and free spiritual functions.

4. Over-valuation of hollow mundane morality.

5. Confusion between so-called moral and spiritual conduct.

6. Mundane organisation of the Christian Church.

7. Superstitious rituals and doctrines opposed to philosophical and scientific experience.

In such discussions it will be necessary to proceed with an open mind and the helpful co-operation of all parties in the measures of their respective spiritual eligibilities. No philosophical or scientific settlement of the spiritual issue is to be expected. All that will be possible is to clear away wilful misunderstandings and to prepare the way for individual effort in the proper direction and by the proper method. The results will be reaped by individuals and groups in conformity with the nature of the efforts of each.

As regards the views forwarded by the representative of our Guru regarding

yourselves, they are not treated as your opinions expressed by yourselves. Neither occidental precision nor oriental vagueness is sufficient for the spiritual purpose. The occident has muddled the issue in its own way, no less than the orient. Otherwise they should have been an agreed solution all over the world. Our Guru belongs to neither camp in the mundane sense.

The date of the receipt of your letter is 19th January, 1935.

A printed handbook of the activities of our Mission is enclosed for further information.

Yours in the Service of the Supreme Lord
A. Vidyabhusan.

Math-interests versus Home-interests

(*By Kisori Mohan Bhaktibandhab B.L.*)

WHEN seen in its true perspective, the word "*niswartha*" or selflessness is found to be a mere wrangling of words and is like the 'castle in the air.' The profession of selflessness is merely a means to an end *viz.*, the gratification of one's senses with comparative ease. If any selfish person is taken in by such profession, my interests can be easily secured at the expense of his. Are maternal and fraternal affection, friendship and love between man and woman really selfless? Had there been no selfish pleasures in them, none would have acted under their impulse. Instances are not rare when for selfish pleasures men have not hesitated even to lay down their lives. Pleasures arising out of the performance of religious functions are also equally selfish. Love for God is a particular kind of selfishness. What is ingrained in one's nature is "*swartha* (self-interest)"; because "*swabhava*" (nature) means what pertains to one's own interests. '*Swartha*' or self-interest is '*swabhava*' or nature, and '*niswartha*' or selflessness is unnatural.

Following the above line of reasoning, we can understand that as '*Swartha*' or self-interest is our eternal inherent nature, we will be ever seeking the interests of the bodies of ourselves or of those related to our bodies in the forms of wife, sons, wealth, house and other transient enjoyable mundane things, or we will be busy after the interests of transcendental

Godhead or those of persons inseparably connected with Him.

Persons who cannot fully surrender themselves to Krishna or enjoy the association of sadhus and those who as such, have not been properly initiated by them are apt to honour the interests of their bodies and homes. A Math (seminary) is a place where the culture of the service of Krishna is given a full play and where His servitors have full scope for His service by constant performance of the congregational chant of His Name; or, in other words, where Godhead ever dwells with His own. Only the most fortunate few are found to possess a natural unobsessed hankering for the unalloyed service of the Math.

If even after our initiation by the real spiritual preceptor we continue to stick to our home interests as our principal function and attened to Math. interests as something secondary, then we are far away from a glimpse of even the threshold of the sphere of our eternal good. Some may be under the impression that it is only the sanyasis, brahmacharis and the banaprasthas that have cut off their connection with the world, and are to look after the interests of the Math; and, as householders, their proper duty is to look after their home interests and it should suffice for their purpose if in a secondary way, they do any service of the Math for acquiring fame as devotees or for self-aggrandisement in course of such sham performances. They think that if they agree to any greater demands of service by the Math, it is likely to go against their home interest. Ideas of this nature are apt to dominate the minds of all persons who have not actually surrendered themselves to the guidance of the real spiritual preceptor, or who have gone through the formality of initiation for extraneous reasons, but who actually live far away from the preceptor's mode of thinking.

Whether we are householders, sanyasis or brahmacharis, unless the interests of the Math give us sufficient food for contemplation, meditation, recollection and for all purposes, there is no chance of our being freed from the trammels of the Delusive Energy of God, or of obtaining love of the Lotus Feet of Krishna. Hearty participation in the interests of the Math should be the criterion to judge a person's love for Sree Hari, Sree Gurudeva and the Vaishnavas. To say that a man has devotion for Sree Gurudeva or for Sree Krishna independently of any attachment for the interests of the Math, is sheer self-deception and a method of practising deception on others.

It may be that as a sanyasi, brahmachari or a banaprastha or as an inmate of the Math and under the guise of showy performances for the interests

of the Math, we can make our home interests of prime importance and those of the Math as secondary, or can fulfil our own selfish purposes under the garb of serving Math interests. Such underhand policy is a bar to our spiritual progress and eternal good. To try earnestly to satisfy Hari, Guru and the Vaishnavas with full self-surrender after divesting oneself of all extraneous desires for the gratification of oneself, is to serve the interests of the Math. The ideal of service of the Math should not be that, as a change from the day's hard labour for one's home interests one should spend a part of the evening at the Math, or to think that one's being on the list of membership of the Math is sufficient for all purposes or to imagine that in one's own home one is doing the same service that is done by the inmates of the Math, or to think that it is enough if one regularly pays one's monthly subscriptions to the Math, and occasionally carry out the orders of the Math, and so on and so forth.

Like a householder serving the interests of his home with a heart fully engrossed therein, an honest inmate of the Math should serve the interests thereof with far greater and far more sincere attachments and aptitudes. Without sincere attachment for the interests of the Math and without heartily throwing oneself into the same to make a vain show of serving the Math is to try to cheat the Guru and the Vaishnavas, or is like purloining from the smith the steel that has been supplied for the making of the blade of our weapon. One who is fully interested in the affairs of the Math is a 'mukta jiva', and one who is the reverse of it, is a 'baddha jiva'. Without immense good luck at one's back, one cannot be expected to be an out-and-out servitor of the Math or to make it his life's goal. Householders are desirous of the fame of a devotee and oftentimes play dodges with the inmates of the Math, when they are are asked to serve the Math in any way, by giving the plain denial to such demands on the ground that they have to carry on the 'seva' of Sree Gauranga or Sree Narayana in their own homes. Men of such vitiated judgment may, at times give something to the Math, but it is doubtful if such contributions are likely to find favour with Godhead. Heaven and hell are the respective lots of those to whom the interests of the Math are all-attractive and those who are equally attached to the interests of their households.

The least attempt on our part to minimise our exertions towards the fulfilment of the wish of Sree Guru, under the pretence of serving our household deities, is to live far away from serving the interests of the Math and to run away from the path of our eternal good. Every good householder

should certainly perform the "*archana*" (worship) in his home. But under the garb of worship none should try to gratify one's selfish desires by relaxing one's efforts in furtherence of the interests of the Math. Any attempt of a like nature will prove a bolt shutting aginst the offender the door of salvation It is true that a house-holder should not give up *archana* and deviate from the sadachara (right religious conduct). But it should be clearly remembered that such household performances can bear good fruit only if they serve the interests of the Math ; anything not contributing to such service should be rejected as being full of offence.

In every case, whether one is a householder, a sanyasi or a brahmachari, to culture the natural desire of serving the Math, the place of the unalloyed service of Hari, Guru and Vaishnavas, is the surest way to one's eternal good. Unless the identification of one's interests with those of the Math be established in a natural way, love of God remains a far-fetched idea that cannot be brought to play with any amount of force or compulsion ; because 'love' like '*swartha*' is natural. It requires no extraneous impetus to learn self-interest. It expresses itself as a matter of course.

Though their number is not legion, still not a few wealthy householders have shown ardent and sincere interest in collecting funds for the service of the Math at considerable sacrifice of their own home-interests and without the least expectation of any prospective addition to their private income. Nevertheless there are also many persons who are in the habit of advertising their contributions to the Math and waiting for a return, in praise or congratulations, from the Guru or Vaishnavas. If they do not receive any return of this nature they are apt to be biased against the Math and be taken themselves to the exclusive pursuit of their home-interests with a vengeance.

Sometimes it so happens that the pressure of duties imposed by the Math or even mild censures, either direct or indirect, prove sufficient to make a person cut off his connections with the Math. But if the fire of enthusiasm for the service of the Math is once truly enkindled within us then on no occasion and on no account can we dream of living away from the Math concerns. That we can have other more congenial places of resort *viz.*, our homes, or that there can be a second alternative other than the Math, is an idea which springs from aversion to Godhead and can never arise in the heart that feels any real attraction for the service of the Math.

The ordinary run of people, who have not crossed the threshold of the realm of devotion and are averse to Godhead by temperament, look upon

the ideal of serving the interests of the Math as opposed to the interests of their homes, a transgression against moral and prejudical to their supposed interests. But such speculations that are only too rife among men who are not cognisant of the real nature of the service of Krishna but, like ignorant brutes, care only for selfish aggrandisement in the forms of '*bhoga*' (enjoyment) and '*tyaga*' (abandonment), have no place in the minds of those who have received real initiation at the lotus feet of the spiritual preceptor. If it be actually realised that serving the Math is identical with serving the Absolute, there will be no other alternative but to take up the life-long vow of service with heart and soul and in whatever stage of life man may be, This is the true form of service of the spiritual preceptor.

No one who is less concerned in the interests of the Math or who has a very slender connection therewith can obtain real contact with Sree Gurudeva. One who is indifferent to such interests can never find the clue to the trend of mind of Sree Gurudeva, his conclusions, his practices and preaching and his ideals. Men of this type may pay flying visits to the Math for private selfish ends. But they are unable to fathom the the depth of the "Leela" of Sree Guru and the Vaishnavas and are liable to commit offence at the feet of the devotees and even lose the fruitive results of their past good deeds. Thay are apt to cherish the desire of receiving favours and honour from the inmates of the Math and failing to have them often feel aggrieved and lose all respect for the latter. This is as it should be, because the Math people are not willing to deceive them by a show of artificial courtsies. But the royal road to earn the grace of Sree Gurudeva and, for the matter of that, our eternal good, is to adopt the course of heartily serving the interests of the Math.

The less the care of a man for the interests of the Math, the greater will be his defects or loopholes enabling *Maya* (the Delusiva Energy of Godhead) to establish her domination over him. The result of coming under the clutches of *Maya* shows itself in diverse ways; in making one's weakened heart susceptible to evil association and practices, turning one into a hypocrite, the vain attempt to throw dust into the eyes of Sree Gurudeva, and making one ultimately surrender oneself to the cult of mere animal convenience. To try to serve our home-interests through the instrumentality or medium of the Math is even more detrimental to our good. A man of this nature cannot be expected to be an aspirant for the service of Hari, Guru and Vaishnavas. To uproot or weed out such an evil from our hearts it behoves us all to be strictly on our guard against its sinister approach and to pray submissively and constantly to Sree Guru and the Vaishnavas for the attainment of our eternal good. In fine, our constant engagement in the service of the Math is the same quantity of our progress in spiritual life, and any false step towards serving our selfish home-interests in opposition to the interests of the Math is an approach towards death.

Public Reception

IT is well known to you, the people of Bengal, that for the last two years Tridandi Swami B. H. Bon Maharaj of the Calcutta Gaudiya Math, disciple of the most accomplished and illustrious religious leader of India, PARAMAHAMSA SREEMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI MAHARAJ, has been doing excellent work in Great Britain and Central Europe for a better and real understanding of the Indian view of life and her culture generally and for a more proper appreciation of her theistic attainments as represented by the prophet of Catholic culture Lord Chaitanya,—by his private discussions and public lectures to the learned Societies and different Universities of Great Britain and the continent arousing great appreciation among the learned and the aristocratic circles of Europe. The above propaganda of the mission is being guided by a strong body under the name of the LONDON GAUDIYA MISSION SOCIETY with the Most Honourable the Marquess of Zetland as the President and Swami B. H. Bon as preacher-in-charge. We are of opinion that the cause of India has been greatly helped and advanced by the London Gaudiya Mission Society and the Swamiji personally. The Swamiji with two German devotees, one of them being the scion of a princely line of Bavaria, is returning for a short time to India, arriving at Howrah Station at 10. 40 a. m. Cal. time on the 8th September next by Bombay Mail when it is in the fitness of things for the public to accord the Swamiji a cordial reception on his arrival at the Railway Station. It has also been decided that fitting reception should be given to the Swamiji at the 'Saraswat Srabana Sadan' (Assembly Hall) of the Gaudiya Math, Baghbazar, on Sunday the 8th September next in the afternoon with the Maharajadhiraj Bahadur of Burdwan in the chair. We cordially invite the public to record their appreciation of the noble acts of the Swamiji by attending the functions.

Pradyot Coomar Tagore (Maharaja Bahadur, Sir) Sashi Kanta Acharya Chowdhuri, (Maharaja, Mymensingh) Jogindranath Roy. (Maharaja, Natore), Srish Chandra Nandi (Maharaj, Cossimbazar) Guru Mahadevasram Prasad Sahi (Maharaja, Hathwa) Bhupendra Narayan Sinha (Raja Bahadur, Nashipur) A. K. Fazlul Haq (Mayor) Manmathanath Roy Chowdhuri (Hon'ble Raja Sir, Santosh), P. N. Tagore (Raja), Akram Hossain (The Hon'ble Prince), Manmathanath Mukherjee (Hon'ble Justice Sir), B. L. Mitter (Hon'ble Sir), Dwarkanath Mitter (Hon'ble Justice), Rupendra Coomar Mitter (Hon'ble Justice), Bijoy Prosad Singh Roy (Hon'ble Sir) Hassan Suhrawardy (Sir) Badridas Goenka (Sir) Nilratan Sarkar (Sir) Syama Prasad Mukherjee (Vice Chancellor), Jatindranath Basu Hirendra Nath Datta, S. M. Bose (Standing Counsel), Nellie Sen Gupta (Mrs. J. M. Sen Gupta) Bidhan Chandra Roy, Nirmal Chandra Chandra, Jitendra Lal Benerjee, Moongtu Lall Tapuriah (Rai Bahadur), D. P. Khaitan, N. K. Basu, Gana Nath Sen (M. M, Saraswati), Ramdeo Chokhani (Rai Bahadur), Debi Prasad Khaitan, Mrinal Kanti Ghosh, J. C. Gupta, J. N. Maitra, Ananda Mohan Poddar, H. K. Mitter (Kumar), Saradindu Narayan Roy, Tushar Kanti Ghosh, J. C. Mukherjee (Chief Executive Officer), K. K. Chatterji (Lt. Col.) Jaladhar Sen (Rai Bahadur) Anath Nath Ray, Mrinal Kanti Bose, Manmatha Mohan Bose, Debendra Nath Ballav (Rai Bahadur), Rajendra Narayan Banerjee, Pulin Behari Sawoo, Ashutosh Ghosh (Rai Bahadur), Kiran Chandra Dutt, Madan Mohan Burman, U. K. Roy (Bhagyakul), W. C. Banerjee, Panchanon Neogi Amulya Charan Vidyabhusan, Ramtaran Banerjee (Rai Bahadur), P. K. Mookherjee, Tulsicharan Chaterjee, Haridas Nandi, Keshab Chandra Gupta, B. Ganguly, K. Vidyabhusan (General Secretary, Gaudiya Math).

Reception at Howrah Station on the 8th September, at 10-40 a. m. (Calcutta time)
Platform No. 1

ALL-GLORY TO SREE GURU AND GAURANGA

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The Harmonist

(Sree Sajjanatosbani)

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Hindu Philosophy

(By Tridandiswami B. H. Bon)

THE relation between Hindu Darsan and theology is somewhat different from the relation between Western Philosophy and Christianity. European Philosophy is Greek and remotely Indian in its origin. The source of the Christian religion is non-Aryan. In India Darsan and religion are both of immemorial antiquity. They are not alien to one another, and in one case they are identical with one another.

Indian Darsan is an enquiry into the relationship that subsists between us as observers and the objects of our observation. It treats of the entites of observer, observed and observation. It deals primarily with knowledge.

Five out of the six schools of Hindu Philosophy are, however, avowedly atheistic. The Vedanta Philosophy as interpreted by Sree Shankaracharyya is in favour of liberationism, the most dangerous of all forms of irreligion.

The Vedanta as interpreted by the Vaishnava Acharyyas and specially by Sree Baladeva Vidyabhusan in conformity with the Teachings of Lord Sree Krishna Chaitanya alone possesses the genuine theistic outlook.

Unfortunately in Europe as also generally in India, at any rate during the last two hundred years, Shankara Vedanta has been supposed to represent the highest level of Hindu Philosophy.

To those who are acquainted with the theistic interpretations of the Vedanta supplied by the vast body of the Vaishnava philosophical literature, such a view of the Hindu Philosophy is bound to appear to be both useless and untrue.

The Vedanta undoubtedly represents the highest level as well as completeness of the philosophical thought of the Hindus. I shall tell you the reason of this. The Indian philosophical schools chronologically come just after the period of the Upanishads. The Upanishads contain the highest teaching of the religion of the Vedic Samhitas. The Brahma Sutra, the text book of the Vedanta philosophy, arranges the aphorisms of the Upanishads in a systematic and comparative form. The writers of the Vedic (theistic) schools were known by the general designation of Vyasa. The word Vyasa means literally 'one who expands or elaborates the teachings of the Veda'. We sometimes find also the expression Vedavyasa for distinguishing the group of the theistic writers. It is significant that the authorship of the Brahma Sutra among all the philosophical text books is alone attributed to Vyasa.

The religious literature of India consists of the Vedic Samhitas with their adjective literatures, the Upanishads and the Sutras. It also includes the Puranas and the Tantras. The contents of these different divisions of the literature are not the same, although they are very closely inter-connected and form an undivided whole. The Samhitas consist of hymns to various gods. The Upanishads give the higher teaching of the Samhitas. The Brahma Sutra offers the conclusions of the Upanishads in the form of a philosophical system. The Puranas supplement the Vedic teaching, in the larger sense, by the concrete treatment of the transcendental subject-matter of revealed religion to which the philosophy of the Vedanta is intended to lead. The Tantras are devoted to the ritualistic worship of the spiritual Image or Archa by means of the *mantra*. The Tantras and the Puranas are the most important divisions of the spiritual literature of India, as regards the realisation and practice of religious truth.

This view of the relationship between the different portions of Hindu religious literature and of the spiritual significance of the Tantras and the Puranas is to be found in every part of the literature itself. It was most consistently adhered to in their expositions of the religion by the great Vaishnava Teachers of medieval India and most completely by Sree Sanatana Goswami in his Brinat Bhagabatamrita and by Sree Jiva Goswami in his Tattva-sandarbha and other writings. The interpretation of the Brahma Sutra

offered by Sree Baladeva Vidyabhusan in his Govinda Bhashya follows the line of thought of Sanatana and Jiva Goswami. The acme of Hindu philosophical thought is reached in the *achintyabhedabheda* interpretation of the Vedanta Sutra, offered by Sree Krishna Chaitanya, which has been handed down to us in the works of Sree Sanatana, Jiva and Baladeva.

The theistic interpretations of the Brahma Sutra, that had been previously given by Sree Ramanuja and Sree Madhva, sought to establish the supremacy of the Pancharatra i. e. the practice and realisation of religious truth by the ritualism of the Svattika Tantras. Sree Krishna Chaitanya gave the preference, without ignoring the value of the ritualism of Pancharatra for beginners, to the teachings of the theistic Puranas which attains its perfection in the narrative of Srimad Bhagabat. The connection between the teaching of Srimad Bhagabat and the Vedic Samhitas, the Brahma Sutra, the other Puranas and Pancharatra is summed up in the couplet (अर्थोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः । गायत्रीभाष्यरूपोऽसौ वेदार्थपरिबृंहितः ॥ ह: भ: वि: १०।२८३ अङ्गभूतं गरूड़पुराणवचनम्)। It (Srimad Bhagabat) settles the true interpretation of the Brahma Sutra and of the Mahabharat (other Puranas). It is the commentary of the Gayatry (Pancharatra) and the complete exposition of the Vedic Samhitas.

Sree Sanatan and Jiva have supplied the inadequacies of the *Vishistadvaita* and *Shuddha-dvaita* systems of Sree Ramanuja and Madhva respectively. The empiric (chintya) *bhedabheda* interpretation of Nimbarka also does not solve all difficulties although it offers a very tempting bait especially to the speculative philosopher. The *achintya-bhedabheda* interpretation of Sree Krishna Chaitanya gathers up and perfects the theistic expositions of the great teachers Sree Ramanuja, Sree Madhva, Sree Vishnuswami (Suddhadvaita) and Sree Nimbarka.

Having attempted to offer the brief outline of the historical and comparative position of the theistic philosophy of the Vedanta, I should try to present to you a brief summary of the contents of that Philosophy.

The Buddhist and Sankhya systems of Philosophy are among the earliest in India. These two systems have much in common and supply the basis of the later speculative Philosophy of Shankara. The Buddhistic Philosophy has not come down to us in its theistic form. But there are very good reasons and historical grounds for holding the view that Buddha himself belonged to the (theistic) Vaishnava school. It is in the hands of his later followers that his teaching

came to imbibe its atheistical purpose and treatment.

There is no doubt that the speculative philosophical method attained its perfection in the hands of the later ante-theistic Buddhists. This is also the reason why the system has received much appreciation from the empiric thinkers of the West. I am not, however, going to speak just now about the merits and spiritual defects of Buddhism in its present form. For the present I shall tell you a little about *achintya-bhedabhed*.

The little word *achintya* marks the distinction between this system and all schools of speculative philosophy. *Achintya* means that which transcends the limit of human speculation. The nature of the relationship between us and the Truth cannot be grasped by the human intellect. It is not transcendent merely in the Hegelian sense which offers no postulation of continuity between the phenomenal and the transcendental. The Vedanta thought offers a view that simultaneously connects the two, as well as disconnects them from one another.

There is a method of approaching the transcendence by the resources of the phenomenal. But the transcendence has nothing to do with the phenomenal by the relationship of cause and effect, nor is it to be reached by any transformation of physical energy. There is no passage of physical energy to the plane of transcendence. There is a gap as well as continuity. The simultaneous existence of gap and continuity is not any experience of thought which cannot transcend the limits of three dimensions.

There are two worlds viz : (1) This phenomenal world, which also is very much vaster than and very much different from what is conceivable by human knowledge, and (2) the transcendental realm which lies beyond the reach and capacity of human thought.

The transcendental world is the realm of unalloyed *chetan*. It is not possible to render the word *chetan* into the English language. The consciousness that is familiar to us is eclipsed *chetan*. It is a mixture of *chetan* and non-*chetan*. The non-*chetan* element strangely enough predominates in this mixed consciousness. So it is not possible to approach unalloyed *chetan* till we are relieved completely of the foreign domination of the non-*chetan* objects and instrumentals of this pseudo-knowledge. Buddhism proposes extinction or merging in non-*chetan* as the goal of all activity of mixed *chetan*. That certainly is a true finding. If we indulge in this mixed function we progressively move towards the state of increasing adulteration culminating in total loss of *chetan*. This is psychologicaly a sound doctrine. But it was

meant to be a caution for desisting from such suicidal course. If it is misunderstood to be a counsel of right conduct—as has been by the later Buddhists—the responsibility is entirely with ourselves.

For getting the clue to the right conduct, that leads towards increasing *chetan*, we have to turn to the Vaishnab interpretations of the Brahma Sutra.

Theistic Vedanta Philosophy negatively establishes the undesirability of following the paths of elevationism and liberationism. Worldly utility or vacant liberation from worldly activity are not the only possible and mutually incompatible alternatives. The real alternative to elevationism and liberationism is the corresponding transcendental activity which bears the designation of *bhakti*.

The entity of the individual soul can alone function on the plane of transcendence. The continuity between the spiritual and mundane planes is postulated by the fact of real correspondence between the two. The mundane world is the perverted reflection of the spiritual. All mundane activity is the perversion of spiritual activity by the prevalence of non-*chetan* or eclipsing energy in different degrees. The complete spiritual or *chetan* activity is not attainable except in the state of of complete liberation of the individual soul from the fetters of nescience.

This true liberation by the attainment of the unalloyed spiritual state is to be achieved by the activity of the soul directed to such purpose. If the soul can be supplied with the conditions of functioning towards unalloyed *chetan* entities in this mundane environment, he can, by culturing association with unalloyed *chit*, be gradually freed from the accumulative effects of his culture of association with non-*chetan*.

The possibility for such function is furnished by the descent of unalloyed *chit* to the plane of cognition of *chetan* overlaid with the qualities of non-*chetan*. The *Transcendence* descendes to the mundane plane in the form of the *Sound* or the Name. The culture of the Word or the Name by the soul, awakened to his own transcendental nature by the initiative of the Name appearing on the lips of His pure devotee, the sadhu, is the only method of spiritual culture that is revealed by Vedas through the unbroken chain (Amnaya) of the real spiritual preceptors (Guru)

By the culture of the Name, under the unconditional guidance of the real spiritual preceptor, it will be possible for the individual soul to have an ever-progressive realisation of his proper activity, instrumentals, objects of service and environment, in as much as the Name is identical with all those. The

Name is the Absolute in the form of the audible transcendental Sound.

The culture of the Name will negatively enable us to function properly also towards our present environment.

We shall thus be enabled to realise the relationship of simultaneous distinction and unity of our souls with the Absolute which transcends our present crippled understanding.

Jaiva Dharma

CHAPTER IV

(*Continued from P. 32*).

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

46. Babaji—"One has to practise the service of Krishna, while leading a moral life. This is the practice of the proper function of the soul and is called the principle of *abhidheya* (natural means). The Supreme Lord (Sree Krishna Chaitanya) has declared it to be the only principle of *abhidheya* in as much as it happens to be the message that has been strongly emphasised in the Veda and all the spiritual scriptures."

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

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

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

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

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

52. Babaji—"Sree Rupa Goswami Prabhu has elaborated all these subjects in his work

"Sree Haribhaktibilas". I am telling them briefly. *Sadhan* is ninefold. They are hearing, chanting and recollecting Vishnu, tending His Feet, worshipping His Emblematic Figure (Archa), hymning Him, serving Him as a servant, behaving to Him as to a friend, offering oneself for His exclusive service (Bhagabat VII-5-23). The revered Goswami Sree Rupa has described sixtyfour modes of devotion by adding to these nine their adjuncts and derivatives. There is another point to which it is necessary to give our special attention. *Sadhan bhakti* is twofold according as it happens to be either *vaidhi* (reverential) or *raganuga* (following the impulse of love). Of these *vaidhi sadhan* is ninefold, as detailed above. *Raganuga sadhan bhakti* consists in serving Krishna mentally after the manner of the servitors of Braja by surrendering oneself completely to their guidance. One should practise that mode of *sadhan* for which he is eligible."

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

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

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

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

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

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

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

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

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

62. Babaji—"I advise you to receive the name of Hari. The service of the Name is the most efficacious of all the enjoined modes of service. There is no distinction between the Name Himself. The realisation of the transcendental service of Hari is attainable very soon

by practising the chant of the Name without offence I advise you to practise the chant of the Name with firm faith. All the nine modes of *bhajan* are automatically performed by the due practice of the chant of the Name. Both hearing (shrabana) and chanting (kirttan) are performed by the utterance of the Name. The recollection of Hari and the mental worship of His Feet and His Emblematic Form, recital of hymns in His praise, mentally doing His Bidding as His servant, behaving towards Him as one's friend and making the complete surrender of oneself, are practised simultaneously with the chanting of the Name."

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

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

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

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

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

66. From that day Lahiri Mahasaya began to tell the Name of Hari on the rosary in his hut without fear. Some days passed in this manner. Lahiri Mahasaya now painted the twelve tilaka marks on the twelve parts of his body. He took no other food except what had been duly offered to the Deity. He recited daily two lakhs of times the Name of Hari. He made prostrated obeisances as soon as he met a pure devotee. Every day he prostrated himself in submission to Paramahansa Babaji before attending to any other duties. He employed all his time in the service of his Gurudeva. He no longer felt any inclination for idle gossip or the songs of musical experts. Lahiri Mahasaya was no more his old self. He now became the transcendental devotee of Vishnu.

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

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

(*To be continued*)

Lord Chaitanya—His Message

(The Gaudiya renaissance movement)

By Mr. J. K. SEN.

The New Horizon

The present century is admittedly one of the most critical in the history of the world. Ideas and ideals have been thrown into the melting pot and new problems have made their appearance staring at us sphinx-like with their never-ending riddles. It was the aftermath of the red world-war that overcast the occidental horizon with sinister shadows foreboding dismay and death. But even the dark cloud had its silver lining and the explosive pageant spreading death and desolation among millions had its beneficent cultural repercussion in the thought-centres of the East. In the world of spirit flickered its deep gestures in a new hand-writing and even if it meant the sundering of fond ties that held together the steel frame of occidental thought, it created the ferment of a new spiritual revival in the East. The dallying with evanescent Western mood had ushered in, in the East too a dark atmosphere of antagonism, antithesis and negation—a very poor outfit for serious pilgrims in their subliminal progress across a mystic way. The unrest in the wake of the world-wide conflagration captured the imagination of the Orient and accentuated the lurking discontent and as a natural corollary, new heresies appeared hydra-headed that seemed to defy the peaceful urge of ages responsible for the creative harmony that made the East a refuge for devotees and, lovers of good-will from every corner of the earth

The flame in India

The divine purpose worked out a new awakening to cure the distemper on earth in the pangs of rivalry and wrangling. The international ebullition produced a new spiritual flare in the East and what proved a nightmare in the West and mirrored a horror never experienced in the human history, spelt in India a message at once deep and far reaching that seemed to touch the very core of human susceptibilities. It was not the figment of a hashish culled from modern dissolution, creating the miasma of a delusion that makes "joy so illusive and freedom like death" —as a German writer puts it, but a new federative force that concretises a new

and loving fusion indissoluble in the service of man and surrender to God. The crystallisation of a renaissance movement on this foundation, in the gloom of to-day, when the clash of selfish interests appears to be the only reality worth counting, is an event of outstanding importance. It is a clarion call to decipher the hieroglyphics of a new spiritual realisation that could hardly have been considered a possibility, in this age of disbelief, dissent and disruption. It was the Message of Lord Chaitanya revived through the devotion of master-thinkers blessed with the inspired heritage of India's opulent culture.

Lord Chaitanya

In the mirage of thousand cults and creeds honeycombing India's progressive march in realising the ultimate goal Lord Chaitanya's vision came as an inevitable fulfilment. Lord Chaitanya had no mythic personality like prophets who lived in hoary epochs but was born in an age of enlightenment in the lime-light of the 16th century. A sceptical age, overcast with atheism and pantheism of all possible shades—intensely intellectual in its outlook and with crowning triumphs to the credit of the speculative thinkers and academicians representing the many schools of thought that dominated the epoch, there was hardly any chance for a view of life that switched off at one stroke, the vaunted paraphernalia of learning and lore. The iconoclastic Islam was there with it's parched philosophy, born of the desert to question the validity of Lord Chaitanya's bid for a new freedom of realisation. The iron bars of grim surroundings notwithstanding the opposition succumbed a willing victim to the call of the creative love that like a spell hugged in the foe and the friend alike in a single ecstasic embrace. It was a new experience and after many centuries this miracle happened in broad daylight in the city of Nabadwip. A vast body of literature and an art crowned with poetry, music and painting flashed up this new message and created for ever the transcendent foundations of the Vaishnava philosophy that is yet to cast its benevolent spell over the entire globe.

The New Miracle

A few centuries only had rolled by. The river had washed away the earthen sheath of Lord Chaitanya's native place which lay for the time being under a sheet of water. His philosophy too, got sub-merged and invisible under the pedantic outbursts of logicians and theorists—though the music of His Message could always be heard across the bosom of Bengal's loveable plains. The communal music, the processions through streets and lanes, the chanting of Name, however, continued to carry forward the tradition of His doctrine of Love as a gigantic force in the concerns

of man. The currents of pantheism, however, with their parasitic growths reduced to a muddy swamp what was erstwhile a blooming pool. The turn in the tide came in the fulness of time. It was left for another revivalistic movement to project the priceless message again with a renewed emphasis at the most psychological and crying epoch in the history of the world.

The Gaudiya Movement.

A great devotee Thakur Bhaktivinode took upon Himself the legacy of Lord Chaitanya and having created a new atmosphere through a service of over thirty years retired to the quietude of Sree Mayapur, the birth-place of the great Prophet of love which as if through the wand of a magician had by this time taken a new body and frame. The vision of a new edifice one of the largest in the whole of Bengal has taken shape at this site as a symbol of the new creative spirit of love and service which has inspired the great Successor of Thakur Bhaktivinode, Paramahansa Sreemad Bhakti Siddhanta Saraswati Goswami Thakur in His apostolic Mission to spread to the farthest corner of the earth the gospel of a new realisation, as preached by Lord Chaitanya. If the spirit of surrender and silence as a reply to uncharitable and aggressive critics was a dominant principle of conduct on the part of Thakur Bhaktivinode, the broadcasting of the doctrine of pure Love and Devotion in the service of a personal God, seems to be the highest and noblest offer of Paramahansa Sreemad Bhakti Siddhanta Saraswati Goswami Thakur to the World. He is the seer of a super-mundane (Aprakrita) plane where Krishna is the only and ultimate reality. Not through the senses with their aberrations (Pratyaksha), inferences with their fallacies, (Paroksha), transcendental or hearsays (Aparoksha) or even super-sensual figuration (Adbokshaja), but through the realisation of a super-mundane outlook that finds its spiritual reflex in earthly habiliments that one has to cognise the ultimate emporium of the fountain of an ever-flowing love. Very few have cared to realise the centripetal formula of such a harmonised system which is professedly a revealer of an eternal truth. The Master of the great Gaudiya movement has envisaged this truth, the most abiding to remove the ills of to-day.

The Origin of the Move.nent

Summoned to take charge of the tiny villa where alone the sage Bhaktivinode hailed the spirit of Lord Chaitanya, Paramahansa Sreemad Bhakti Siddhanta Saraswati Goswami Thakur quietly went there and remained for a long period absorbed in devotional activities. A circle of his followers not more than half of a dozen in number headed by Bhagabatratna Acharyatrik Kunjavehari

Vidyabhusan, the life and soul of the Gaudiya organisation, drew the Master's attention to the vital necessity of His removing to Calcutta so that hundreds of other seekers of truth might profit by His presence. Accordingly in the year 1918 he removed to Calcutta where the first Gaudiya Math was established. There were not more than half a dozen inmates in the beginning. But today nearly fifty centres established throughout the whole of India echo from day to day the new gospel of love as preached by devout missionaries. Within recent years their voices are being heard in the crowded centres of London and Berlin too.

Europe and Asia

The religion of love knows no limitation of race or clime. If Lord Chaitanya's Message captivated the Muslim Governor of ancient Bengal, the bearer of His spiritual Message has also to-day succeeded in securing the benevolent support of Christian Governors of India. History repeats itself and it was only the other day that the Governor of Bengal paid a visit to Sree Mayapur, the ancient home of Bengal's religion of Love. In fact this movement ensures the cementing of a new fellowship between the East and the West. As such the Gaudiya movement has not been slow to extend its influence beyond the borders of India, for it was the express wish of the Lord to disseminate His religion of Love so that each and every human being might share in its bliss and joy.

The Missionaries of India

In ancient days, Indian missionaries unlike those from other regions were always harbingers of peace, amity and goodwill. They went to enlist friendship of people living far away. The Gaudiya movement has followed in the foot-steps of the ancients and have sent Missionaries to Europe which is keen in getting enlightened with reference to the problems of the day. Tridandiswami Bhakti Hridoy Bon Maharaj, the young missionary of the Gaudiya movement has been cordially welcomed by Archbishops of Canterbury and York and has already addressed numerous gatherings. He has lectured in Oxford and Cambridge and already the Message of Lord Chaitanya has got echoed within the walls of many cultural centres of England. Germany has not been behind in the matter and Nazism has found something soothing and lovable in Bengal's cult of Love and service.

The World Call

These preliminary efforts have created a new world-call for Vaishnavism and naturally Paramhansa Sreemad Bhakti Siddhanta Saraswati Goswami Thakur can not keep quiet in this country after the ball has been set rolling. His presence in Europe would mean a new chapter in

the cultivation of international amity and as a devotee and thinker—an Apostle of this peace movement from Bengal, His presence would be a divine dispensation in Europe. The leaders of the great Gaudiya movement, therefore, deserve the congratulation of the whole of India for having made it possible for their Master to undertake the arduous journey to a far off country in his old age. His magnetic personality and imposing presence is bound to have a marvellous effect in the West. It would be India's proud day again to see that her religion of Love might again usher in a new order in a world torn asunder, as it is to-day, through a thousand struggles.

Propagandist Literature

Newspapers and journals which deal with the present situation on such information as is available in the moment are distinguished from literature that offers the complete treatment of its subject-matter based upon an exhaustive examination of all available sources of information. The work of no writer can bear any permanent value unless it shows his real acquaintance with the existing literature on the subject. The extent of the knowledge possessed by a writer can be made known only by his successful exhaustive treatment of any subject. It would, therefore, be a rushness of judgment if a writer whose performances are confined to the columns of periodical literature, is taken as seriously as the authors of standard works.

But will this apprehension of superficial knowledge that is entertained regarding the matter of periodical literature be removed if authors of standard works in their respective branches are alone invited to write also for the periodical literature ?

It is never possible to write about the occurrences of the present moment with full knowledge. The authors of standard works are likely to be as ignorant in such matters as one whose efforts have never soared higher than the attitude of the newspapers of daily events.

The special merit of a journalist which is also his specific defect, consists in this, that he is a propagandist. A journalist has always a preconceived policy of his own to be served. A free

trade journal looks upon every event from the point of view of a free trader, and it is his business to select his topics and adopt his method of their treatment to the requirements of his propaganda in support of free trade. The writer of a text book on free trade can have no such policy and he is accordingly expected to give their due weight to the views of all Schools in selecting forth his conclusions. It is no business of the journalist to represent any other side except his own. He expects his views to be considered more in regard to their bearing on the movement that he represents than as offering any impartial solution of a difficulty. He can offer by the nature of his calling only tentative suggestions of impromptu thinker of his definite school of thought.

Propagandist literature is permanent literature in the making. The writer of such literature will err if he tries to offer exhaustive solutions of the large problems of the world. He can have full scope for his expected activity only if he is fit to concentrate on the immediate aspect of problems and to convey the greatest amount of fresh information in support of the policy of his journal The employment of this method should make his articles really and profoundly interesting to every class of his readers. They will also possess the maximum value of the future researcher.

A propagandist should try to provoke legitimate opposition by putting his suggestions in the garb of premature finality. He must offer definite guidance on profoundly insufficient information. His function is that of the sharp-shorter who merely locates the enemy. It is his business to join the battle, but to enable his army to win the victory when the battle is fought by the latter.

The above observations apply to writers of a religious journal. They address their articles to real opponents of their propaganda. The adoption of of this method does not detract from the permanent value of such writing. On the contrary it is eminently suited to the pragmatic temperament of persons interested in the immediate present but who have neither the patience nor the leisure for the perusal of lengthy dissertations summing up all the literature on the topic.

The subject of religion does not seriously interest many persons to day. This confirmed indifference of the average cultured persons towards the old creeds is the great obstacle to religious journalism. It can be fought effectively only by a method of calculated unprovoked incursions into the arena of temporal controversy.

Most of the current religious journals accordingly find it necessary to go to work in this indirect manner. They

put on an appearance of being promoters of immediate solutions of problems of the moment along the lines of least resistance. They try to smuggle into such controversy the complete view of human responsibilities on the matter in the homeopathic dose. Even this is bound to be resented as impertinent and jejune. The mere suspicion that it is likely to crop up in the pages of a professedly religious journal is enough to prejudice the reader against such papers dubbling in affairs where ethical quality is bound to be controversial.

Nationalism and Commercialism are the ruling interests of the world today. What business can religion have to lend its support to either cause? It is possible to succeed in them by following the precepts of any of the proposed creeds? Can persons who engage in politics or commerce refuse the co-operation of people professing any particular creed for the sake of religion or morality?

And yet is not pragmatism both essentially just and necessary for the permanent well-being of the world? Can the religious propagandist consistently lend his real support to pragmatism? If he cannot do so how else can he expect to get a hearing from any person in this age of the most relentless strife for mere existence by any means?

The answer which the Harmonist has to make to such questioning is that religion is not opposed to pragmatism and is in a position to protect pragmatism itself from the evils of too precipitate thinking. The short cut is not condemned. But the short cut that is harmful to real well-being is constructively criticized.

It is not policy of the journal to meddle with the current secular affairs of the world on the pragmatic plane. It is certainly its purpose to create an atmosphere of calm consideration of all immediate problems by directing attention to the practicability of their automatic solution by the mere widening of the immediate outlook. The journal does not identify itself with any secular issue by isolating it from all other issues. That is the method of the pragmatist. It seeks to lift the secular issue to the level of universal thought without ignoring the urgency of its immediate solution that is rightly urged by the pragmatist.

The language which the journal has at its command for this purpose is most unsuitable, as it is saturated with narrow secular associations. It has to use the available language for the larger purpose. This presents certain real initial difficulties even to its cultured readers. But if the journal can offer the real solution of all immediate problems of humanity, the language that is suitable for its purpose will be picked up with a little application by those who are at all interested in their solution.

The Message of Bhakti

(Should it be propagated outside India ?)

(From a conversation that took place at Sree Gaudiya Math at Delhi on 3.10.35)

Q. As India is *karma-bhumi* so the propaganda of *bhakti* should be pushed to every corner of India before it is carried to foreign lands which are *bhoga-bhumi* For India wide propaganda the publications of the Gaudiya Mission should be immediately translated into Hindi.

Ans.. India is a land of *karmins* and *jnanins*. *Karma* and *jnana* should culminate in *bhakti*. *Karmins* are for fruitful enterprise. *Jnanins* want to merge in the Absolute. The Mission is not getting helpful co-operation from these sections. This is the real difficulty in propagating the message of the soul who is meant for the service of the Absolute instead of enriching himself with finitudinal things. We are now busy with the non-absolutes. But the *Geeta* says that such possessions cannot be retained. One who gains paradise by the good deeds has to lose his exalted position as his acquired virtues wear away through enjoyment of their fruits (1). This is the position of a *karma-kandin*. We should not pose as men of action. That is not the eternal interest of the soul.

Jnanins think that manifestive features are confined to phenomena. But we do not advocate their theory of impersonalism. The Absolute has got a manifestive face. We are not meant to live here eternally. We believe in *seelenwandrung*. The enjoying temperament, on the other hand, covets the pleasures of paradise. But the final position is unknown to these worldly people. We are, therefore, out to inculcate the teaching of the *Bhagabat Geeta*. Vishnu is the Personal Divinity. We don't think we should lose our entity. We should rather get rid of all these foreign dirts.

We must undergo these troubles (2). It is necessary to get rid of these troubles. It is necessary not to have any re-birth. It will be better for us to give all our attention to the search of the Absolute for having constant engagement with the Absolute. We are required to keep ourselves quite aloof from all contrary ideas and thoughts (3).

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(1) ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ॥ गीता ९।२१

(2) अवश्यमेव भोक्तव्यं कृतस्य कर्म्मणः शुभाशुभं ।

(3) सर्व्व धर्म्मान् परित्यज्य मामेकं शरणं व्रज ।
गीता १८।६६
ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्व्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥
गीता १८।५४

It is necessary to offer our hundred per cent devotion to the Absolute. We should be true devotees and get rid of these temporal connections.

We want to impress upon the people to seek to have a peep of the manifestive features of the Absolute for which we require elimination of these dirts. We need not anthropomorphise all these undesirable features to that sphere. We want to regain our normal position. For this purpose we should find the position of the Object of worship and of our entity. We are now under the conception of space and time. These useless and wrong things are to be eliminated for attaining the eternal life. We are given all facilities for the same if we care to be in touch with the Absolute.

We need not rely on the different languages and thoughts of this plane. We are to hear the sound that will be extended to this plane. The present manifestive faces of the phenomena could then be used for serving the *Paramatma*. We would then be dovetailed with the *Paramatma* instead of being entangled here.

We require to cross over these inadequacies. The policy of abstraction as well as that of being entangled in grossness of this world should be given up. The heterogeneous and alloyed thoughts have to be eliminated.

We cannot retain our position here. This is not our original abode and not for our eternal purposes of peace and happiness. Our aim should be for the plenary position. Sree Krishna Chaitanya has given us certain instructions by which we can progress towards transcendence instead of being confined to particular places or particular languages.

This message is to be propagated. Instead of being victimised by the temporary sounds we should listen to the transcendental message. People should be made conversant with these thoughts. The actual function of the unadulterated soul is to offer all activities in the service of the Absolute.

The *satvika* or *suttvata* method is followed at *Jagadish kshetra* (Puri). The *rajasa* people tell us that they should also have their share, and the *sattvikas* should not abolish the shares of the *rajasa* and *tamasika* sections, or, in other words they should be allowed to incorporate sins instead of being required to practise unalloyed devotion. The *tamasikas* desire facilities for offering injuries to other entities.

Sattvika people are also accused by latitudinarians of encroaching upon the rights of the other sections. *Karmakanda* and gnosticism are proposed to be incorporated in devotion. But we require the full opportunity of serving the Absolute. If it is divided in three parts our fullness of devotion is

jeopardised. The gnostics propose neutrality (4).

We are, however, assured by the Fountainhead His complete protection. This is what He says in effect, "Give up all those thoughts. I will dictate to you what interests you are to have. You show your diffidence of Me by not depending on Me. You need not trouble about any conception about religion that you may have imbibed in this world. You simply submit to Me unconditionally and I will rescue you from all sorts of undesirable situations. You need not suppose that when you attend to Me you disregard all those things."

You need not go astray from this sympathetic instruction of the *Geeta*. Whatever acquisitions you have are unnecessary for your purpose. You need carry no candles to the sun. Submission is to be the policy instead of knowledge (5).

People in India are busy with their *karmakanda* affairs. People in China or Europe have their own methods of *karmakanda*. They don't want our *karmakanda*.

Professor Bauver wrote from Czekoslovakia that Europe does not want Indian *karmakanda*. I told him that we have very much to give to them. The devotional thought is the special treasure of India.

Empiricism will not do. In the case of the Absolute the whole thing comes to us. If we submit to Him, He will be sending the Transcendental Message to us. Our auditory nerves require to be informed by the Transcendental sounds and not by the other sounds. They are equipped with the potencies that can heal all those inadequacies that have been imbibed here. The *Geeta* gives us this instruction.

As *sattvikas* we think that we should predominate over the *rajas* and *tamas* people. By *visuddha sattva* (unalloyed essence) we should cease to be sharers in these worldly affairs. *Mishra sattva* (adulterated quality) has got dealings with *rajas* (utilitarian) and *tamas* immoral people.

(4) न बुद्धिभेदं जनयेदज्ञानां कर्म्मसङ्गिनाम् ।
गीता ३।२६

(5) ज्ञाने प्रयासमुदपास्य नमन्त एव
जीवन्ति सन्मुखरितां भवदीयवार्त्ताम् ।
स्थाने स्थिताः श्रुतिगतां तनु वाङ्मनोभि-
र्ये प्रायशोऽजित जितोऽप्यसि तैस्त्रिलोक्याम् ॥
(भाः १०।१४।३)

To

ADDRESS OF WELCOME

Revered Tridandiswami Bhakti Hriday
BON MAHARAJ
of Sree Gaudiya Math.

Revered Sir,

WE, citizens of Calcutta, are glad to have this opportunity of extending to you our cordial welcome on your return to this city after successfully preaching in the West the glory and sublimity of the true culture and religion of India, for the last two years and a half. We have heard with pleasure and thankfulness that by the zeal and eloquence of your preaching, you have succeeded in arousing high admiration and active appreciation among the intelligentsia of Great Britain, Germany, Austria and Czechoslovakia.

SWAMIJI, your most illustrious spiritual Master, PARAMAHAMSA SREEMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI MAHARAJ, President-Acharyya of the Gaudiya Math, was pleased to select you as an able representative of the Mission; and you have abundantly justified your trust. You have distinguished yourself by your profound learning and eloquent exposition of the unique Message of Absolute Truth with which you were entrusted and thereby you have greatly advanced the cause of our country by helping to establish a better understanding and wider sympathy between India and the West.

WE are proud of our unrivalled spiritual heritage which we believe, can sufficiently enrich the West, in spite of its superiority in science and prosperity in material civilization; and we record with pleasure that your lucid voice has been able to penetrate into the very stronghold of that cultural conservatism which hitherto has defied the efforts of many a preacher from the East.

SWAMIJI, we are glad to learn that your learned lectures in prominent thought-centres and the leading Universities of Great Britain and Central Europe, have evoked high appreciation and enlightened interest from all sections of the people in the West; and we are proud to think that these

spiritual messages have since been conveyed through you to the Imperial Court of Britain and such high church dignitaries as the Archbishops of Canterbury and York.

WE learn with delight that you have established, as a standing organization of your Mission in London, the Gaudiya Mission Society with the Most Hon'ble Marquess of Zetland as the President, besides another in Berlin and that you have secured a good number of following of your Mission in the West including the two German pupils who are here to-day in our midst.

WE fervently pray that the Mission you represent may meet with greater success in future through the able services of preachers like yourself under the distinguished lead of your great spiritual Master and that you may be blessed with long life to broadcast the sublime message of your Preceptor all the world over.

We beg to subscribe ourselves,
The Citizens of Calcutta.

Calcutta, 8th September, 1935.

First Hindu Temple in London

Tridandiswami B. H. Bon and Herr Ernst Georg Schulze paid a short visit to Agartala on October 1, in connection with the activities of the Gaudiya Math in Europe. They were received by Manyabar Rana Bodhjung Bahadur, Chief Secretary, and Captain Kumar Prafulla Kumar Dev Burman Bahadur, Military Secretary, as honoured guests of Tripura State, and housed in Shvetabas, guest-house of the Palace.

At a public reception at Durgabari at 7-30 p. m., presided over by Manyabar Rana Bodhjung Bahadur, Rai Sahib Akshoya Kumar Gupta, introducing the guests at the instance of the President, referred in terms of high appreciation to the world-wide activities of the Gaudiya Math. Herr Schulze addressed the meeting in English in a speech in which he dwelt on the cause of his becoming a disciple of the revered Acharyya of the Gaudiya Math. Swami Bon spoke in Bengali on the true principles of religion, the distinction between real and counterfeit

religion and the special services to the cause of true religion that have been and are being rendered by Thakur Bhaktivinode and His Divine Grace Paramahamsa Srimad Bhakti Siddhanta Saraswati Goswami Maharaj. The speakers were warmly thanked by the Raj Purohit and Thakur Lalitmohan Dev Barma, M. A., B. L, Sadar Magistrate.

On the following morning Maharaj Kumar Durjay Kishore Dev Burman Bahadur, brother of His Highness, and Captain Rana Nepal Jung Bahadur, A. D. C. to H. H., had a talk with Swamiji on the activities of the Mission.

Swamiji and Herr Schulze were conducted to the Palace at 12.45 p. m. by the Private Secretary, Dewan Sahib Kamala Prasad Dutt, M. A., B. L., and Military Secretary, and were presented to His Highness by the Chief Secretary. Swami B. H. Bon, who was received by His Highness with great cordiality, conveyed to His Highness the grateful thanks of the London Gaudiya Mission Society on behalf of the President of the Society, the Most Hon'ble Marquess of Zetland, for his distinguished patronage. Swamiji then referred to the activities of the Gaudiya Math in England and Central Europe, and intimated to His Highness the wish of His Divine Master, the Head of the Gaudiya Math, for the erection of the first Hindu Temple in London and a Home for the diffusion of the spiritual culture of India in the West. His Highness listened graciously to the proposals of Swamiji and was pleased to convey to him in the afternoon his kind decision to meet the entire cost of erection of the London Gaudiya Math Temple and to help in the collection of funds for the construction of a permanent Home and for securing a suitable site for the London Math. His Highness was also pleased to intimate acceptance of Swamiji's invitation to preside over the anniversary meeting in Calcutta in honour of Shrethyarya Jagabandhu Dutt (late J. B. D.), donor of the Calcutta Gaudiya Math building and premises, to be held in December.

At 8 p. m. Swami B. H. Bon and Herr Schulze addressed a distinguished gathering, at the Palace, of the members of the royal family, high officials of the State and Darbaris, presided over by His Highness. At the instance of Maharaj Manikya Bahadur, Herr Schulze addressed the meeting, in English on German Philosophy with special reference to the philosophy of the Nazis. Swami Bon spoke in Bengali on the principles of the real Vaishnava Dharma. The speakers were thanked, on behalf of His Highness, by the Raj Purohit Rebatimohan Kavyaratna in Sanskrit and Bengali and by another gentleman. The function was concluded by the performance of Manipuri Kirtana, specially arranged

by His Highness for the occasion. The Kirtana, which lasted for about half an hour, consisted of beautiful Bengali Padas in honour of Lord Sree Krishna Chaitanya, which were sung with emotion to the accompaniment of appropriate and charming dance and music. Swami Bon thereupon had a detailed conversation with H.H. Maharaj Manikya Bahadur about the proposed Temple of London Gaudiya Math.

On the following morning Swami Bon and Herr Schulze were invited to his residence by Maharaj Kumar Narendra Kishore Dev Burman Bahadur, uncle of His Highness, for giving a discourse on Vaishnava Dharma. Swamiji and Herr Schulze were met at departure, on behalf of His Highness, by the Chief Secretary, Private Secretary, Military Secretary and Chief Medical Officer.

Round the Gaudiya Maths

Sree Gaudiya Math, Delhi

Editor arrived here on October 1. Devotees of the Math and many respectable gentlemen recieved Him with great pleasure. He is delivering spiritual discourses before many elites of the town at Math premises.

At Radhakunda

The Editor with a party consisting of M. M. Sundarananda Vidyavinode, M.M. Narayandas Bhaktisudhakar, H.H. Tridandiswami B. R. Sridhar Maharaj, H. H. Tridandiswami B. S. Sagar Maharaj and other Brahmacharis and devotees left calcutta on September 30, and with some of His followers arrived at Delhi next day en route Mathura. He stayed there for some days to celebrate the Annual utsab.

The devotees of the mission began the *Urjjabrata* lasting over a month from October 12, at Radhakunda in Mathura with all its regidity and strict adherance to the principles of the service to the Absolute as directed by Editor. Early in the morning the devotees with the Tridandi Sannyasins at their head circumambulated the Radhakunda thrice with the chanting of Krishna kirttan. Then all assembled together at Sree Braja Swananda Sukhada Kunja where the Editor explained and elucidated the srutis. In the afternoon the Editor again expounded Sreemad Bhagabatam in a nice way. The persons attending listened to Him with undivided attention. This was the special feature of the *Brata* throughout the month.

On this occasion the Editor established a permanent centre for the propagation

of religion of Love in that part of the country. The Editor visited several places and temples and gave various instructions regarding the activities of the Brajadham Pracharini Sabha introduced by Sreela Rupa and Sanatan who were deputed by Sree Krishna Chaitanya Mahaprabhu. In Kamya Ban Editor visited the place of Sreela Probodhananda Saraswati, a renowned Tridandi Sannyasi. All the devotees and followings of the Math observed the *Brata* with equal ardour and enthusiasm.

Bahulastami festival at Radhakunda.

On October 19, this ceremony was held at Radhakunda. "Kundashtak" a holy poem composed by Srimad Das Goswami, was sung by the devotees of the Math. This holy *tithi* is honoured by the Gaudiya Vaishnavas as on this sacred *tithi* Sree Radhakunda made appearance in Brindaban.

Sree Mahesh Pandit Path, Chakdaha.

Sreepad Tribhubaneshwar Das Adhikari is explaining Sreemad Bhagabat every evening at the Math premises before a good audience.

Sree Kunja Kutir, Krishnagar.

Sreepad Mahananda Brahmachari, Bhaktyaloka is preaching the true tenets of Sreeman Mahaprabhu at the city and has already drawn attention of the citizens.

Sree Modadruma Chatra, Mamgachi.

On October 28, the disappearance ceremony of Thakur Brindaban Das, the well-known Vaishnava poet, was properly solemnised as in the midst of kirttan songs. Thakur Brindabandas appeared here. At this place the "Gour Nityananda Srivigrahas", installed by Thakur are being devotedly worshipped to the present day. A new temple have been constructed and the Deities have been installed there.

Sree Gaudiya Math, Patna :

Tridandiswami Sreemad Bhakti Pradip Tirtha Maharaj with some of the Brahmacharins are preaching the Message of unalloyed devotion. In the evening he explains Sreemad Bhagabatam. Many respectable persons of the city assemble at the Math premises. Every morning many honest enquirers are coming to His Holiness and getting their doubts nicely solved.

Propaganda work in Orissa :

On October 16, the preachers of Sree Gaudiya Math went to Sahapur in Bhadrak after finishing the propaganda works at the villages of Kandpur and Koraunt. They were cordially received at this place by the villagers. In the evening Sreepad Jadabananda Brahmachari explained Sanatan shiksha from Sree Chaitanya Charitamrita.

Sree Gaudiya Math, London :

Tridandiswami B. H. Bon preacher-in-charge in the west arrived at the London Gaudiya Math on October 23.

Collection from Papers

Daily Sketch, September 16, 1935.

Welcomed by Ten Thousand.

A friend in Calcutta tells me, by air mail, that the Maharajadhiraja of Burdwan, who lived for seven years in England and went back to India recently, took the chair at a reception for Swami Bon, the Hindu monk, on his arrival there. Ten thousand people took part in a procession in the Swami's honour. The monk, who is one of the best known habitue of Kensington Gardens, will be back in London early in November to deliver a series of lectures before he leaves again for America.

Lord Zetland will preside at the first one, as he is president of the Gaudiya Mission Society.

Annakut Mahotsab

AT SREE GAUDIYA MATH

On the Monday, October 28, Sree Gobardhan Puja and Sree Annakut Mahotsab was celebrated at Sree Gaudiya Math, Baghbazar, Calcutta with great pomp and ostentation. Preparations were made on a grand scale for several hundreds of different varieties of food, prepared by innumerable experts engaged for the purpose. Arrangements of Annakut Celebration at the Gaudiya Math are well-known to one and all. Separate arrangements were made for ladies and gentlemen. The whole day programme included puja, aratrika, kirtan, bhograg, darshan and distribution of Sree Annakut Mahaprasad.

ALL-GLORY TO SREE GURU AND GAURANGA

—101—

The Harmonist

(Sree Sajjanatosbani)

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Uniformity

IN spiritual endeavour proper there is a division of external and inner practices. But this division is not one between the physical and mental. Neither the physical nor the mental functions are activities of the *atma* (soul).

The activity of the preliminary stage of spiritual endeavour prior to the appearance of the principle of spontaneous liking constitutes the external division of spiritual conduct. During this stage the neophyte displays a decisive inclination for following the injunctions of the *shastras* under the guidance of the spiritual preceptor who belongs to the class of inner devotees. Obedience to the spiritual preceptor prevents the function from degenerating into lifeless ritualism and rigid orthodoxy.

Nevertheless there is observable a striking uniformity of practice during this preliminary stage. This uniformity should not, however, be mistaken for the lifeless sameness of physical or mental activity that is sought to be imposed by the sanctions of worldly organisations. One who receives the mercy of the real spiritual preceptor obtains simultaneously eligibility for practising the spiritual function which transcends the plane of our body and mind, under his direction. Such a person is freed from the bondage of his

physical and mental adjuncts and environment to the extent that he chooses to avail the opportunity. The continuance of apparent physical and mental activity in his case no longer possesses the unspiritual mundane quality. Any lingering trace of mundanity in his conduct is like the momentum that is exhibited by an inanimate moving entity after it has been cut off from the source of its energy.

During the preliminary stages of spiritual endeavour the neophyte is practising the spiritual function by spiritual energy that has been imparted by the spiritual preceptor without putting forward his own complete initiative of receptivity by the impulse of spontaneous liking. This is due to the inertia of the lingering obstruction of habits that have lost all real hold on him. It is bound to stop wholly by the practice of the new activity made possible by the awakening of his spiritual nature. This new activity is external in the sense that the principle of spiritual love has not yet made its appearance. So long as his activity is not prompted by love the neophyte is not fully identified with his function. At this stage there is also the chance of one's relapse into the state of utter self-forgetfulness if one fails to put forth the fullest possible receptive activity.

The sentiment that supplies the place of love in the undeveloped stages of spiritual endeavour is that of reverence and faith in the transcendental Truth of the subject of *shastric* revelation. It is, however, only a distant glimpse of the Truth that has been as yet available. There is true light for inner guidance. But it is very dim light. It requires to be trimmed by the constant practice of whole-hearted active subservience to the spiritual preceptor. If this is not done, the nascent function is liable to be suppressed by the resurgence of physical and mental activities.

Uniformity in the practices of the neophytes is produced by sub-servience to the spiritual preceptor. He directs their activities by a kind of quasi-spiritual compulsion. The novice submits to be so coerced through his enlightened conviction of the spiritual mercy and the freedom-giving quality of such guidance. It is very different from any form of mechanical subservience to unspiritual authority.

Those who might have had the opportunity of following closely the daily life of the inmates of the Gaudiya Math should have been struck by the genuine and perfect elasticity and freedom from mechanicality of the conduct even of those who perform what appear to be a stereotyped course of ritualistic activities. The person who makes the offerings to the emblematic Holy Form of the Divinity in the temple by the

recital of the identical *mantras* day after day is as much a strenuous and humble seeker of the Living Truth by the full exercise of his individual judgment as the person who expounds the abstruse philosophy of Srimad Bhagabat in the "Kirtan Hall" of the temple as the most important part of the daily worship. There is the closest realised connection between the exposition in the "Kirtan Hall" and the ceremony of 'waving the light' that is performed by the recital of the *mantra* before the Figure of the Deity.

The only point on which the Srimad Bhagabat is never tired of insisting is that if any activity ceases to possess the spiritual vitality or in other words degenerates into an affair of this mundane world, it is never accepted by the Divinity. All acts of worship have to to be performed on the plane of transcendence by the resources of the spiritual life. Conduct embodying the teaching of the Srimad Bhagabat is placed for the reverential inspection of every beholder by the activities of every inmate of the Gaudiya Math. But no two inmates of the Math have to do the same kind of work.

The Math is the spiritual house of God. The inmate of the Math are the spiritual servitors in the household of Krishna. The daily life in the Math is life dedicated to the spiritual service of Krishna. Krishna is the Proprietor of the household. He is the only Proprietor. All else is His property. The souls of all entities are His property. The physical body and material mind of an entity have no access to the plane of the service of Krishna. But the physical body and the material mind are made eligible for the service of Krishna by the process of *diksha* (initiation into transcendental knowledge or the *Veda*). As soon as the body and mind are voluntarily surrendered to Krishna at the time of initiation by the real spiritual preceptor, they are lifted to the level of the soul by the Mercy of Krishna. Such body and mind are fit to be employed in the transcendental service of Krishna. The inmates of the Math, therefore, do not serve Krishna by the physical body and the material mind and for this reason are relieved from the necessity of lifeless uniformity of conduct that is liable to be imposed on the physical body and the material mind for ensuring the orderliness of corporate activity. The waving of the light before the emblematic Figure of the Divinity is as much an activity of the soul as the exposition of the Bhagabat when they are performed by the pure devotee of Krishna. The performance of apparently the same functions by conditioned souls possesses no spiritual value whatsoever. The living reality of this distinction between the two is brought home to all open-minded

persons who are willing to witness with faith the performances of the inmates of the Math.

No one whose spiritual nature has been reinstated in the state of untrammelled activity by the mercy of the spiritual preceptor can do anything that is amiss. This establishes the automatic and perfect uniformity of all living worship. But it is not open to the view of the mundane spectator.

The uniformity that is sought to be established on the physical and mental planes in regard to so-called worship has been the cause of direct or indirect religious persecution in the religious history of the world. The attempt to realise a universal uniformity of the doctrine and practice is the result of a profound urge of the human nature and cannot be neglected except through utter despair But the longing for its realisation is nevertheless wholly legitimate and capable of fulfilment on the plane of unalloyed spiritual activity in the shape of the perfectly free activities of the spiritualised body and mind.

Relation between the Sexes.

THE Gaudiya Math is urging all persons irrespective of caste, creed, age, sex or race to accept the regulations of the social arrangement based upon *varna* and *ashrama* for the reason that it is helpful for the realisation of the eternal function of our souls.

The *varnashrama* society is an organisation for the joint performance of the worship of Hari by the method of the *archana*. The regulations laid down in the *shastras* for the due performane of *archana* provide the *varnashrama* society with its code of social procedure.

Archana may be defined as the ritualistic worship of the Emblematic form of the Divinity. The society is the Household of God. Godhead is the only Master. He is made offerings of food, clothing, all necessaries and luxuries except intoxicants and meat or fish, and every form of service. Wealth is earned for meeting the expenses of His Household. All persons are servants in the Household of Godhead. Everyone accepts with thankfulness whatever is provided by the Lord through His beloved ones for his maintenance. Everyone feeds on the leavings of the dishes of the Lord's beloved servants. No one owns any property of his own. Everything is

the Lord's property as everyone is His bondman whom He may let live or not, and who has to do no other work except His Bidding. This is the duty of every person, man as well as woman, in the *varnashrama* society.

The cardinal principle of the *varnashrama* association is this that no one may be the owner of any property or the service of another. Everyone is only a servant whose activities are ever in the service of God. Similarly the Sole Object of everyone's service as the only Master, the only Friend, the only Son and the only Consort, is Krishna.

Marrying and giving in marriage do not give rise to any rights of a master either to the husband or to the wife. Man and woman are joined in wedlock for the purpose of serving each other in the performance of the joint service of Krishna.

The wife is not an object of enjoyment of the husband, nor *vice versa*. They do not marry for gratifying their sexual appetites. They marry for pleasing the Lord, nor for pleasing themselves. They choose for their partners only such persons who serve God better than themselves. They offer themselves to be accepted by their partners for the favour of being allowed to share in their superior service of Hari. Neither the husband nor the wife is to claim the services of his or her partner on their own account. Both of them are only to offer their services if and when their partner is pleased to permit them to share their service of Hari. Neither the husband nor the wife is to claim the services of his or her partner on their own account. Both of them are only to offer their services if and when their partner is pleased to permit them to share their service of Hari. None of them can force their services on their partners.

This system of household discipline has its root in the joint worship of the household Deity by all members of the household. All the members are to exert themselves in all possible ways for serving the pleasure of their common and only Master. Everyone is to learn the Command of the Master from one's fellow-servants, so that the requisition by any member of the household is realised as the Requisition by the Lord Himself. Thus both man and woman, children and old persons, vie with one another in offering their services. No one demands any service from another on his own account. No one may demand the service of another for the Lord. Everyone is to offer his or her unreserved services for the gracious acceptance by any and every servant of the Lord.

Those who are not asked in marriage by a servant of the Lord, have, therefore, no occasion for marriage. One

who is asked in marriage by another member of the society may not refuse the requisition for his or her service.

A very interesting question naturally arises in this connection. How may any person ask another in marriage in such society ? Everyone has to wait for being called to serve. So how can anyone be actually called ?

This leads up to the question of the Guru or the spiritual Guide. The highest order of devotees are pleased to requisition the services of their disciples. In this they only carry out the Command of the Lord, so that when the Guru requisitions the service of any of the disciples the latter has the opportuntiy of actually rendering his services.

The whole system thus receives its initial impulse from the *Guru*. No one will ask another in marriage except by instructions of the *Guru*. It does not serve the spiritual purpose at all if one takes the initiative and asks for the permission of the *Guru* for proposing marriage to a party whom he wishes to ask in marriage. This procedure is tantamount to asking the *Guru* to serve oneself.

But the *Guru* never asks any person to enter the state of wedlock unless he is asked by the latter for his permission to a marriage already settled in one's mind. The *Guru* may or may not accord his permission to such an applicant. But as a matter of fact the *Guru* seldom withholds his assent from any whom he does not wish specially to favour.

The reason why the *Guru* does not ordinarily ask any person to enter the state of wedlock is that it is very rarely that any person is to be found in this world who is willing to regard his or her wife or husband as worthy of his or her unconditional services. This is, however, exactly the relationship between husband and wife that can alone be really sanctioned by the *Guru*.

This is also the reason why the Gaudiya Math does not permit any woman to reside under its roof as an inmate of the Math. It would be hardly safe to ask any man or woman to offer his or her unconditional services to the other except by sanctioning their marriage.

So there is no necessity for such people to stay under the roof of the Math as they are required to set up a household of their own in order to segregate themselves from similar association with other men and women.

But may it not be asked that the women might be provided with Maths of their own ? This is not theoretically inadmissible. But the practical difficulties in the way of the establishment of such an institution are ordinarily insurmountable. The Gangamata Math at Puri set up by a lady was a model institution of this kind.

The great difficulty will be that in all Maths the majority of the inmates will be neophytes. These neophytes are susceptible of back-sliding at any moment.

If a very large number of women enter the Maths as novices it will be difficult to control them properly. Public opinion in no country will tolerate the imposition of the requisite discipline on women and the back-sliding of a single member of such institutions will be magnified by most worldly people.

Jagabandhu Bhaktiranjan

SRESTHARYA Sripad Jagabandhu Bhaktiranjan Prabhu is not the same person whose name is so well known to the people all over the country as one of the successful business men of this great city. It was not the merchant who conceived the idea of building the home of the pure devotees of the Gaudiya Math. That is, however, the idea that prevails among those whose ignorance regarding the Absolute has not been dispelled by the causeless mercy of the genuine preacher of the Word deriving his elgibility for the office of the teacher of the truth from single-hearted service of the Word in every act of his life. Let us, therefore, first of all prostrate ourselves in all humility to the Holy Feet of the Acharya Paramahansa Srimad Bhakti Siddhanta Saraswati Goswami Thakur for being enabled by his causeless mercy to offer the homage of our souls to Bhaktiranjan Prabhu by listening with faith to the discourses about his unique service of Sree Gurudeva, which can find adequate utterance only by the causeless mercy of the Acharya and those pure devotees who ever serve the Acharya.

The discourse about the servant of Sree Sree Guru-Gauranga-Gandharbika Giridhari, is the only method of offering our homage to Bhaktiranjan Prabhu that is also fully consonant with the nature of his own service. Bhaktiranjan Prabhu built the great Hall of Sree Gaudiya Math for the performance of the congregational chant of Hari promulgated by the Supreme Lord, Sree Krishna Chaitanya, as the Dispensation of our own age. The chant of Hari is not properly performed except in the company of the pure devotees. The due performance of the chant of Hari attains its fullest expression in the chant of the praises of the pure devotee of Sree Sree Radha-Govinda. This supreme purpose of the congregational chant requires to be

brought home to us by the practice of the constant chant of the praises of His devotees.

The super-excellence of the teaching of Sree Krishna Chaitanya consists in this that He promulgated the service of the servant of Krishna which is the highest form of Divine service and higher than even the service of Sree Krishna Himself. Bhaktiranjan Prabhu provided the spacious Hall for the performance of this teaching of Mahaprabhu Sree Krishna Chaitanya.

The worship of the devotee of Sree Krishna, by the method of the sankirtan possesses redeeming efficacy in the very highest measure. It is the service of Sree Krishna by the only method that is perfectly acceptable to Him from conditioned souls.

Sree Krishna is always pleased by the service of His pure devotee. This makes it very easy for all of us to attain the service of the Divinity if only we can make up our mind to serve His devotee who in his turn is always ready to help us if we are willing to serve Sree Krishna in pursuance of his example.

But there is one insuperable difficulty in the way of the service of the devotee. How is it possible for us to recognise the pure devotee of Sree Krishna ? No one, who is not possessed of unclouded spiritual vision, can recognise the true devotee. How are we to know that Bhaktiranjan Prabhu was a real devotee of Sree Krishna ? It is the purpose of this discourse to seek to know the real truth about Sripad Bhaktiranjan Prabhu.

The only method by which we can attain to the real sight of a Vaishnava is by listening to the discourses about him from the lips of true devotees. There is no other way. Sree Krishna with His Entourage manifests His Appearance to our ears in the from of Transcendental Words appearing on the lips of His devotees when they discourse about Him. It is by rare good fortune that we are favoured with such opportunity by the Will of Krishna. As a matter of fact it is Sree Krishna Himself who sends His devotees to our doors for providing us with such opportunities.

It is quite conceivable that the Hall may be used for some other purpose than the performance of the kirtan of Hari in the company of His pure devotees. If this hall is used by those who are not the pure devotees of Krishna, it will not pay, nay it would be a very harmful pastime, if we assemble here to listen to worldly talk, masked in the forms of the discourse of Hari, from those who are really averse to the service of Krishna. Such use of this Hall would be contrary to the purpose of Sripad Bhaktiranjan Prabhu.

Where is the guarantee that it will not be put to such use in the future, or that it is not being put to such use at this very moment ? What provision did Bhaktiranjan Prabhu make for the prevention of such a contingency ?

Yes, Bhaktiranjan Prabhu made the only provision that alone was both sure as well as feasible. He made an unconditional gift of the Buildings to the person from whom he had received his spiritual enlightenment and his pure impulse for the service of Sree Krishna. He offered these Buildings, without any conditions of his own, to the Acharya for using them for his purposes. In other words he thought Sree Krishna was sure to accept his offering if it was made to Sree Gurudeva who had been pleased to reveal his transcendental personality to him.

It is consistent conduct so far as Bhaktiranjan Prabhu is concerned. But how are the public to know that the buildings are being put to the proper use ?

There is a very, very easy way of ascertaining the turth, which is also open to all persons who are really anxious to know the truth. Let them listen to the words of the Acharya in a submissive spirit for an appreciable length of time. It is not reasonable to seek for second or third hand information. This function of seeking for the truth cannot be delegated to another. It is the personal duty of every one of us.

It is possible that a person may not be willing to adopt this method unless he possessed the minimum regard for the person he is asked to listen to with faith. It is for the purpose of removing any misconceptions that may have been unconsciously imbibed by any person in regard to the object and purpose of this institution and the transcendental personality of the Acharya that the Acharya has laid the duty upon the inmates of the Math to procure, in the shape of alms from the public, the funds for the performance of the worship of Sree Vigrahas on a scale of magnificence. They thereby provide every person with the opportunity of receiving first hand information, without coming to this Hall, regarding the object, method and personality of the Acharya.

This vigorous propaganda must succeed if it be the Will of Krishna to induce the public to lend their sympathetic ear to the preachers of the Math. It is by no means possible for a mortal to realise the transcendental nature of the pure devotees and their doings except by the special mercy of Krishna. It is, therefore, inevitable for us to refuse our real hearing to the *bona fide* preachers of religion under the influence of prejudices bred by the contrivance of the deluding energy of

Krishna. But there is also no method by which we are able to approach Krishna and His devotees by our own ignorant and misdirected contrivances. So the best we can do is to carefully bear in mind the fact that we are unfit to understand the doings of the devotees of Krishna till we are helped by His special mercy.

So long as we are not helped spiritualy we should also be cautious in the choice of persons from whom to receive any information about religious truth. It is necessary to be equally cautious in the choice of books for gathering such information by study. We are accordingly forbidden to study the shastras, by the shastras themselves except, under the unconditional direction of Sree Gurudeva. The only course that is open to us, if we are to follow this injunction of the shastras, is to approach those whom we have reason to believe to have faith in Personal Godhead and the revealed scriptures and who possess the purest morals. No one, who does not believe in the Transcendental Personality of God and who leads a moral or less immoral life, can be a devotee of Krishna, and we must not associate with him for our religious purpose.

Bhaktiranjan Prabhu himself was enabled to understand the method and object of the Gaudiya Math by his personal association with the devotees of the Math and specially through his service of M. M. Sripad Acharyatrika Kunja Behari Vidyabhusan. Thereupon he welcomed the good fortune of arranging the spiritual exposition of the Bhagabat at his place and listening with faith for the period of one full month to discourses regarding Hari from the lips of Mahamahopadeshak Sripad Sundaranand Vidyavinode, B. A., editor of the Gaudiya.

There are, of course, persons who seem not to benefit even after they have apparently been listening to discourses from the devotees of the Gaudiya Math for some time. This is not at all extraordinary. They are prevented by their preconceived ideas and their arrogance of empiric judgment which lead them to imagine that they are able to understand transcendental talks without the helping mercy of the pure devotees. These mental reservations prevent them from giving their full attention to the Message of the Absolute. The Absolute is significantly styled 'Adhokshaja' by Sreemad Bhagabat. He is so called because He has reserved the right of not being exposed to the limited understanding of man. It is His Initiative which alone can lift the ban and admit us to the plane of His discourse, which is identical with His Divine Personality, and to give us the added eligibility for rendering Him our service in the shape of perfectly submissive hearing.

Those who come to the Gaudiya Math with an open mind for the purpose of learning the truth from the lips of pure devotees by their causeless mercy have no cause to go back with empty hands. It has been the experience of hundreds and thousands of the very best types of men and women in all parts of the country and abroad wherever the preachers of the Gaudiya Mission have carried the Message of the Supreme Lord.

The simple rule for learning the truth about the real nature of the Acharya is to seek to know the same from those who are rendered fit to deliver his message by their acceptance of the same in their word and deed. It is necessary to approach them with the prayer for being freed from all prejudice and vanity by their mercy in order to be enabled thereby to lend one's ear without reservation to the transcendental discourse of the Absolute. These are very large demands, but they are not unreasonable. Every one of us may realize the redeeming quality of the activities of the Acharya by adopting this right procedure.

No one in this world ordinarily objects to the erection of hospitals for the cure of the ailments of the body. No one objects to the establishment of institutions for curing the discomforts and drawbacks of the mind. No one objects to the building of dharmasalas for the use of travellers. But no one is in a position to understand any act or institution that is dedicated to the transcendental service of the Absolute. The mundane activities of man ordinarily pass under the name of the worship of God. The Gaudiya Math keeps severely aloof from this greatest of all offences against the Absolute.

The Absolute Truth has been preached in this country from time immemorial by an eternal succession of great teachers of the unalloyed function of all pure souls in the form of the service of the Absolute. The Acharya is recalling the people to ponder over their spiritual heritage by being loyal to its fundamental principles.

All whose souls are afflicted with the disease of mortality have a right of admission for treatment, for the mere asking in this hospital for the cure of all souls, on one condition that they agree to conform to the rules of the Institution which are familiar to every Hindu from time immemorial.

Sreshtharya Jagabandhu Bhaktiranjan Prabhu was struck with the perfection and living quality of the service of Sree Krishna that is being performed by the Gaudiya Math under the direction of the Acharya in the face of unavoidable misunderstanding by all worldly minded persons. He had the firm conviction that every right-minded person would sooner or later understand

the necessity of submitting to be cured of the misery of aversion to the service of Krishna by faithfully listening to the Message of the Absolute from the devotees of the Gaudiya Math by conforming to rules of conduct that are followed by the inmates of the Math.

Jagabandhu Dutta was a very intelligent person. He was a self-made man. He was admired by the people of Calcutta and outside for the originality of his ideas, his strong practical sense and his capacity for organisation. But the subject of the discourse is not the career of Jagabandhu Dutta, the successful business man. We are discoursing about the ideals with which the soul of this successful business man could identify himself without reservation, ideals for which he did not aspire to claim any originality of his own, but which he was content to receive with all humility from the Acharya by the latter's causeless mercy.

There is a certain body of opinion which is ready to honour the Acharya without reservation, but which is not prepared to accord unstinted honour to those who have dedicated themselves heart and soul to His service. But the Acharya never accepts any honour on His own account. He is prevented from doing so by the principles of Divine service. But he is not prevented from accepting any honour that is shown to his servants. Sripad Acharyatrika Prabhu is the cause of the services of Bhaktiranjan Prabhu being accepted by the Acharya.

The erection of the Gaudiya Math Buildings marked a real stage in the development of Sree Gaudiya Math of Calcutta with which Acharyatrika Prabhu has had completely identified himself ever since its establishment. It was at the special request of Acharyatrika Prabhu that the Acharya gave his consent to the establishment of Sree Gaudiya Math in Calcutta sixteen years ago. The splendours of the worship of the Gaudiya Math are the expression of the devoted service of Sripad Acharyatrika Prabhu. The honours which the people of Calcutta have offered to the feet of the Acharya have been readily accepted by him as the public appreciation of the unique service of Sripad Acharyatrika Prabhu. These Buildings also have been accepted by His Divine Grace Paramahansa Srimad Bhakti Siddhanta Saraswati Goswami Thakur for the same reason. The Acharya cannot refuse the service of any person whose offering is accepted by Acharyatrika Prabhu. This fact, which is the great secret of the Gaudiya Math, is laid bare in making the humble offering of his unreserved submission to Acharyatrika Prabhu.

The special and outstanding excellence of the service of Sreshtharya

Sripad Jagabandhu Bhaktiranjan Prabhu consists in this that he was permitted to serve the heart's desire of His Divine Master to an extent that rarely falls to the lot of any person.

Short sketches of the life of Srijut Jagabandhu Dutta, the merchant, and the ideas of Sripad Jagabandhu Bhaktirajan Prabhu, expressed in his own words have been published in the form of printed pamphlets in Bengalee language on the anniversary celebrations of previous years. The interesting facts recorded in those publications deserve the thoughtful perusal of all persons who wish to be acquainted with the great purpose, indicated above, for which the magnificent Temple, Sarswata Auditorium and the Buildings of the Gaudiya Math were constructed by Jagabandhu Bhaktiranjan.

There is a great and urgent need for all persons to know this real purpose of Bhaktiranjan, because acquaintance with his purpose happens to be the one thing needful for the souls of all persons irrespective of caste, creed, colour, age, sex or country none of which is essential for the purpose of the soul.

The Gaudiya Math is inviting the whole world to lend its attending ear to the Words of the Supreme Lord Sree Krishna Chaitanya. There are number less institutions in the world that are claiming the attention of the world for other purposes. But the Gaudiya Math differs from almost all other institutions in making its appeal to the soul of man entirely in the interest of his soul. The Gaudiya Math does not confuse the function of appeasing the appetites of the body and mind for the interests of the soul. It does not advise any person to establish hospitals, schools, colleges or dharmasalas for the amelioration of the salutory sufferings of the body and mind. It emphatically declares that by such efforts the soul is not only not benefited but is positively harmed. Neither does the Gaudiya Math teach us to be *tyagis* by giving up all bodily and mental activity. On the contrary it does not shrink from telling us with equal earnestness that asceticism which is not practised in the service of Krishna is even more harmful than indiscriminate worldly enjoyment. It is the only institution that declares unhesitatingly the futility and harmful character of charitable and educational activities on the one hand and of asceticism on the other, if they are not practised for the service of Krishna. It is, therefore, necessary for all of us to learn how our body and mind can be used in the interest of our souls by learning the service of Krishna.

The Gaudiya Math teaches everybody the only proper use of one's body and mind in the interest of the soul. This makes a very great difference between the object and method of the

Gaudiya Math and of those institutions which identify the temporal satisfaction of the body and mind with the permanent well-being of the soul. This difference is not the defect but the special merit of the Gaudiya Math.

These considerations enable us to understand that the construction of the Temple, Saraswat Anditorium and Buildings of the Gaudiya Math by Sreshtharya Sripad Jagadandhu Bhaktiranjan Prabhu has provided the citizens of Calcutta and others, irrespective of caste, creed, colour, age, sex or country, with a place of assembly for listening to the Message of the real purpose to which all our activities have to be dedicated for the lasting benefit of our souls. It is our sacred duty to offer our homage to Bhaktiranjan Prabhu who earned his supreme reward by being called to the Feet of Krishna by the successful completion of the great service that had been permitted him in the vast programme of the devotional activities of his Divine Master.

Editorial

We have on our table a weekly paper "Federated India" published from Tandiarpet, Madras, which publishes a review of Sree Krishna Chaitanya Vol. I, in its issue of the 30th Oct. 1935. The reviewer has no grumblings against the writing of the book save that it was not written by a pantheist or a pan-atheist. He has little sympathy with the elucidated writings of Sree Vyasa as he wants to declare himself an exclusionist or निर्विशेषवादी। The critic goes on to say that a student of केवलाद्वैतवाद can easily criticise the thoughts of his opponents This shows his scanty acquaintance with the vast literature of the devotional school and he had not the fortune to come across a *bona fide* person of the theistic school.

We quite agree that the apotheotic thought should in no case be encouraged but at the same time we want to say that the psilanthropical method should not be adopted in case of the unveiled knowledge which does not come under the scope of non-transcendentalists. Persons who are busy to see things by the vehicles of their senses can hardly have an opportunity of learning the subject matter properly. The seeming character of the phenomenal objects naturally deceive them in deciding that transcendental truth oozing out of the grossness and subtlety should be

considered as a part and parcel of the external efficacy of the thing. His confusion of the worldly potency with that of the unalloyed transcendence has misled him to identify Absolute Knowledge with non-absolute aspects. The school of devotees of the Transcendence does not subscribe to the opinion of the worldly wrangler of mundane reasons. So we request the writer of the review, Mr. S. K. Y., to go patiently through the particular trait of transcending ontology.

To talk on a subject which is not within the province of a particular observer is really perilous, and we do not find ony reason in his statements of exalting the position of the *Mahanta Guru*. The poor critic is very fond of exalting his own hallucination of a *Guru* by his hinging arguments. The impoverished idea of *bhakti* literature is traceable when pedantic aspersions are prominent in a critic.

The Puranas can easily teach better thoughts than the shallow utterances from the lips of novices who are proud of their poor information. The critic has lost his temper in going through the pauranic version of the character of केवलाद्वैत philosopy. By a careful study the critic will surely be conversant with the fact that his केवलाद्वैत is but an instance of suppressed but well-guarded reasons, in many respects. We can easily enlighten him on the subject if he wants to learn the same, not through the columns of periodicals but through a patient hearing.

Elsewhere is published a short notice of the work of the Hindustan Association of America. The list of honorary members of the Association includes the name of prominent persons in India and America. We hope the spiritual traditions of India will receive their due attention in the programme of lectures organised by the Association. The Harmonist stands for the purity of Indian theistic culture and is ever ready tohold out her hand to those who are interested in unalloyed theism.

Opinions of the Press

The Statesman,

Saturday, November 9, 1935.

GAUDIYA MISSION

Project for Hindu Temple in London

London, Nov. 7.

The Gaudiya Mission's project for the establishment of a Hindu temple and a Home in London, was commended by the Marquess of Zetland, Secretary of Sate for India, presiding at a lecture today on Hindu Philosophy by Tridandi Swami Bon.

The Marquess of Zetland mentioned that the Maharaja of Tripura had undertaken to defray the cost of the temple itself.

Tridandi Swami Bon is returning to to India at the beginning of December with a view to furthering the project.

The Evening Standard,

Friday, Nov. 8, 1935

London's Hindu Temple

The Maharajah of Tippera, whose new house in Calcutta, floodlit every evening, has become one of the sights of the town, is providing the money for building London's first Hindu Temple. The money for the freehold site, and other buildings associated with the Temple, will be raised by public subscription in India.

Orthodox Hindus are technically forbidden by their religion to leave India. When Gandhi first came to England to study law he broke caste, and in consequence was treated as an untouchable by the stricter members of his community.

More recently, Pandit Malavya, the leader of orthodox Hinduism, when he came to London for the Round-table Conference, had to take elaborate precautions against being polluted. He brought with him all he needed in the way of food and drink during his stay abroad.

Site in Kensington

It is hoped that the existence of a Hindu Temple in London will do away with the necessity for such precautions, and thus make visits by orthodox Hindus easier.

The Temple will be in charge of Swami B. H. Bon, who started a London Hindu Mission some three years ago. A site is being looked for in Kensington. The idea is to choose as central a position as possible, and one more easily accessible than the Woking Mosque.

If present plans are kept to, the foundation stone will be laid next May by the Maharaja of Tipperah and the head of the Sree Krishna Chaitanya Community in Calcutta, who is Swami Bon's Guru.

The Eevening Standard

Friday, November 8, 1935

Hindu Temple to Vishnu to be Built in London

By Ian Coster

A Hindu temple will raise its tower in Kensington, and in the 12 ft. square holy of holies Sree Murti of Vishnu will be worshipped with rituals of flowers and foods.

That is the hope of Tridandi Swami B. H. Bon, who has been a missionary in England for three years. Lord Zetland announced yesterday that the Maharajah of Tippearh, a ruling prince of Bengal, had undertaken to pay for the building of the temple.

The Swami returns to India soon to raise more funds for the temple. He will come back in the early summer, and then he hopes that he will be able to buy a site, somewhere in the South-west of London and preferably near the present headquarters of the mission in Cornwall-gardens.

In Calcutta the Swami, preacher in charge of the Gaudiya Mission in London, is received with triumphal processions. Today he sat in a typical Kensington drawing room except that the bookshelves were filled with books on theology, history and philosophy and told me of his ambition to build not only a temple but a home for Hindus in the British Isles.

Caste Rules Difficulty

He is a young man of comely countenance, dressed in native garments of a pale pink shade. He explained that until a home is built many Hindus will not cross the seas to England because of the difficulties of maintaining their caste rules.

"Hindus will not eat beef or pork and some will not eat meat of any kind, nor fish" he said, "so it is difficult for them. We three people here leave on vegetables which we cook ourselves. We may eat English vegetables except the onion. In the home there will be no danger of visitors breaking caste."

Of the temple he says he hopes the design will include features of various forms of Hindu architecture. It will be of three storeys and it will have a tower. Yet it must also be modern and not too lavishly decorated.

Worship with Flowers

"It will not contain many Sree Murtis of gods", he said, "but, as it must be the temple of all Hindus, it must include the points on which we all agree. It will be a temple to Vishnu, and Sree Murti of the God will be brought from India.

"The inner part where Vishnu will be is 12ft. square, and outside that, surrounded by arches, there will be another area 30ft. square. Here we will worship according to our religion with

flowers and foods, removing our shoes first, as is our custom.

"English people and others will then be able to see the manner of Hindu worship".

The Swami is very grateful to the young Maharajah of Tipperah for his princely donation. "He is a beautiful young man, of only 29 years," said the Swami. "He is very devout He comes of the proudest Royal family of India, the Chandra, or Moon family, which with the Surya or Sun family goes back to prehistoric times.

"He came to England three years ago and here he wore Europen dress and not his gorgeous robes and jewelled head-dress. He is very concerned for the advancement of his people at home. He has made many beautiful roads and electric installations. He is starting an arts college and a medical college soon.

No English Convert

"He is most cultured. His grandfather was a very famous religious man known all over India and one of the best painters; he won the first prize at an exhibition in Paris with one of his paintings. The Maharajah's family has preserved its loyalty to religion and country through the ages from most remote times. The Maharajah has a beautiful wife and three children."

The Swami told me that he has been concerned with explaining Hindu Philosophy more than with seeking to make converts to Hinduism during his three years here.

The Times, *Friday November 8, 1935*

"The ordinary man in England, I find," he said, "is not very interested in Philosophy. I do think that I have made one convert while I have been here. But Germans are interested; two Germans, a Baron from Bavaria and a student from Leipzig, are already in India studying our ways.

He estimated that there are about 2000 Hindus in England now. When the temple is built, he says, many more will come.

Hindu Temple in London

Maharajah to defray cost

THE GAUDIYA MISSION

The Maharajah of Tipperah, a State on the borders of Bengal, has undertaken to defray the cost of the building of a Hindu temple in London to form part of the headquarters of the Gauiya Hindu Mission in this country, which will also include a hostel where residents will be able to observe their cast rules.

This announcement was made by Lord Zetland, Secretary of State for India, yesterday at a meeting at the house of Sir Philip Sassoon in Park lane (kindly lent for the occasion) to hear a lecture on Hindu Philosophy by Tridandi Swami B. H. Bon, the preacher in-charge of the Mission. The Swami, who established the Mission in London some

three years ago, has lately returned from a short visit to India.

Lord Zetland said that on arrival in Calcutta the Swami had a triumphal procession through the streets. The Swami hoped before very long to be in a position to establish in London a Hindu temple and a hall for meetings, and wished him to announce that in this connexion he had a very generous offer from the Maharajah of Tipperah which would go very far to enable him to defray the cost.

That object was well worthy of support for the reason that there were still in India many orthodox Hindus who hesitated to cross the seas and visit this country on the ground of the difficulty of maintaining their caste rules. But if they knew that in London, the heart of the British Empire, they would find a Hindu temple and a Hindu hall, together with a Hindu home where they could live their lives in accordance with the traditions of their orthodoxy, they would find it very much easier to come to this country. They could, therefore, all join in wishing every success to the Swami in the project.

There are mosques for Moslem worship at Woking, Putney (the headquarters of an Ahmadiya Mission), and at two or three seaport towns, but there is no Hindu temple in the British Isles.

The Statesman,

Tuesday, November 19, 1935.

Ruler's Gift

Hindu Temple in London

That the nucleus had been provided of a fund to establish a Hindu temple in London was announced in the Statesman some weeks ago.

Now it is revealed that the Maharaja of Tipperah is to provide the money for a freehold site which, I understand, it is hoped to secure in Kensington.

That object is well worthy of support for the reason that there are still in India many orthodox Hindus who hesitates to cross the seas and visit the country on ground of the difficulty of maintaining their caste rules. But if they know that in London, the heart of the British Empire, they would find a Hindu temple and a Hindu Hall, together with a Hindu home where they could live their lives in accordance with the traditions of their orthodoxy, they would find it very much easier to come to this country.

Public Reception

TO

Swami Bon

OF

Sree Gaudiya Math

Tridandi Swami Bhakti Hridoy Bon Maharaj who was deputed two and a half years ago from the Gaudiya Math, Calcutta, to propagate the universal religion of Divine Love in the West, returned to Calcutta from England along with two German disciples of the Mission on 8-9-35. He was received at the Howrah Railway station by a huge crowd led by Maharaja of Hathwa and was given a Public Reception at the Gaudiya Math, by the citizens of Calcutta the same evening under the presidentship of Maharajadhiraj Bahadur of Burdwan.

Swamiji established "London Gaudiya Mission Society" under the presidency of the most Hon'ble Marquess of Zetland for mutual understanding between the East and the West and conveyed the message of love and truth to the Imperial Court and the Archbishop of Canterbury and York.

His Holiness will visit Darjeeling to open a branch Math at **"Augusta Villa"** and return to Madras after seeing His Excellency the Governor of Bengal on 21-9-35.

A public reception will be given to His Holiness at 5 p. m. on Saturday the 21st September, 1935 at the Nripendra Narayan Public Hall, Darjeeling, under the presidency of Maharaj Kumar Uday Chand Mahatab of Burdwan.

All are cordially invited to attend.

B. L. Mitter (Hon'ble, Sir)
D. N. Sen
J. M. De
S. C. Gupta
D. P. Mukherjee
D. Das Gupta
S. Mazumdar
G. K. Banerjee
S. Sanyal
S. N. Ghosh
Bhuban mohan Chatterjee (Rai Saheb)
P. Kapur
R. K. Bhattyacharya
R. N. Rudra
T. P. Banerjee
R. K. Mukherjee
Dhirendra Nath Sen Gupta
Jatindra Mohan Banerjee
A. C. Guha
A. C. Banerjee

Round the Gaudiya Maths

Sree Chaitnya Math, Sridham Mayapur:

The Disappearance Anniversary of Srila Gourkishore Das Goswami Babaji Maharaj was observed here on November 7. In the morning at 4 a. m. after *Aratrika* Krishna kirtan was performed. Sri Bhaktiratnakar was read and explained. A nagar samkirtan procession was arranged and the Temple of Srila Babaji Maharaj, Sree Radha Kunda, Sree Chaitanya Math and other temples were circumambulated. All the devotees of the Math, inhabitants of Sreedham and the students of the school joined in the procession. Tridandiswami Srimad Bhakti Kevala Audulomi Maharaj read "Bhajan Rahasya". In the afternoon at 3 p. m. a meeting was held at Sree Chaitanya Math. Srimad Audulomi Maharaj spoke on the career and teachings of Babaji Maharaj. At night Sree Chaitanya Charitamrita was read and explained.

On November 17, Editor arrived here in the afternoon. He visited Sree Yogapeeth at about 5 p. m. The devotees of the Math and residents of Sreedham assembled at the premises of Sree Yogapeeth. Editor explained before them the necessity of chanting kirtan always and all should be invited to join in the samkirtan. Sriman Gaursundar desired that all persons irrespective of caste, creed and colour should assemble and take part in the samkirtan. On November 18, Editor left for Krishnagar.

Sree Kunja Behari Math, Radhakunda :

On October 27, Editor visited Sree Gostha Behari Math at Seshasayee and inspected the works of the Math. He returned to Radhakund the same evening. On October 28, many respectable gentlemen from Muttra came to the Math at noon and listened to religious discourses. On October 30, Sj Mithathan Lal Bhatnagar, Retired Engineer of Agra came to meet Editor. He explained to him the terms Adhokshaja, apotheosis anthropomorphism, zoomorphism and many other things. He further explained to him Diksha and Sri Nama. Editor then graced him with Sri Nama.

M. M. Sripad Kunja Behari Vidyabhusan and M. M. Sripad Ananta Vasudev Vidyabhusan arrived there on October 30. On November 2, Capt. Shibdas Suri, M. B and Sj. Lalit Mohan Ghose with family came to the Math. They listened to the religious discourses from the Editor Who recited and explained a number of slokas from Gita and Srimad Bhagabat. On November 4, Sj. Mathura Nath Misra, Postmaster, Mathura, met Editor and listened to Harikatha from him.

On November 4, Sri Vigrahas were installed at the Kunja Behari Math, amidst loud samkirtan and rituals. Many respectable gentlemen of the locality and outside were present. On November 7, Editor left for Delhi.

Burma

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj, a preacher of the Mission is propagating the doctrines of Sriman Mahaprabhu in Burma. He visited a number of ports on the Irawadi and successfully preached the tenets of Sri Chaitanyadev. He arrived at Shwebo on October 25. Sj. Ramesh Chandra Talukdar, Public Prosecutor recieved him warmly. He helped Swamiji in various ways. On October 28, a meeting was organised at the local Thakurbari. Swamiji spoke on Gita. The lecture was preceded and followed by kirtan. On October 29, he delivered another lecture on Gita.

Sree Gaudiya Math, Madras:

The preachers of the Math are visiting different places in the city and holding religious meetings and discourses. Their devotional activities are attracting respectable visitors. On November 2, Mahanta Maharaj of Ramanandi Math, Bangalore, came to the Math. He had a talk with a member of the Math in English. On November 4 and 5, Pandit S. Ramchandra Sarma visited the Math. He listened with attention to the discourses about Transcendental Name and unalloyed theism. Prof. Lakshmipati Shastri of Madras University came to the Math on November 5. He had cenversation with Pandit Jagadananda Brajabasi. On November 13, a religious class was held at the house of Mr. P. Muthiappan Pillay. It was largely attended. A preacher of the Math explained Srimad Bhagabat to him. On November 15, a similar class was held at the house of Mr. Bankat Raman Iyer, M. A., B. L., Advocate Sripad Satya Vastabya Das Brajabasi explained Srimad Bhagabat.

Sree Gaudiya Math, Patna:

Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj is staying at Patna. He is spreading the Messages of Sree Chaitanyadev in the city and suburbs. Sj. Amar Nath Chatterji, Retired Judge, Patna High Court invited Swamiji at his house on November 1. Swamiji read and expounded Sri Sanatan Siksha from Sri Chaitanya Charitamrita.

Lucknow

A meeting was held at Bengali Club and Yubak Samity on November 3. Prof. Radha Kamal Mukherji M. A., P. R.S., presided. Mahopadeshak Pandit Kishori Mohan Bhaktibandhab delivered a lecture on the Leela of Sree Gaursundar, illustrating the same with lantern slides. The audience appreciated the thing.

Sree Gaudiya Math, Delhi:

Editor arrived here on November 7. Mr. K. N. Dikshit, Deputy Director of

Archaeological Department came to the Math in the evening of November 7. He was glad to meet Editor. Editor was followed by Tridandiswami Bhakti Rakshak Sridhar Maharaj, Siddhaswarup Brahmachari. Tridandiswami Srimad Bhakti Bhudeb Srauti Maharaj is reading and expounding Srimad Bhagabat at the Math premises every evening.

Sree Gaudiya Math, Amarshi :

Upadeshak Sripad Anadi Krishna Brahmachari, a preacher of the Math, went to Selmabad at the request of Sj. Rakhal Chandra Hazra, Contractor. Brahmachariji explained the anecdote of Raja Ambarish from Srimad Bhagabat.

Sree Gaudiya Math, Gaya :

Editor accompanied by M. M. Kunja Behari Vidyabhusan, Tridandiswami B. R. Sridhar Maharaj, Sripad Siddhaswarup Brahmchari, Sripad Sajjananauda Brahmachari arrived at Gaya. Devotees of the Math and leading citizens received Him with samkirtan and shouts of joy.

Sri Vigrahas were installed at the Math on November 13, amidst kirtan and other ceremonies. On this occasion an utsab was arranged. Many respectable gentelmen including Rai Kashi Nath Sinha Bahadur, and Sj. Brajeswari Prasad attended the ceremony.

Sree Gaudiya Math, Calcutta :

Editor arrived here on November 14, from Gaya Gaudiya Math. On the occasion of Rash Yatra on November 10, the holy tithi of full moon was respectfully observed and in this connection an exibition was opened showing Appearance of Sri Krishna and His juvenile and youthful pastimes in a number of stalls. For some days visitors came in large numbers to have a sight of it.

Editor accompanied by M. M. Kunja Behari Vidyabhusan, Tridandiswami Bhakti Sarvaswa Giri Maharaj, Sripad Mahananda Brahmachari and other devotees of the Math arrived at Krishnagar in the evening of November 16. He was received at the railway station by the devotees of the local Math. He then drove to the Math. He left for Sridham on November 17 and came back on November 18.

Sree Kunja Kutir, Krishnagar :

Editor accompanied by M. M. Kunja Behari Vidyabhusan, Tridandiswami Bhakti Sarbaswa Giri Maharaj, Sripad Mahananda Brahmachari and other Devotees of the Math arrived at Krishnagar in the evening of November 16. He was received at the railway station by the devotees of the local Math. He left for Sreedham on November 17 and came back on November 18.

Sree Ramananda Gaudiya Math, Kovur :

The preachers of the Math are spreading the messages of Sriman Mahaprabhu in the Andhra country. On November 5, Sripad Narottamananda Brahmachari read and explained

the episode of Prahlad from Srimad Bhagabatam at the house of Mr. Kameswar Rao Garu, B. A., L. L. T, teacher, Board High School. Many respectable gentlemen were present. On November 8 to 10, he read and expounded Srimad Bhagabat at the house of Mr. V. Kameswar Garu. B. A., Tahsilder, Kovur, and on November 12-14, at the house of Mr. E. V. Seshavatar Garu, pleader of the local Bar. Mr. Seshavatar introduced Brahmachariji to all the respectable gentlemen present.

Sree Gostha Bihari Math, Seshashayee :

The annual celebration of the Math was duly celebrated on November 9. All the Brajabasis of the place joined the function. A whole day programme of puja, arati, samkirtan and path was arranged. Tridandiswami Srimad Bhakti Prasun Bodhayan Maharaj supervised the successful performance of the utsab. M. M. Pandit Aprakrita Bhaktisaranga arrived here on November 18.

Brajamandal

Tridandiswami Bhakti Vivek Bharati Maharaj and M. M. Pandit Aprakrita Bhakti Saranga Goswami were visiting different places in Bharatpur State on missionary activities. Mr. Dhauji Raghubir Singh, Political Agent paid expenses of constructing the temple of Braja Swananda Sukhada Kunja at Radhakund. Thence he proceeded to Abagarh with Tridandiswami Srimad Bhakti Vivek Bharati Maharaj.

NOTES.

Hindusthan Association of America

The Hindustan Association of America, which has been in existence for nearly two decades, is doing useful work among the Indian community. It is a non-political organization, primarily interested in bringing about a cultural understanding between India and America and to open up educational facilities for Indian students in America. Its associated membership includes people from all parts of the world.

During the summer of every year, in keeping with the traditions of American institutions of higher learning it gives a series of courses on Indian culture and civilization which is always well attended.

The headquarters of the Association is at International House, New York City, which is the hostel for foreign students studying in the universities and colleges in New York.

Persons from India who are contemplating a visit to the United States, are free to write to us for any information they desire and we will be only too glad to be of any service to our countrymen and women. All communications should be addressed to the Secretary of the Association.

P. Gopala Krishnayya, President
Hindustan Association of America.
International House,
500 Riverside Drive,
New York City, U. S. A.

ALL-GLORY TO SREE GURU AND GAURANGA

—101—

The Harmonist

(Sree Sajjanatoshani)

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Divine Governance

POLITICAL troubles are not bad in themselves. They are part and parcel of Divine Governance. We feel troubled for our present ignorance of their real significance.

But it is not given to us or anybody to know the Ways of God fully. We can, however, know that much of the Divine Activity as is helpful to us for His service. But the least particle of such knowledge is more than sufficient for all the purposes of our pure souls.

The person who knows God does not understand His Ways in the sense in which Godhead understands them. He understands them in the measure that is necessary for having his conscious share in those Activities as a subservient of His subservients. Admission to the plane of service is equivalent to the cessation of spiritual ignorance. Spiritual enlightenment does not mean that the person so enlightened understands all things, as God Himself understands them, either of this or of any other world. What such a person actually understands is his own relationship to and location in the uncovered plane of the Absolute Reality. Instead of being an insignificant ignorant actor in this mundane cosmos he finds himself to be no less than the most insignificant conscious entity in the plane of the supermundane sphere of All-Existence, All-Knowledge and All-Joy. He consciously shares in the life of the said realm in

the tiny measure of his eligibility for the service of God.

On this mundane plane in the conditioned state we are anxious to know all things in the fullest measure, even as God Himself knows them. This bad ambition should properly enough be impossible of realisation. If it were possible for us to know everything, the distinction between ourselves and God would cease. Such ambition is the outcome of our attitude of disloyalty towards God. It proves that we are not willing to tolerate the domination of God. We are anxious to become God. This unnatural delusion is kept up by our experiences of this world. We seem to be constantly progressing towards the knowledge that will give us final mastery over everything. But do we really possess mastery over anything? Or is it the fact that we are made to serve the Purpose of Godhead by the driving force of His irresistible deluding Energy, even while we are dreaming of establishing our own impending supremacy?

But why are we permitted to progress in the apparently dominating knowledge of the entities of this world? Why are we permitted to consolidate our seeming power over the things of this world? Is it not intended by God that we should enjoy this world and other worlds as proprietors even as God Himself, or at least as His co-partners? But is such consummation compatible with the existence of Godship? Over whom also are we to exercise our Godly rule? If everybody is God, there would be no entity over whom it would be necessary to exercise any power at all.

The idea that it is possible for us to have any real power over any entity is philosophically ridiculous. Have we any control over our own body and mind? Why do we die, if we are really masters of our own destiny? Why are we ignorant at all? If we can be made ignorant, can we not also be made enlightened by the same Agency? But can such enlightenment really make us any other than the subservients of the Agent?

Knowledge gives us power only so long as it is not taken away. Such permitted knowledge is not at all like knowledge that is possessed by God, in His Own Right. Permitted power also does not belong to us as its real proprietors.

But what do we find to be the current views regarding the nature and possession of political power? Every nation is anxious to acquire power for the purpose of doing what it likes, with the same freedom and in the same dominating spirit as God Himself. Which of the nations is seriously thinking about the Purpose of God in permitting them to have power for the time being?

Why does every nation want to have more power than the other nations? Is

it for serving God with its greater permitted power ? Can God be served at all by mundane political power ? Can the dead serve the living ? Does God require food and drink that are apparently created by the bodily power of mortals for the nourishment of the body of flesh ? Does He require speculations about the earthly existence that are vainly spun by the mental activities of erring man ? If He requires neither, what can any nation really offer to God by way of their service ? How can any nation suppose that it is being permitted to serve God by the intensification of its present Godless physical and mental activities ?

God is afflicting mortals by permitting them freedom to shape their course in their own way without seeking His conscious Guidance. The present scientific age is so sure of its capacity to take care of itself without reference to God that it is almost hopeless to expect it to reconsider its position in the light of these old and familiar truths.

No real good can come out of any mortal endeavour, political or otherwise, if it is not undertaken with the conscious purpose of serving the Will of God. It is necessary to seek to know the Purpose of God. It is never possible for any person to know the full Purpose of God. It is never possible for any person to know even the nature of His Purpose in regard to oneself, unless God is pleased to impart such knowledge out of His causeless Mercy.

God always keeps Himself aloof from the concerns of those who choose to keep their concerns to themselves. That is the plight of the nations of our day. That is the plight of the empiric scientists. They never ponder over the wise words of the Bible, 'What will it avail if we gain the world and lose our souls ?' Nothing is lost, everything is truly gained, if we can only find our souls, if we can only find the Purpose of God in those activities in which we are permitted to be engaged by His Will.

But it will be demanded, 'How can we at all know about God with our present resources ?' The answer must be, 'We shall be permitted to know by His Causeless Mercy, if we are only sincerely willing to submit to His Guidance, but not otherwise.' But are we really willing to submit to God in the manner that is directed by Himself ?

Karma, Jnan and Bhakti

(From a discourse at Sree Gaudiya Math, Delhi on 3. 10. 35)

KARMA, Jnan and Bhakti have three different goals. They are never meant as one. Karma is thus described in the Geeta :

"The mundane energy (prakriti) performs all work (karma) by means of the *gunas* (generative, conservative and destructive attributes). The soul infatuated by mundane egoism (ahamkara) imagines that he possesses the initiative (karta).

As soon as we are confined to phenomenal activity we think we are doers. These activities do not last for a long time. They are also known as *prakrita karma* (mundane work). We suppose that the actions are done by us. This is *ahamkara*. Karma is really the product of the *gunas*. But the Geeta also cautions us against premature interference with the *karmis* (1).

The less intelligent need not be divulged the truth of the superiority of *jnana*. Those who are busy in dealing with phenomenal things need not be told about the futility of *upadhi* by which we seem to be near our object, but are not really so. *Swarupa* (one's own figure) is distinct from *upadhi* (adjunct) The latter is a deluded impression. True impression is quite different. By jnana we want to know the inner subject. The cover need not be confused with the letter. Take a can of glass bottle with its contents or medicine. If we briefly say, pointing to the bottle, 'this is medicine', we don't mean that the bottle is medicine. This distinction is analogous to that between the apparent and the real. *Upadhis* are incorporations with the *swarupa*. *Upadhis* should be removed Some sort of gnosticism should predominate. As *karmakandis* we do temporary work. They are admitted to be futile. The external body is now incorporated with the real ego,—with me. The inanimate objects are meddling with our subjective existence. Phenomenal things are either gross or subtle. When grossness is abstracted it gives us a subtle taste of grossness. This grossness is transformable. We cannot rely on these gross and subtle impressions. We have now got the gross physical body and the internal animating entity. The ownership lies apart from these in a different entity viz., the soul (atma). The mind, *buddhi* etc., are all non-soul. These are the properties. The proprietor need not be classed in the same category with property. Creator need not be confused with the created. The existence of the

1 न बुद्धिभेदं जनयेदज्ञानां कर्म्मसङ्गिनां ।
योययेत् सर्व्वकर्म्माणि विद्वान् युक्तः समाचरण् ॥

Creator is prior. Ekkahart and other philosophers accordingly say that God was branded to the substratum after creation. Before creation He need not be termed God. In Indian philosophy, inculcated by Samkara, Brahma is the fountain-head and Iswara and other things are emanations from the Brahma. The conception of devotees is quite different. Iswara is to lord it over some other things who are not to be regarded as Lords. Iswara is one and the many are dependants (*bashyas*). We think that all phenomenal objects including pheuma or *prana* are created by a Creator or Iswara. This Iswara transforms the wrapper and not the soul. These wrappers envelope the individual personality. They are two quite different things. The soul is covered by some cognitional faculty in order to meddle with this external world. This covering principle is mind which is served by five ministerial agents viz., the eye, ear etc. Light waves irritate the ocular nerves, and so on. All these nerves are irritated by the agencies of phenomena. The body is equipped with the senses to receive these irritating predicaments. As a counsel of relief from such irritating experiences, the impersonal view is accepted by us. We suppose that a *tabula rasa* should be allotted at the terminal point ; that the reality should be void of all *shakti*. This is the gnostic conception of Brahma devoid of potency. The devotees have a different impression, Brahma is the very fountain-head of all. (2).

All will go back to that very thing. They have got their temporary existence here. The gnostics deny the manifestive activity there. They think that they should annihilate their entity by absorption into that very thing. But the Geeta says (3)

'After we get our salvation we have the function of transcendental devotion (parabhakti). When we see our *swarupa* (own figure), instead of considering the incorporations as our *swarupa*, we actually get liberty from the shackles, we find that we have some real function there. (4)

Then we know we are not the external body, nor have much to do with the phenomenal world;—nor do we offer any unjust pouncings on others. (5)

We are then free from all sorts of jealousies. When we are void of all malice (nirmatsara), we regain our proper condition. Bhakti is the uniting tie between *bhakta* and Bhagaban. 'The

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2 यतो वा इमानिभूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्त्यभिसंविशन्ति, तद् विजिज्ञासस्व, तद् ब्रह्म। (तैः ३।१)

3 ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति
समः सर्व्वेषु भूतेषु मद्भक्तिं लभते पराम्॥
(गीता—१८।५४)

4 न शोचति न काङ्क्षति इत्यादि

5 "समः सर्व्वेषु भूतेषु" इत्यादि

seven *byahritis* and the seven lower spheres comprise the mundane world (Brahmanda). When we are not comprised within these fourteen cells, we are liberated; we then regain our function. The function of the soul is *bhakti*. When we are not in need of filling up inadequacies, when we have no appetite for encroaching upon others, that very position will recall to us that we have a very particular function viz., to serve. Here there can be nothing whom to serve. Everything here is shifting as also our position as worshipper. The tie here has got no eternal value. We have a different position from the phenomena. (6)

Though we have come down here our entity need not be classed in the same category with phenomenal objects. These are more or less deluding. If we are not anxious to regain our function we are liable to be troubled. We should not allow any system of thought which is not *bhakti*. The absolute infinitesimals have no other function but to serve the Absolute Infinity (7). By the function of the soul we may be familiar with the Absolute Truth, the knowledge can be had only through our devotional aptitude. If we are true to the Absolute Truth we can shake off all these erroneous impressions that are enveloping us like the shadow. Then we can get to the *Vaikuntha* by giving up the measuring activity We should have the devotional aptitude. When we enter that region we can have free scope for the function of our soul. When we are *jnanins* and *karmins* we have no such opportunity. This *bhakti* is practically received when we pay attention to the instruction of Sree Krishna (8). "You will be given ample instruction if you submit unconditionally to Me. Leave aside whatever conceptions of religion you have got up till now. I will see what is to be done for you. You need not think that some alternative course is to be adopted. I will see to all your interests. You won't have to come in touch with any unwholesomeness. You will not have to repent." Such is the clear assurance that we get from Sree Krishna.

He is Akhilarasamritamurti (the figure of all mellowness). We are interested in *rasa* (mellow taste). We can have eternal taste of things. When we actually enter the realm of Vaikuntha we set ourselves quite free from entangling in this mundane net. We can then easily transcend. We are different servitors in different *rasas*. In the Matsya

6 भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा॥
(गीता ७।४)

7 भक्त्या मामभिजानाति यावान यश्चास्मि तत्वतः
ततो मां तत्वतो ज्ञात्वा विशते तदनन्तरम्॥
(गीता १८।५५)

8 सर्व्वधर्म्मान् परित्यज्य मामेकं शरणं व्रज।
अहं त्वां सर्व्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥
(गीता १८।६६)

Avatara the Veda was restored. Divine intelligence (Veda) was stolen (kept concealed) by some Asuras. In the Satya *Yuga* in the reign of Satyabrata the Veda was stolen.

The Personality of Godhead should be embraced. We must approach Him and get full knowledge of Him. He has His Plenary Position. For us, He is the Ocean of all *rasas*. We shall have our desires fulfilled. There are five and seven *mukhya* (primary) and *gauna* (secondary) *rasas*. We are now engaged in culturing these *rasas* with the people of this world. But we should know to be engaged with the Absolute. *Jnan* is itself *bhakti* when it is *Krishna-jnana* of a *Karshna*. All the twelve *rasas* are in Him. If we actually secure little *rasa* here, we shall be deprived of that *rasa* shortly. This temporary acquisition is followed by destitution of that *rasa* again. When we store up anything here, it evaporates like camphor. As individual souls, we require a very little of the Ocean of *rasa*. He is the Emporium. We shall be amply rewarded, if we submit. If we show our diffidence to serve Him, we shall have these seeming servitors here. There are no servitors there. Krishna-jnan is cultured by correlating two epistemological methods viz., (1) that which proceeds from unity to diversity and (2) that which proceeds from diversity to unity. The analytic method is from one to many while the synthetic is from many to one. We need not carry thither all these things of our present experience: But our souls should go (9).

These sorts of wrong things should be eliminated. We can then know our position. We have ample opportunity of going to that region. The word *bishate* does not mean absorption. By entering the region of *Bhakti*, the three things Knower, Known and Knowledge are not merged in one. The impersonal school inculcates this wrong impression on insufficient interpretation of the Chhandogya text (10). Personality is targetted by them in phenomena. Its elimination is quite true. But these *shrutis* do not mean that *tabula rasa* is the final position. The enclosed faces of things have given us this impression. The analytical representation gives us the full thing. By analogy these can be approached very easily

So *bhakti* is the uniting tie between the Absolute Infinite Truth and the absolute infinitesimal truth. The truths are to be united. We need not detach ourselves from Him. Otherwise we shall have a shadowy existence in us.

I am the pencil of ray coming out of the glowing disc of the sun. We are inseparable from the Brahma. There is quantitative difference. The gnostics

9 मुक्तिं हित्वा अन्यथारूपं स्वरूपेन व्यवस्थिति ।

10 केन कम् विजानीयात्

think they should swell like the frog. They rely on the analogy of a pot. When the pot is destroyed the measured space is not demarcated, but it has not, therefore, swelled into the whole space. 30 cubic feet is not many cubic miles. Doubting analogies should be abandoned. They lead to henotheistic thoughts (11)

The figure should not be ascribed to Him and then taken away. In order to reject the personal face of Godhead, they suppose that personality is born of of phenomena. The *bhaktas* never accept such a conclusion.

We shall always receive instruction from *sadhus*, who always retain their eternal situation and do not agree with the pantheists who have temporary situations both as teacher and pupil. (12) Panthcistic interpreters of the Geeta and Vedanta have misinterpreted the system as per view of the *bhaktas*. This is the case with Hegel, Schoppenhuer, etc. We are rather tired of their dealings. God-loving aptitude is required.

I can witness things. Without the help of light, I cannot exercise optical faculty. Without help, I cannot function. Our animation cannot work unless helped by some other source (13).

In the Bhagatam we also find similar statements (14).

If we are meant to offer our services to *Adhokshaja* (Transcendence) and not to *Akshaja* i. e. what submits to our senses, Godhead need not be obliged to stand in the dock. He is not to be accommodated within our sensuous exploitations. We have got our sentient power for finite things, not for the Infinity. We cannot accommodate 4th to infinite dimensions. At present our senses cannot cope with them. So we need not think that we can compel God to come for our inspection.

The proposal of treatment, that is based on the diagnosis of the root-cause of disease, need not be regarded as irrelevant talk. It becomes necessary to speak with a view to elucidate the position which is the source of contamination.

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11 साधकस्य हितार्थाय ब्रह्मणः रूपकल्पना

12 ततो दुःसङ्गमुत्सृज्य सत्सुसज्जेत बुद्धिमान् ।
सन्त एवास्य छिन्दन्ति मनोव्यासङ्गमुक्तिभिः ॥
(भाः)

13 समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति
मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमेति
वीतशोकः ॥ (मुन्डक)
यदा पश्यः पश्यते रुक्मवर्णं कर्त्तारमीशं
पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं
साम्यमुपैति ॥ (मुन्डक)

14 भक्तियोगन मनसि सम्यक् प्रणिहितेऽमले ।
अपश्यत् पुरुषं पूर्णं मायाञ्चतद्पाश्रयाम ॥ (भाः)

God remains inaccessible to our mundane senses. But He can come on the scene of our vision, if He likes. He is not created by our fancies. On the contrary, He is the creator.

How to surrender to God ?

We are the custodians. We commit theft. By the commercial policy we have got property. We cannot encroach upon the properties of others. We have got something,—two eyes, two ears etc I am the owner. I can use and misuse these things. None should try to take away these things from me. If any body try to do so, I, as custodian, should resist. We are independent. If Govinda wishes the custody will change hands. If we go on doing so, we will simply show our silly disposition. Whatever is ordained by Providence we should submit to. But we take undue advantage of taking God's property. The happiness which we are to get as individuals, we shall get. We cannot avoid unhappiness. We are *bashya* (dependant). We actually feel it. The trouble comes from outside. We shall submit. People are fond of killing animals at the altar of the Deity for their gastronomical exploitations. They are unethical in the extreme. That can never be the *Shastra*. These wrong ideas and thoughts should not have been ushered in the Scriptures. We cannot think that Shastras instruct us for our pleasure (15.) In every figure, there is Vishnu. Vishnu is fostering every animal. We will then have justification to be devoured by the tiger etc. We are in the habit of enjoying by offering pain to others (16.) We must resist these things.

Others will say we have got canine teeth. But in sober thinking, we should not subscribe to such thought. So we find in India religion inculcated by Shakya Singha, and also the religion of the Jains. They do not offer pain to animate things. They are good so far. They are not sanguine to trace things to their source (17.) Let peace come into this world. This is *Bhakti*.

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15 प्राणीमात्रे मनोवाक्ये उद्वेग ना दिवे ।
16 न मांस भक्षणे दोषः
17 परस्वभाव कर्म्मणि न प्रशंसेत् न गर्हयेत् ।

Sunder Warumbe

[Causeless Grace]

By Herr E. G. Schulze

AMONGST the philosophers both of the East as well as the West the opinion is widely prevalent that the detachment of philosophies from the "theological" jurisdiction, in the course of the development of the human philosophical interest, is equivalent to a corresponding change of the problems of the metaphysical and zoetical philosophies. But a careful, optimally objective investigation shows that the subject-matter of philosopy the *termini a quo et ad quem* of the cosmical and human life has ever since been the same. The seemingly positivistic disposition of the materialists and agnostics is but the outcome and echo of the realisation of the utter uselessness of the "theological" speculations their human originators wanted to pass off as revealed "Truth" apprehended by the process of theological deduction. Duns Scotus favoured the emancipation of philosophy from the slavery of the so-called "theology" by establishing his theory of the double truth. What is theologically true may be philosophically wrong and vice versa. Since the philosophy ceased to be the *ancilla theologiae*, the opinions about the limitations of human intellectual and rational faculties changed much. But even the scientific philosopher Hans Driesch does not deny the fact that by trying to conceive the whole of the phenomena as the directly manifest objects at a single glance as a disentangled cosmos, he acknowledges the supposition that the philosophical mind is able to praticipate in the basic ideas of this created world, ideas which, involving the *termini a quo et ad quem*, are metaphysical; therefore, we shall have to be satisfied—nolens volens—with a partial order of the haecceitas.

By the detachment of the philosophy from the "theology", the experience of the zoetical nature of the "Geist" was made possible. Formerly *pneuma* as *donum superadditum* gave the final judgment by enlightening the particle of *nus*, psyche has the fortune to enshrine. But as *pneuma* proved itself as a very unreliable last resort, Geist got every opportunity to display his activities. The so-called theologians are usually inclined to refer to special telephonic connections with the "super-mundane" realm by means of which they

themselves as ordinary mundane "entities" receive extraordinary "revelations" nobody else except themselves has any access to. The so-called philosophers of all schools of thought follow in the wake of their antipodes. Though the "*nisi est in intellectu quod non prius fuerit in sensu*" is an acknowledged fact, and though the "*nisi intellectus ipse*" (1) has been limited by Kant's exposition that we can have knowledge of the phenomena made possible by the co-operation of sensuousness and intellect, but not of the noumena as things in themselves, our intellect being forced to perceive all things as veiled by the screen of time and space, yet Hegel and many after him had the audacity to talk explicitly or implicitly about the absolute mind as a unity of the subjective and objective mind in whom the logical idea is realising itself as "God". Aristotelian concoctions and Augustinian "revelations" the *nus* enabling man to participate in the ideas and idea as idea of God continue to eclipse the vision of the so-called philosophers

The philosophers may call themselves empiricists, phenomenologists or idealists, none of them has been able to give a sound, indisputable, i. e. Absolute, solution of the problems of the *termini quo et ad quem*. It is nothing but a mere claptrap when Gotthold Ephraim Lessing wrote: if God had the Truth in his right hand and the search after the Truth in the left one, I would not hesitate a single moment but pray for the latter. There is an inherent knowledge in man that the Truth is the *summun bonum*. The search after the truth is a painful process. The vast human literature reveals the tragical fact, that we are like leaves, the storm is whirling up and down, hither and thither; we do not know where we came from, why we are falling down, where we have to proceed to. "Philosophers" may philosophise to pass away the time as Schopen-hauer and Julius Bahnsen did. But the genuine friends of true wisdom, the philosophers kat' exochen, want and need an Absolute solution of the problem of the *causa prima* and *causa finalis*.

Social and intellectual life has become very complicated. Man has tried to subdue the nature to his will and to organise and rationalise her according to various partly theoretical-idealistic, partly economical-pragmatical principles. The most hidden portions of the subconscious life have been drawn into the psychological and psycho-analytical search-light, but the result is negative in every respect. Instead of any upliftment or solution of our problems we

(1) "There is nothing in the intellect what was not previously in the senses"—"except the intellect itself"

have come across special psychological problems and we have to suffer more than before, as all sub-conscious processes have become conscious. Our philosophical endeavourings ended in liberalism and relativism: one creed and philosophy is as good or bad, as true or wrong as another one ; every one should simply follow a course that suits him. "We renounce Truth. We want happiness and peace". We have no access to *la Verite*. We are tired of verites. Realite ? The negative we get by viewing the phenomena through the object-glass of our intellect, is really negative and all retouching is a vain attempt. Vitalite ? Yes, that is the paradise we have lost. Geist or intellect is the enemy to the soul. Now we have been following rational ways for many centuries, obeyed various categorical imperatives, tried even to live a fully conscious life. Let us then return to the non-reflective, instinctive, natural and beautiful state of *sunder warumbe*—causeless—without why—the state we were living in before we lost our magical conception of the world, before the philosophers and intellectualists came to disturb our primal peaceful paradise.

In the last stage of philosophical exertions the proper subject-matter of philosophy the *termini a quo et ad quemdem finemhomo ordinatur a Deo* has been given up. As a matter of fact the philosophy does not continue to exist as the summit of the *universitas literarum*. The philosophy followed a suicidal course But the modern egologistic philosophers want to keep their philosophical garment. Therefore, they are trying to prove intellectually, that the intellect is our real Satan. This our intellect is to be defeated by the intellect *visasya visamaysadham—similia similibus curantur*. A philosopher whose sexual i. e. egoistic desires smother successfully his ratio does not cut a good figure. Therefore, he refers to the dialectical "divine" process of the self-evolution of Godhead in which process man is participating. The primitive state is the thesis, the rationalistic state is the antithesis, and, enriched by our experiences in the homelessness, we return home i. e. the synthesis ; e. g. primitive people living in the closest contact with nature yet have no conscious idea of her beauty. City-people having lost any contact with her, are longing back to her bosom, are leaving cities to adopt the life of agriculturists and try to forget all the disturbing ideologies, enabled to appreciate nature as their beautiful mother. The picture of this intuitive and instinctive life is supplied by the French philosopher Henry Bergson, the German Ludwig, Klages, the Jew Theodor Lessing and other exponents of antiphilosophical philosophies. This aesthetical picture, the product of the imagination of some

highly organised brains, is likely to be welcomed by man who is always keen on enjoying an anti-rational and irrational unrestricted life.

As the instincts are individual, familiar, social, national, racial and generative functions of the subconscious human life, they are influenced by all physical and mental processes, by the effects of milieu, food, education, habits etc. Instincts are variable functions dependent on the inherent and acquired character of our desires. We get neither a reliable compass for our own use, nor can we expect any harmonising tendency in social life. But how should it be possible to argue with instinct-philosophers? Instincts are irrational functions. If you are unable to apprehend intuitively what they say, then you belong to another group of instinct-people or you are perhaps an intellectualist. Theologians, philosophers and anti-philosophers—they all have some inaccessible authority, some special revelations in their respective *pneuma*, *nus* or intellect. They sally forth and propagate their ideas. Pressed hard by our arguments they beat a hasty retreat and on returning to their respective strongholds, they complain of the foolishness of the world and give themselves plenty of butter.

It is, indeed, painful to think, if our object does not correspond to the capacities of our intellect and if the true nature of our self is not to be satisfied with the object of our philosophies. All those who realised the zoetical limitation of our intellect and instincts and at the same time cannot deny the *desiderium naturale* which is expressed by the *true* instinctive feeling that we have been born as men for a higher course than to follow sexual like instincts, which only covet things of this world for their own selfish enjoyment—are sincerely requested to allow themselves to be fully directed by this *desiderium naturale*. They will then be invited to renounce the argument of *consensus gentium et temporum*. The "Harmonist" has the great desire to serve all sincere philosophers by discussing the philosophical and metaphysical problems, which have been touched in this exposition on a real rational basis proceeding towards a solution of them embodied in the Substance Himself Who Sunder Warumbe—Causeless—descended to this shadowy place, Himself fully retaining His Substantive Character. The Harmonist is inviting every one and all to allow themselves to be instructed by those, who are part and parcel of the Truth being loyal servants to the actual Divine Master of Teachings and Practice. Unless the Substance Himself is pleased to inform us about His Own Nature out of sunder warumbe—causeless Mercy, we shall be liable to mistake the Substance for one

of the "substances" i. e. mere shadows we find in this world.

All endeavourings to denounce the dictations of reason in order to follow "freely" i.e. as slaves the dictations of irrational, contradicting, lust-driven instincts propagated by ego-central and anti-rational pseudo-teachers, cannot deny the scientific fact that man differs from animal by a particular and wide structure of the fore-head-region in which the language-centre is localised. The hypothalamus of the lowest animals up to the rodents is richest in nerve-pyrenes. Carnivorous animals, ungulata and low monkeys possess a moderate number. The structure of the hypothalamus of man and anthropomorphous apes is extremely simple; e.g. rabbits possess 30, the chimpanzee three and man only two nerve-pyrenes. The enlargement of the cerebrum corresponds to the diminution of the lower portions of the inter-brain, in which part of the human brain hunger, thirst, sexual desire, centre of sleep, instincts of self-preservation and other instincts are localised. To use psychological language increasement of intelligence is equivalent to the decreasement of the importance of the instincts. The sensuous impulses of the lower animals are directed from the inter-brain, whereas the instincts of higher animals are regulated by the functions of the cerebral rind.

Those who praise mother nature should not forget that this their mother has endowed them with organs for mental and rational faculties. We cannot return to the standard of animals, nor do we really want to be partially animalised. Why should we degrade ourselves under the state of animals, if nature has endowed us with higher functions? "Be what you are — nothing else!" That is indeed the real categorical imperative. But how can we now be what we are? Why should a man of immoral disposition try to be moral, why should he follow ethical imperatives, which correspond to the disposition of an ethically inclined man? After a shorter or longer time he will yet turn out to be immoral. Therefore, don't try to be moral, if you are a man of immoral character. "Be what you are!" Raoul Henry France has been very skilful in preparing such instinctive imperatives, which will not fail to charm man. But before we allow ourselves to be carried away by our instincts, which will lead us to the "paradise" where we can wear ourselves out, we should make sincere enquiries if there is really no other agent to be found.

What is the proper function of mind? May we not hope that our mind will be so far developed in hundreds or thousands of years that

we can comprehend the Truth as to our real nature, the *causa prima* and *causa finalis* of our life ? All knowledge is acquired by means of our senses. How defective they are, every one understands. These senses are physical instruments. We can improve them to some extent by using technical arrangements but the object of our investigations must be the same material gross or subtle, because the subject and object as well as the connecting link must belong to the same category — a logical fact, which cannot be denied. Now, who can assure us, that by scrutinising into the secrets of this phenomenal world we shall get the final solution of our problems ? Those who have no other organ than what we have, cannot give any sound reply.

All ideas we conceive date from rational or intuitive reflections of the material, the senses have supplied. There is not the least trace of an objective *nus* to be found. If there would be any objective *nus*, then there ought to be harmony in the realm of philosophy. If the premises are doubtful, the inferences and the comparison of the experiences and the inferences cannot help us in any way. The fomula: "*Nisi est in intellectu*" is a scientific rational fact.

Instincts fail, the senses, the organ for gathering impressions and presenting them to the consciousness, the intellect as discriminative function of the mind and the principle of the self-consciousness or egotism — they are altogether incompetent and defective. Shall we then take refuge under the rotten roof of theological speculations which date from ordinary human beings belonging to the same category of material, real but untrue denominations ?

We shall have to appeal to the Absolute Resort Who is not material.

The Western seekers after the Truth are really very fortunate, that they have got this human and Western frame in these days of philosophical breakdowns. They are not prepared to beleive in theological speculations, they know the defects of human senses and mind, they realised the utter uselessness of the instincts, they lost the confidence in the legendary *nus* and the superstition of a "divine" *pneuma*, which allows us to participate in the ideas. And still they are optimists and don't commit suicide by following any of the blind lanes. The *desiderium naturale* is an inextinguishable desire to return Home, to enquire about the Absolute Truth. This Absolute Truth is not an imaginative entity. "Absolute" is an expression conveying a negative notion—so far mundane vocabulary is concerned. But we shall have to be very careful, not to confound the abstract absolute with the Real Positive Absolute of the Real

Divine Theology. By the process of continual abstraction we get an universal notion of negative qualities. We may then begin to discuss about the problems of the universals the all comprehending notion of which the absolute is said to be. Problems arise, if this *universalis universalium* is *ante rem post rem* or *in re*. But the Absolute is not a neutral entity, not a *noumenon* in itself. The Absolute is the Unlimited, Independent, Unconditioned, Sunder-Warumbe i. e. Causeless, being the *Prima Causa causarum* the Absolute Himself. "Absolute Truth" means "*Adhokshaj*" i. e., He Who has reserved the right of not being exposed to human senses. Therefore, the Absolute Truth is never the object of our investigations, He does not submit to the human rational or irrational instruments. To use scholastic language "*Ultimus finis hominis terminat eius appetitum ita quod, eo habito, nihil aliud quaeritur ; si enim movetur ad aliud, nondum habet finem in quo quiescat*" "But" *ultimus finis comprehensionem rationis excedit*". Having passed through 84 lacs of births, we have at present a gross physical and subtle, highly organised mental frame. Nature has really richly endowed us. We can make the proper use of our intellectual faculties, if we submit ourselves unconditionally to the Real Transcendental Spiritual Preceptor Who alone can instruct us as to how to make the proper use of our functions, while being still engaged in the quest after the Absolute. We cannot find any resting place, unless and until we have found what is the *causa finalis* of our life's purpose. This natural or rather supernatural appetite which is rejecting the the rotten food of this world induces us to run about at the market-places of philosophies and theologies. But the Diogenes's lantern of intellects and instincts is insufficient. Diogenes tried to find the Man. We wish to take shelter at the Feet of the Real Super-Man Who alone can sunder warumbe enlighten us as to know, what is the *fiins ultimus*, the final goal that transcends the comprehension of our ratio. Unless we get a clear idea of the goal of our proceedings, we cannot follow any path. Then only we may be enabled to direct our activities accordingly. *Finem autem opportet esse praecognitum hominibus qui suas intentiones et actiones debent ordinare in finem. Ut salus hominibus proveniat necessarium est quod de divinis per divinam revelationem instruantur.*

Many "Truths" and "Religions" proved themselves to be truths and irreligions. But this fact cannot be any argument against the existence of the Truth, against the possibility of Religion proper. The etymological meaning of the word "religion" is "that

which re-attaches". If the Truth is a Transcendental Entity, then only objects of the same category can be attached to Him, i. e. ethical, mental and emotional functions cannot be the tie, as mind, reason and feelings—psyche—are material. In order to establish religion three factors are required, the Truth, the Absolute Subject as the *causa finalis et causa prima*, the spiritual object which is to be re-attached and the connecting tie. Real knowledge is, therefore, the knowledge of the relationship between the religious Subject and the passive-active object.

At the porch of medieval church in southern Germany a sculpture is to be found representing a tube, in which the Logos, i. e. the Word Which is identical with God, is sliding from the mouth of God to the ear of Mary; the Logos is symbolised by a baby. That is a dim twilight reflection of the real process. As all things of this world are the perverted shadowy reflections of the true Transcendental Realm, so also all theologies and philosophies are but the unwholsome and defective reflections of the true Theology and Philosophy. The pure aural conception is the only means to attain to the Real Knowledge. The Transcendental Words coming from the Holy Lips of the True Spiritual Teacher, i. e. Transcendental Substance dating from Transcendental Substance, therefore, being Transcendental Substance, listened to with the pure spirit of sincere submission, can alone open our transcendental i. e. spiritual ears. Apparently the Acharya seems to be a human being, His Words mundane sounds, his servant only a perishable creature. The Absolute has reserved the right of not being exposed to our *sensorium*. But the Absolute can take the initiative—being *causa causarum* His functions are also *sunder warumbe* i. e. causeless—and reveal His True Nature to the submissive seeker after Him. We are tipsy. Driven by instincts, emotions, and mental desires, we do not know where and who we are. Mind, who is ever anxious to enjoy the things of this world by the medium of the senses, has prepared intoxicating drinks nicely to taste. So we lost the state of real consciousness. We cannot even follow, if we are told, that we are drunkards. Why? It has become our normal state.

But what an entity is the soul, our real self? The soul proper or the real self has nothing to do with what is called "soul" in theologies and philosophies. Hume, Kant, Fichte, Hegel, Bergson and others are following in the wake of Aristoteles. Aristoteles' psyche is the *cause formans* or *entelechia* of the body. She is inseparbly connected to to the body. Dissolution of the body is equivalent to dissolution of the "soul". But the *entelechia* or *cause formans* of

the "soul" is eternal, the immortal *nus*. Hume and others stand for the doctrine of *l' actualiae de l' ame*, i. e. the nature of the soul is to be seen in her agency, *actualite*, not in a substance. Soul is only a notion summarising the multifariousness of the processes going on in our consciousness and subconsciousness, impressions, activities etc. Mind or spirit—*nus* or *pneuma* are substances. Philosophers generally believe in the existence of *nus* by means of which they can think "transcendental" ideas, whereas theologians claim *pneuma* implanted into the psyche by the sacramental processes and transforming the latter into a pneumatical *psyche* to be the eternal entity enshrined into the human body. Whatever differences may be—they all belive in one non-mundane entity, which has become mundane. The logos is said to have become actual flesh. The *desiderium naturale* makes them seek after the Truth. But mind is misleading them as to identify it or one of its products with the real entity they are seeking for. Klages was not quite wrong when he wrote his voluminous book on "Der Geist als Widersacher der Seele" (the mind as enemy to the soul). The mind is really our strongest enemy. The tree of worldly knowledge is not the tree of life—so Klages, and the wholesome original to that reflected mundane dogma. The mental brambles choke up the tender plant of the jiva, i. e. the real soul. This jiva soul is a non-material entity, emanating as the infinitesimal absolute from the Infinite Absolute, i. e. the Over-soul Aspect of the Supreme Lord Sree Krishna, the Spiritual Embodiment of All-Love. As manifestation from the marginal potency of the Supreme Lord, which is located on the borderline of the spiritual and material potencies, the jiva is liable to be overcome by the clutches of Maya, the material potency, if he misuses his inherent freedom and chooses to lord himself over Maya in order to gain selfish enjoyment. The egotistic principle *ahamkara* makes man identify his true self with the body and the mind. According to the deeds in their former births the fallen jivas are induced to act and to enjoy or suffer the fruits of their respective deeds, moving in this world, the transformation of the Maya or external potency of the Supreme Lord, the transformation of the prevertedly negative reflection of His chit-potency. The deluding face of the Absolute Truth hinders man to differentiate between substance and shadow, makes him believe that this true and real world is absolutely true, whereas it has its existence only in dependence on the Absolute. But the existence of shadow implies the existence of substance. Not single thing can be seen in the pervertedly reflecting

looking-glass we hold above our heads, which does not really exist in our room. But by scrutinising into the details of shadowy matter we cannot get any reply to our urgent enquiry after the Substance. Instead of proceeding from the known unknown to the unknown unknowable we need to be enabled to follow the descending process from the known known to the knowable unknown. He Who is Substance, can elucidate the nature of the shadow, and nobody else.

Maya is fulfilling the Will of the Supreme Lord by deluding the fallen jivas. If we are trying to follow the dictations of Him Who is True Guide of all sincere seekers after the Truth, she will test the degree of our submission and faith in Him by putting us in all kinds of adverse circumstances and inclinations. Natural aptitude for the loving service of Krishna may arise, if we have been blessed by the *sunder warumbe gratia* of the Divine Master. Then the face of Maya will be changed. She is no more our enemy. She is very kindly supplying us with various kinds of things and functions which can be spiritualised by the influence of dedication. If we are enabled to accept every thing as the vouchsafed favour of the Supreme Lord of Love, our worldly activity will cease to be worldly.

The enjoying habits of our present mentality cannot be carried to the Realm of religion. There is only one Enjoyer, the Supreme Lord, The renunciation of any kind of ownership is the enjoyment of the Supreme Lord. To try to retain any worldly or selfish advantage and to serve God at the same time is incompatible. As long as we are distracted by the perception of anything else but the service of Godhead, fear must arise. Fear dates from the fact that enjoying mood is again creeping in, that there is some self-reserved or wanted property for the preservation or attainment of which we have to be anxious.

Absolute self-surrender is the first preliminary condition, if we wish to serve the Supreme Lord of Divine Love under the direction of Him Who is acquainted with the nature of such service. The only relationship which can exist between the All-Attractor and the attracted is that of loving serving devotion. Real divine service cannot be established, unless the servant has ceased to consider himself to be masculine whereby is implied, that he claims mastership over others who—so he is wanting—may serve him. Only absolute submissive feminine serving attitude can attract the Lord of Divine Love to correspond *sunder warumbe* by accepting our devotion through the agency of the Divine Master.

It takes much time till after passing through the stages of regulated devotion our devotional practices will be the

natural outflow of our heart's spontaneous spiritual love for Krishna. To be allowed to serve the Suprme Lord without any hampering intellectual and rational pragmatical motives, not to expect anything in return, not praying that He may reveal Himself to me so that I may see Him, but that he may make me His Own, that my humble ways of serving His Devotees may not displease Him—such is the true longing of the soul's proper self.

The Supreme Lord Sree Krishna, the *sunder warumbe kat exachen*, the Root-Cause of all causes, attracts by His *sunder warumbe* causeless Mercy all the jivas. They realise the power of attraction in the *desiderium naturale*. He, the All-Attractive Spiritual Body of Eternal Truth and Beauty, is the Object of the devoted loving service of those who understood the utter futility of any other course actuated by the instinctive, egotistic and anti-religious inclinations. The connecting tie between the Subject and the object cannot be established by renouncing or enjoying functions. All religions and philosophies differ from the Religion in this point. The Absolute cannot be appreciated as the Absolute as long as we want to enjoy the Truth, to possess celestial qualities. He cannot be appreciated, if we imagine Him to be an *esse negativum*. Friedrich Nietzsche and his friends told us: "Oh, Brethren! remain loyal to the earth". A supermundane state of quietistic deadlike silence, the phantom of all those, who as weaklings were unable to manage the affairs of this world—the heavenly so-called bliss of the pharisaical hypocrites, who make a show of an ascetical conduct either to deceive themselves, others or both—the brighter and better world, so called pious people hope to enjoy by renouncing some comfort of this world, the reward for their ethical good deeds—all these goals appeared to Friedrich Nietzsche as very dry, tiresome places, not worthwhile striving after. Nietzsche got retching, when he happened to see so-called pious people, moving like ghosts, depressed, unfit to die, despicable in every respect. "If your God were really God, then you would make other faces. If your God were God, he would make you live and dance." Very fortunate is indeed who feels all these pseudo-religions and their representatives give me the horrors. There can be no dirtier mentality to be found in this world than the mentality of those, who hope to get eternal bliss by some temporary renunciation, to get a rotten farthing of the infinite, to exchange some doubtful happiness and enjoyment in this world for permanent enjoyment in another sphere by going to the exchange-office of ascetisim. They want the service of the Absolute instead of the service to the Absolute. They

are even worse than those, who shun all problems and enjoy the things of this world. And why should Nietzsche feel any inclination to imagine that the merging into and attributeless dry nothing, the cessation of the separate existence of the individual, which process is again strived for as an object of enjoyment, that all these doubtful processes may be the goal of his life? But there was nobody in the West, who could have told him that at first he has to make unconditional surrender at the Feet of Him, Who can instruct him about the process, which has to be adopted, if the religious object and the religious subject and the connecting link is to be realised. But all his modern friends and followers are now fortunate enough, to get the opportunity of getting sound tidings about that Divine Master, Who out of His *sunder warumbe* Mercy sent the messengers of the True Religion of Divine Loving Devotion to Europe—provided Nietzsche's friends have a real inclination to serve the Absolute. There is every hope, that they may meet His messengers. They will then instruct them how to approach the Absolute in the only proper way of full surrender.

The Absolute is not a mere zero, the Absolute Realm is not the asylum for the aged and infirm intellectualists and emotionalists, nor is Religion and Insurrance for the enjoyments of the next life. Good deeds constitue no provident fund, we can consume there eternally. Pantheistic imaginations and endeavourings cannot be carried to the Transcendence, which is the opposite to a quietistic dead-house.

In this world, we experience that form and matter differ, the idea is not identical with the object, meant by the word containing the idea. Here every form and matter has many defects. But we shall have to pay all attention, that we are not entitled to transfer the result of our worldly experiences to the Absolute Form. In consideration of the inadequacy of our mundane vocabulary we may say that God is nothing i.e. He is above all attributes we find in this shadowy world. The laws and so-called objective ideas need by no means be valid there. The *theologia negativa* is only preliminary. At first all our wrong mundane i.e. *nastik*-atheistical ideas must be eradicated. It may be a painful process to give up all our wrong ideas and preoccupations, but the Divine Master, will out of His *sunder warumbe*—Causeless Mercy enable us to overcome this painful operation if we only submit to Him. The Absolute connot be moulded into the shape of our limited mental forms. He transcends all possibilities of this world. This world is not an emanative or creative transformation of Godhead Himself as the pantheists or rather

anti-theists try to make man believe. This world is only a manifestation of the shadowy, pervertedly reflecting Maya-potency, the external potency of the Supreme Lord.

Our present body and soul, trunk and limbs, name and form etc., are different. According to anthropomorphical theologians Body and Soul of God differ also. Here the limitations of our intellectual and imaginative capacities become palpable. Our material mind is unable to grasp anything behind its zoesis. All the defects of this world are not to be found there. There is no unwholesomeness in the Transcendental Realm, no defectiveness no limitation. If we find variegatedness in this world, the pervertedly reflected shadow of the Absolute World, then every variegatedness here must have its true and pure original. But the variegatedness of the Transcendental Realm even transcends the variegatedness of this world, otherwise the Absolute would be dependent on the Non-absolute, the master would be dependent on the servant. All the liberated souls are serving the Supreme Lord of All-Love there according to their respective inherent characters and dispositions in there respective peculiar ways offering thereby a multiplicity and infinite variety of services to the Most Beloved Supreme Lord. They do so as the natural outflow of their devotional disposition. Rays of the sun, which, though different from the sun, yet participate to some extent in its attributes, fulfil the will of the sun i. e. the will to be effulgent by enlightening the space, because it is their proper nature to do like that. Similarly the liberated souls serve the desires of their Supreme Lord to Whom they are attached by the tie of Krishna's Causeless Mercy and Divine Love and unrestricted loving service. Overpowered by the Transcendental Super-Beautiful Form of the Supreme Lord, they cannot but serve Him in every possible way, *sunder warumbe.*

All expositions of transcendental character are liable to be grossly misunderstood by the human intellect. As long as we are under the cluthes of Maya, we are not in the position to appreciate the assumed habits of the Gopees, the spiritual embodiments of the extensions of the bodily Form of the Ecstatic Potency, who feel themselves as wedded wives, in order to display the process of shufling off the coil of ownership, a process which is most pleasing to the Supreme Lord. But the *sunder warumbe* Mercy of Divine Master and His associates can open the eyes of our true devotional antitude so that we may realise that all ethical functions are to be transcended —not to be disregarded—by the

unrestricted natural devotional practice. We have got brain and tongue. We are higher organised than animals. But we have got brain and tongue not to misuse them for *nasty* performances or for the acquisition of enjoyable material gross or subtle things, but rather to put them into the service of dedicating them unconditionally at the disposition of Our Divine Master Who can teach us how to listen to the expositions of the Real *Terminus a quo et and quem* and how to use brain and tongue for His service.

The path of submissive listening is the only path who leads to the philosopher's stone. The Divine Knowledge coming from the Divine Lips of the Divine Master is the only flawless authority.

Now we have to decide, if we want to enjoy or rather suffer the imaginative *sunder-warumbe* paradise or if we want to bow down our head at the Blessed Lotus Feet of the Divine Master, the Embodiment of *sunder warumbe*, causeless Mercy and Affection, Who alone can lead us on the beautiful path of devotion, can take us back into the ever-progressive Spiritual Realm of unconditioned *sunder warumbe* loving service of the Supreme Lord of Divine Love.

Round the Gaudiya Maths

Sree Gaudiya Math, Patna :

Sj. Atul Krishna Roy, Vakil, Patna High Court, invited Tirtha Maharaj to his house on November 19. In this connection he invited many respectable gentlemen of the locality. Swamiji read and explained Srimad Bhagabat before the audience.

On December 1, Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj read and explained Srimad Bhagabat at the house of Hon'ble Minister Sir Ganesh Dutt Singh.

Sree Gaudiya Math, Amarshi :

Sripad Anadi Krishna Brahmachari, Bhaktisastri is explaining Sree Chaitanya Charitamrita at the Math premises. People of the place are taking keen interest in the activities of the Math and attend *path* and *kirtan* regularly.

On November 26, he had been at the house of Sj. Sashi Bhusan Pal at his request. Brahmachariji explained the episode of Sree Prahlad Maharaj from Srimad Bhagabat.

Sree Ramananda Gaudiya Math, Kovur :

Sripad Ram Govina Dasadhikari is explaining Sree Chaitanya Chaitamrita at the Math premises in Telegu daily in the afternoon. People of the locality attend regularly. Mr. Aparna Prosad Maharana, Health Officer of the city invited him to his house and listened from him Srimad Bhagabat, explained in Telegu.

On November 15, the preachers of the Math were invited at the house of Mr. P. Suryanarayan Murti, B. L. Sripad Narottamananda Brahmachari explained Srimad Bhagabat in English for 3 days. Messrs. N. Barkiteswaram Garu and N. Krishna Rao Garu are taking interest in the activities of Math. They arranged reading and explanation of Srimad Bhagabat at their house for three days from November 19.

Sree Chaitanya Math, Sreedham Mayapur :

Sripad Banku Behari Brajabashi is graced by His Divine Grace Srila Prabhupad with the garb of Babaji and has been named Behari Das Babaji on November 24.

Sree Rupa Gaudiya Math, Allahabad :

Upadeshak Paramananda Vidyaratna arrived here on November 27, to make arrangements for the Theistic Exhibition during the Kumbha Mela at Prayag.

Dehri-on-Sone :

Tridandiswami Srimad Bhakti Vilas Gavastinemi Maharaj is propagating the teachings of the Mission. Sj. Ram Krishna Dalmia, Proprietor of Dehri Sugar Mills, is helping Swamiji in his activities. Swamiji is explaining Srimad Bhagabat at different places from November 26. On November 27 and 28 he read and expounded Srimad Bhagabat at the Dehri Club. On November 29, he lectured on Sri Nama at the house of Mr. Dalmia. On November 30, Swamiji lectured on Daksha-jajna at the house of Sj. Bejoy Kumar Roy Choudhury.

Sree Gaudiya Math, Delhi :

Tridandiswami Srimad Bhakti Bhudeb Srauti Maharaj read and explained Srimad Bhagabat at the house of Mr. J. N. Nigam on November 23, in Hindi. Hindi knowing people appreciated it. Swamiji explained the characteristic features of association of *sadhus*, episode of Maharaj Parikshit, the eternal duty of mankind and the mercy of the Vaishnavas.

Jessore:

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj with party of Brahmacharins is propagating the teachings of the Mission in the district of Jessore.

ALL-GLORY TO SREE GURU AND GAURANGA

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Transcendental Amour

THE worship of Sree Sree Radha-Krishna has been held by some modern thinkers to be dangerous, and even immoral. They apparently take exception to the erotic element which is the prominent aspect of the highest worship of Sree Sree Radha-Krishna. This can hardly suffice by itself to make the function unacceptable to the modern temperament.

It is not possible to understand fully the reason of the hostility of these scholars of the past generation. Erotic has not certainly been banished from the scheme of the modern civilized life.

As a matter of fact erotic is never capable of being dethroned from its position of pre-eminence in the life of man. It has always dominated the activities of the race with irresistible sway.

The issue that is proposed to be placed before the reader is, 'Should erotics be condemned as an evil to be avoided by religion ?'

Sree Krishna Chaitanya teaches us the contrary doctrine viz. that it is obligatory on all persons to pay their homage to spiritual amour which characterizes the highest service of the Divine Person. This is the central topic of Srimad Bhagabat which treats of the transcendental service of the Personal Absolute.

Spiritual amour is the best mode of service of the Fullness of Divine Personality. In other words, the real Nature of Divine Personality can never be fully understood by those who are unable to appreciate the pre-eminent excellency of His Service by amorous love.

The conception of personality that is available to us in this world necessarily refers to the gross human physique joined to the convention-ridden human mentality. These two are the definite contents of the conception. The functions of such personality can have a meaning only if they supply the needs of such body and mind. Man is connected with the entities of this world by five varieties of relationship for the satisfaction of the needs of his body and mind. These five modes exhaust all possible forms of such relationship. A person may stand in the relationship of impartiality to other human beings. He takes the help of non-animate entities in a spirit of strict impartiality. The emotional forms of relationship may be said to begin with the relationship as of the servant towards his master. This is characterized by the sentiment of distant respect for the master. The relationship of friendship is closer than that of servitude. Parenthood is still more intimate. Consorthood as of the wife or mistress to her husband or lover is the most intimate and comprehensive form of relationship possible with another entity. The chain of relationships is completed by the reciprocal relationships of master to servant, of friend to friend, of son to his parents, of husband or lover to his wife or sweetheart.

There is no reason for disbelieving that the afore-said five forms of relationship are also inseparable concomitants of the personality of the Absolute Being free from the fetters of the gross physical body and materialized mind. The personality of the absolute infinitesimal or the unalloyed soul should also be in a position to function in a fully wholesome and unrestricted manner, in terms of his spiritual body and mind.

Spiritual Personality is identical with the principle of unobstructed cognition. As complete intimacy must necessarily characterize the complete spiritual relationship, the condition of a wife or mistress is thus traced to be the highest natural state, and one that is also realisable only in the predominated Absolute Infinity and also, by incorporation with the latter, in the absolute infinitesimal.

It is not, of course, possible for the mind of man to have the true conception of the actual nature of the unalloyed spiritual function. Such spiritual realisation is possible only through the spiritual senses of the unconditioned soul. The functioning of the spiritual senses, in its turn, ensures the

freedom of the soul from all unwholesomeness and limitation in a way that is exactly the opposite of the activities of the present senses which create and multiply the restrictions of the conditioned state. The fully wise man of this world is a spiritual zero. This has been established, in strict conformity with empiric logic, by Buddhist thought. The goal of all activities on the mundane plane is represented by the balanced neutral state as the resultant of the simultaneous working of an infinity of mutually hostile tendencies.

Consorthood, as of the wife or mistress of this world, is not eligible by itself to set the tune for the other relationships. Mundane consorthood is compelled to shrink, at least outwardly, into the strictly private and personal corner of the affairs of this world. It is not welcomed for influencing other activities in an explicit manner. It can act openly only within the limits of extreme privacy. It is regarded as a sign of abnormality to be influenced in the greater affairs of life by the advice of wife or mistress on the score of amorous relationship.

Consorthood is nevertheless recognised as imparting its deepest charm to life in a world in which it would not be worth living being devoid of this form of relationship. Every one in this world is, however, compelled to repress, more or less, the working of this admittedly deepest principle of his individual nature on account of the opposition of the uncongenial environment in the shape of the defective natures of organs through which and the objects towards which it has to be exercised. But this cannot condemn the principle itself which is, as a matter of fact, the ruling force of life. It operates with no less of predominance, but with less weight of responsibility, by being driven underground by the blind opposition of an unsympathising environment and instrumentals.

This brings us to the point of the present discourse. Should we deliberately deny ourselves the benefit of the guidance of well-considered opinion in this most vital and important affair of life? But as a matter of fact almost all the great religions scrupulously avoid and forbid any examination of this all-important subject. The worshippers of Sree Sree Radha-Krishna are the only exception to this rule.

The worship of Sree Sree Radha-Krishna has been subject to much easily avoidable misunderstanding that has been bred by sheer ignorance and easily welcomed prejudices. The Personality of Sree Krishna, the Eternal Divine Lover of Sree Radhika, the premier spiritual mankind of the Realm of Braja which is the Eternal Abode of the Divine Pair as depicted in Srimad Bhagabat, has been supposed as an

unworthy conception of the Absolute Personality, and even as historical survival of the myth of a national hero of the times of promiscuous sexuality of primitive barbarism.

Hostility to the Divinity of Sree Krishna is entertained on the ground that morality should constitute the kernel and pervading principle of religion. We should not, however, forget that this advertised morality is at best only a regulative and restrictive principle. We are so much wedded to the indispensable nature of this moral regulation, that it requires no small effort of the imagination on our part to admit that the moral intervention would be uncalled for and harmful but for the actually defective nature of our present environment and sense-organs. It would be irrational to seek to do away with moral regulation so long as we are compelled to remain in our present defective condition. But there must be surely a plane which is free from all defects, being the natural and eternal sphere of the activities of our unadulterated spiritual nature. The plane of the Divinity is superior to that of our unconditioned souls. There can be no necessity for any form of restrictive morality in the spiritual world where the soul is not subject to the limiting operation of his present material and mental adjuncts. The stream of the Biraja encompassing this mundane sphere effectively prevents the importation of any mundane defects into the Transcendental Realm. In the stream of the Biraja morality and immorality are alike washed off the spiritual form of the soul. It is the plane of the salutary sterilization of all mundane quality.

The moral principle pre-supposes the existence of a strong and spontaneous tendency to evil as being innate to human nature. The good in this world is in a state of perpetual conflict with dominating evil. Moral regulation thus becomes the indispensable and permanent outward expression of the suppressed good life.

On further analysis, however, we discover that the moral judgment can take its stand only on an attenuated form of the evil which it ostensibly seeks to eradicate. It does not advocate the acceptance of the substantive good. What it chooses to call goodness is only relatively and tentatively lesser evil. The substantive good has remained and will also ever remain an open issue, if we are content to be finally guided by a purely restrictive moral code. The above difficulty and insufficiency of the moral code are most clearly realised in practice by every sincere person. To tell the truth it can never be good in itself. Empiric morality, as synthesis, is a counsel of expediency for the establishment of a certain radically defective kind of social living. Does not the

existence of such positive regulation obstruct the practice of real goodness? There can be, must be, no moral regulation where there is real morality. Compulsory morality implies the absence of the substantive principle of goodness. The goodness that is producible by the so-called moral regulation is not substantively different from wickedness.

It is necessary to fix our attention on this positive issue. Is the act of procreation of offspring good or evil? Is amour to be condemned or acclaimed? Can a questionable principle of blind regulation supply the answer to these real problems of life?

Amour is a hard fact of life. It is probably the controlling fact. Why should it be checked in its operation? Why should it be capable of doing harm? Or, should it be checked because of the inopportune character of our present organs and environment? Can a policy of repression of a really good principle be salutary in the long run? Is it not tantamount to refusal to think about the proper solution? Would it be honest or helpful, for humouring this criminal indolence, to gag those who put forward sound proposals for the real solution?

True, the religions have systematically avoided to think positively on this fundamental issue. They have prescribed only regulations of the present evil life engendered by the uncongenial nature of the present environment and the defective character of our mind and body. This is not even a negative help, if it be the only provision. The disease is masked, but no effort is made for its cure. But disease cannot be healed by a policy that refuses on principle to contemplate the restoration of healthy activity.

The question thus resolves itself into the enquiry, 'How can the fullest or natural use of the amorous aptitude be secured?' Aesthetics do not provide the answer. Aesthetics cannot overlook nor heal the really unwholesome side of the mundane principle that is the only subject-matter of its examination. The ethical answer, which is more to the point in one respect, has already been considered and rejected.

Medical science, Biology and Eugenics confine themselves to the bodily consequence of the principle of amour and the reaction of these on the mind. They also cover much less ground than Ethics.

The positive answer of the whole issue, which is given only by Srimad Bhagabat, has been accepted and explained by Sree Krishna Chaitanya. That answer elucidated by the Teachings of Sree Krishna Chaitanya is prevented from being misunderstood by His Own Illustrative Career.

Any person, who has taken the trouble of reading the accounts of the

Career of Sree Krishna Chaitanya penned by His associates and their spiritual successors, must be struck with the total absence of the erotic element in His Career. Sree Krishna Chaitanya never mixed with women on the footing of sexual intimacy. His conduct is disappointing to those who expect to find a ready harvest of erotic activities from the fact that He poses as the Teacher of the amorous service of Divinity, by His Own Practice. The same characteristic trait is also noticeable in the careers of all *bona fide* followers of Sree Krishna Chaitanya.

Should we, therefore, suppose that Sree Krishna Chaitanya teaches us to renounce the sexual activity, the method that is recommended to, and professed to be practised by, the gnostic ascetics ?

Sree Krishna Chaitanya categorically distinguishes the function of spiritual service or *bhakti* from *karma* (fruitive activity) and *jnana* (gnostic asceticism). He tells us that the methods of work and knowledge are the complementary aspects of the deceiving worldly function ; that neither of them has anything to do with *bhakti* which is the proper function of the soul on his own transcendental plain. The conduct of a *bona fide* devotee has only external resemblance with those of *karmins* and *jnanins*. This outward resemblance is due to the fact that the spiritual principle is distortedly reflected in the latter. When the spiritual activities of the unalloyed soul manifest themselves on the mundane plane, they also express themselves, for the same reason, to the mundane vision of conditioned souls, in the forms of the corresponding mundane activities.

Spiritual manifestation on the mundane plane does not involve the transformation of spiritual activities in to mundane. Those activities retain their uncontaminated transcendental character even when they choose to appear to the view of the people of this world apparently in the identical forms of the events of this world. The impression, that is naturally received by the conditioned soul from the experience of such manifestation of spiritual events, does not appear as that of transcendence to the mundane aptitude of the person experiencing the same. That is to say it does not appear to him as different from ordinary mundane occurrences. But, even this direct testimony to the contrary notwithstanding, spiritual events ever remain what they are viz. transcendental and inaccessible to the eclipsed cognitive faculty of the conditioned state, even when they are enacted on this mundane plane in the view of the people, and do not seem to differ in their judgment in any way from ordinary mundane occurrences.

The correspondence between the two must be both possible and inevitable, if we bear in mind the fact that the Reality is necessarily One. The Transcendental Realm is the recognisable face of the Reality. The mundane realm is the same entity offering its deluding face to the unnatural approaches of perversely disposed souls. The mundane world is not unreal. The deluding power of the Reality has also got its own plane of activity. But the plane of activity of the deluding face of the Divine Power is different from the plane of operation of the enlightening face of the same. There is an inconceivable correspondence in expression between the two faces of Power which is one at bottom.

Therefore, when Divine Power really exposes the spiritual face of her activities to the view of spectators who happen to be under the power of the Deluding Energy, the latter receive the impression of the identity of such manifestation with their experience of the operations of the deluding face of Divine Power. The vision of mundane spectators is not relieved of its mundane quality by the actual but unenlightened vision, on their own plane, of revealed spiritual activity. They, indeed, witness the real spiritual activity but in an unnatural way by the operation of a specific aspect of Divine Spiritual Potency which does not admit any perversely disposed spectators to the uneclipsed vision of the Truth.

In order to obtain the uneclipsed view of spiritual entites, when they choose to reveal themselves to the eclipsed vision of conditioned souls, appearing to the latter in the forms of the corresponding mundane occurrences but being nevertheless categorically different from the same, it becomes incumbent on the conditioned soul to seek the help of the only method viz. that of being restored to his unconditioned state by being relieved of his obstructive mundane aptitudes.

As soon as the rational hankering for the adoption of such course arises in the conditioned soul, he is disposed to avail of the offered help of the spiritual entities themselves for being enlightened regarding the method to be pursued for obtaining his liberation from the abject, insurmountable thraldom of the deluding face of power. It is possible for the conditioned soul to find the true course only by the further special mercy of those very transcendental entities who so causelessly present themselves to his eclipsed vision. They have the power of showing their spiritual forms to him in such way that it would leave no doubt in his mind about the reality of their transcendental nature. It is only by such mercy that the conditioned soul is enabled to avail himself of the help placed within his reach by

the descent of spiritual entities to this mundane plane for the purpose of bringing about his deliverance,

Spiritual amour in the same way displays itself to the eclipsed view of mundane spectators in the forms of mundane events. But such revelation should not be accepted by the mundane faculties for reasons that should be quite obvious even to the unenlightened judgment of conditioned souls. Sree Krishna revealed His Amorous Pastimes in the Cycle of the Dwapara Age to the eclipsed view of the people of this world. But that did not enable them to recognize His Divinity, due to their non-acceptance of the proper method of approaching them.

The Personality of Sree Krishna Chaitanya is identical with and yet distinct from Sree Krishna. The Activities of Sree Krishna Chaitany 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 deliverence.

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 transcedental 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 abject thraldom of mundane lust.

The epistemology, that helps us to realise the truth of the above conclusion is in conformity with the requirements of the quest 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 continue to obstruct the functioning 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 is 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 apppear 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 somewhat 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 milkmaids 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 Sree Radha-Krishna 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 Sree 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 of 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.

Aesthetic Culture

THE proper cultivation of the sense of beauty that is latent in the soul is grossly neglected by the people of this world pre-occupied with the never-ceasing struggle for perpetuating their ugly animal existence. In the uncivilized state the simple needs of this unaesthetic life are easily procured, and man would seem to be in a better position to attend to the dictates of his suppressed aesthetic nature. But actual experience has shown that this hypothetical leisured savage is no more attentive to the principles of true beauty than toiling civilized humanity. That, however, is not the reason why the savage state appears to be loathsome to civilized man. In proportion as man becomes civilized, he affects to have become aware of the grossly unaesthetic character of man in the state of his uncovered nature. Mundane civilizations have taught man to hide those admitted deformities of his nature under the external thin coating of polish supplied by the fine arts, etiquettes and conventions of civilized society.

Civilized man is a more clever and more constructive opponent of true reformation. The fine arts derive their inspiration as well as their material from physical nature, the source of all ugliness. In the words of Shakespeare the only function of art is to hold up the mirror to physical nature. The attempt to exploit nature for one's

gratification is not the only mundane aesthetic performance. The interest attaching to the attempt to reproduce nature by means of art is due to the fact that man is kept in countenance by the contrivance of the deluding potency offering him the chance of such fictitious performances for hiding his and her ugliness. The improvement of scientific knowledge becomes necessary for this purpose.

The art of reproducing nature possesses this fictitious aesthetic value also only so long as it is a strictly subordinate purpose. The sensuous mind is pleased by the contemplation of nature by the law of association, the process being connected with our bodily needs. The mind is thereby enabled to project itself into the more palpably ugly affairs of the body by proxy. This is done in different ways. In painting, the process takes the shape of the skilful use of appropriate shading, grouping, expression and posture which impart to the pictorial composition its value, by suggesting further possibilities of sensuous gratification.

All realistic representation has to be enlivened by a subtle idealism referring to the body. The function of art has been supposed to co-exist in giving a local habitation and a name (referring to the connection of the idea with the body) to airy nothings, the possiblity for such achievement being supposed to be open only to the 'aesthetic' (or unaesthetic ?) faculty of the 'designing' artist. This is 'the consecration and the poet's dream'. There are successful art critics who are able to analyse a good song into its gross motif and constituents. They are in the know. They can appreciate the performances of the artist by reducing them to the terms of the known 'commonplace' viz. the gross animal needs of the body. The management of the stage, for instance, becomes an art in the hands of a person who knows how pleasant illusions and surprises can be produced by the manipulation of ordinary and familiar reactions of the light on the retina. The basis of art is experience of the physical body and capacity for acquiring such experience. There are persons who are devoid of the physical sense-apparatus for appreciating music. No amount of theoretical training can make up for the absence of this 'natural' basis of artistic temperament in their case.

The principle of the aesthetic quality in art is traceable to the possibility of providing indirect gratification for the body and mind by the resources of experience, by the manipulation of material objects in their relation to the physical body. The faculty that is able to discern what is likely to be generally pleasing for this purpose in a particular composition, is the artistic faculty. The creative side of this

faculty, expresses itself in different forms and in terms of different materials. But art ultimately appeals to the senses and to the mind which is the king (as well as slave) over the senses. If the object be to please the eye, colour is used as the material, and the resulting composition is variously designated as painting, decoration etc.

Proportion, symmetry, due assortment, etc., are not themselves also imponderable and unanalysable principles. They appear to be so only at first sight and by a kind of illusion due to defects of the senses. The eye, ear and every sense-organ are capable of being imparted a fair measure of this improvised aesthetic capacity by careful drilling. The highest artistic capacity is supposed to be a gift of nature only by deference to an agelong superstition. But man hopes to be able to manufacture all the geniuses of the bygone times with the progress of scientific knowledge. Little children are actually imparted the outlook of all the great geniuses of the olden days in the kindergarten classes of modern infant schools.

The nation, which happens to possess the best country, the best libraries and laboratories, the best trained scholars, statesmen, etc., quickly outdistances the achievements of every other nation in the different fields of human endeavour, including the aesthetic. Every nation is also anxious not to be left behind in this race of civilization. The theory of the survival of the fittest in the struggle for existence is by no means the fiction that some of the philanthropists still affect to think it is.

The term 'commercialism' perhaps best expresses the typical method of the immediate modern Age. Everything is being rapidly and visibly commercialised. The nation that possesses the strongest commercial organisations and capacity, is also the most successful in the struggle for all-round efficient international existence. Nothing, however, is so easy now-a-days as the manufacture of experts. And civilization is being made in its turn by the experts in the laboratories. Nothing that will sell can be made except with the help of the most up-to-date workshop. Nations judge one another's civilization by the respective sizes of the focal lengths of the biggest and smallest telescopes, and other scientific appliances in their possession. The mechanical help is all-important. The more one is able to spend on it, the greater is one's resulting efficiency, goodness, health, beauty, and what not?—in this purely commercial age. Good looks, good health, strength, a good voice, a charming landscape, everything worth having, is prospected for being turned to its full commercial use.

But the formula 'struggle for existence' does not convey the whole reason

for commercialism. A man can live and survive on very little. I do not mean the plain living of today which has a very different meaning from the plain living of a century ago. The mischief is that even plain living is also rapidly acquiring the commercial sense. Living without the help of science is not now-a-days admitted to be plain living proper. Science has got hold of this matter as of every other affair of man. A person who aspires after plain living must not think of being less artificial than one who chooses to live high. There is the same worry, trouble, art and science in both. Nevertheless even artificial plain living is coming back to 'natural' plain living.

Beauty means what only the experts judge to be so. The advertised beauties accordingly find it increasingly difficult to live up to the scrutiny of their judges. The help of science and art has to be availed by every woman who seriously wants to pass for an up-to-date beauty. Even the effusions of poets receive the most careful scientific preparation for the same reason. Such is the Age. Such is its craze for improvised uniformity (?) of perfection in every matter.

That which cannot be retained, that which is bound to grow stale, which is to be liked by persons who seek the gratification of their senses, which is made up of ugly constituents, is proclaimed as the goal of the science and art of aesthetics. What is natural is not regarded as beautiful, on principle. The unscientific is ugly. That which is natural and beautiful is pronounced abnormal and ugly unless it is endorsed by the voice of the expert.

But the physical body and mind are changeable and perishable. It is futile to set the standard of beauty for all time by reference to them. There is undoubtedly the shadow of the true principle of beauty, pervading these aesthetic attempts of this world. But the shadow also serves to remind those, who are in real earnest in quest of beauty, that the substantive principle is not to be found in the natural state in any products of this world, nor can it be found by our present defective sense-organs.

There cannot be well imagined a greater shock to the sense of beauty than the attempt to deck a corpse. The endeavour to decorate the things of this world by means of our mundane resources, is very similar to the attempt to beautify a dead body. The result is a foregone conclusion. Our aesthetic favourite of this moment are discarded at the next in favour of others who also are replaced by others in their turn. The king who lives in the most costly style has no more liking for the showy splendours of his royal state, when they are not renewed, than the pauper has for his old tattered rags. Familiarity breeds contempt for all things of this

world on account of their inherent ugliness which is found out on actual contact.

Poets and painters rely upon the equally futile resources of their limited imagination for masking the inherent ugliness of the conditions of mundane existence. Such imagining is not intended to lead us to the reality. Goldsmith truly hit the function of the worldly poet and artist when he declared that their wisdom consisted in innocently amusing the imagination in this dream of life. The imagination does not want anything that is not new and also not to its liking, and its liking is ever directed downwards to its kindred point of the flesh, or the corpse. It is sot possible even for the imagination to deceive itself regarding the naturally loathsome character of the dead body, the ultimate source of its inspiration. The imagination of man is no more competent judge of his real aesthetic needs than his scientific acumen. Both are directed to mundane objectives which are essentially ugly and unwholesome.

There can be no abiding value in poetry unless both poet and his surroundings are radically changed into entities that do not irresistibly and unaesthetically drag us down to the most rotten things of this world. It is no true poetry that seeks to disguise this fact by the external embellishments of rhythm and vocabulary. Such ingenuity can only amuse those to whom it is a novelty, and can do so only till the trick does not grow stale. It is the logical nemesis of this state of things that commerce is rapidly getting hold of every department of this make-believe aesthetics. The tailor is making man, because strangely enough man wants to be made by him in seeming despair of any better alternative.

This craze for the gaudy baubles and trinkets of this world is responsible for the repugnance that is exhibited by the materialistic thinkers to any serious consideration of the Real Centre of the principle that is distortedly reflected in the aesthetic enterprises of this mundane world. The attitude to condemn spiritual aesthetics without a hearing by infatuated reliance on its unwholesome counterfeit, perpetuates our degrading thraldom to the latter. All the so-called wealth of mundane fine arts makes their appeal to the sensuous nature of man and prompts ultimately to animality of the gross and subtle varieties. The finest songs of this world, says Shelley, are those that tell of saddest thoughts, pointing to the hollowness of the sensuous. But this consolation is only a passing ray. As a matter of fact the song, that does not portray new vanities stirs no emotion.

(To be continued.)

Sree Ramanuja

SREE Ramanuja was born in Sriperambhedur, a village nearly 26 miles west of the town of Madras, in 939 Sakabda answering to 1017 of the Christian Era. His father Keshabacharyya was a descendant of Harit, the famous compiler of a "Code of Laws", and his mother was the eldest sister of Sree Yamunacharyya's disciple Sree Shailapurna. Noticing the remarkable resemblances of his son with the younger brother of Sree Ramachandra, Shailapurna named his 'Lakshmana'. Even when a child, Lakshmana's keen intellect, superhuman genius and reverence towards the devotees of the Supreme Lord Vishnu attracted the attention of all.

At the entreaty of his father, Lakshmana married at the age of 16 years. When Keshabdikshit died, Lakshmana removed to Kanchi. Here he began to study Vedanta under Yadavacharyya, a professor of the impersonalist school. One day his feelings were greatly hurt by his tercher's indecent explanation of the word "Kapyasham. From that time he made it his mission to expose the manifold mistakes of the monistic expositions of the Vedanta. Yadavacharyya plotted to kill his Gurudev pupil who was in every case miraculsaved by Sree Narayan Himself.

Sree Yamunacharryya knew that Laksmana would in the future become the protector and guide of the theistic community. Lakshmana one day chanced to hear the Stotraratna composed by Yamunacharyya being recited by Purnacharyya. This made him desirous of having a sight of the holy saint. Lakshmana set out for Srirangakshetra in the company of Purnacharyya, but on the way learnt of the disappearnce of Yamunacharyya. On making their way to the holy body of Yamunacharya, they found three of his fingers were still bent as if in the act of holding something. From this Lakshmana understood that three cherished desires of the Acharyya were still unfulfilled. Lakshmana made enquires and came to learn about the unfulfilled wishes of Sree Yamunachayya. He imadiately pledged himself to these three vows before all present, and no sooner did he do so than three bent fingers of the Acharyya straightened themselves. Lakshmana vowed that (1) "Being himself established in the holy principles of Vaishnavism, he must allow all souls to receive the fivefold purifications, make them conversant with the line of Dravida-preceptors and teach them the religion of Submission". (2) That he must compose a commentary on the Vedantasutras and (3)

compile an encyclopaedia based on the work of Parasara on 'Isvara (God) and jivas (infinitesimal absolutes)'.

Lakshmana thereupon went through the fivefold process of purification being initiated by Maha-purna or Sree Purnachaya. From this time Master and disciple lived at Kanchipur with their families. Lakshmana's wife was a henotheist. One day while the wives of Lakshmana and Mahapurna were taking water from a well, a drop of the water from the dripping rope of Mahapurna's wife fell into the pitcher of the wife of Lakshmana. This very much angered Lakshmana's wife who spoke harsh words against the wife of Mahapurna. When Lakshmana came home and learnt of the incident, he at once resolved to give up the company of his wife who had no respect for the Guru and the Vaishnava: Sending away his wife to her father's house and meditating on the holy feet of Sree Yamunacharya, Lakshmana renounced the world by accepting the discipline of tridandasanyasa. From henceforth he was known as Sree Ramanuja.

The fame of the great devotee Gosthipurna, who was a disciple of Sree Yamunacharyya, now reached the ears of Sree Ramanuja who made his way to him and begged to be favoured with his grace. Gosthipurna after refusing him 18 times, at last gave him the mantram (transcendental sound) with its esoteric meaning, but forbade him to divulge the same to anybody. Ramanuja called all the villagers and gave out to them the mantram. When his Guru demanded to know the reason of his defiant act, Ramanuja repled, "If by suffering punishment in hell a large number of people are benefited, why should I desist from courting such punishment?" Gostipurna to express his appreciation of the noble conduct of Ramanuja had his son Soumya-Narayan initiated by the latter.

Envious of the great fame of Ramanuja as a Vaishnava preacher, the principal priest of the Temple of Sri-Ranganath, at the instigation of some bad men, tried to poison Ramanuja; but Sri Ranganath frustrated all his attempts.

Sree Ramanuja now applied himself to writing his vowed commentary on the Vedanta-sutra on the lines of the older commentary of Bodhayan. He journeyed to Saradapeeth in Kashmere with his disciple Kuresh for procuring a copy of the work of Bodhayan. The monists who were in charge of the shrine had no mind to lend him the book,but Sarasawatidevi (the goddes of learing) brought the book to Sree Ramanuja during the night. Sree Ramanuja with Kuresh immediately left the place. They were pursued, overtaken on the way and the book was taken back from them by force. But Kuresh had got the contents of the book

by heart and could write out the whole of the work for the use of his Master. Sree Ramanuja named his commentary "Sri-Bhasya". He went to Saradapeeth a second time when he was awarded by the temple priests the formal title of "Bhasyakar" (the compiler of the commentary on the Vedenta). He also visited Benares and Puri and preached the doctrines and practice of the Pancharatra at those holy tirthas. After this he established the worship of the Ahoval-Nrisinha Temple in accordance with the rituals of the Pancharatra system. He also founded a Math (Monastery) here and made it the centre of his missionary propaganda. Men belonging to the lower castes became, by the grace of Sree Ramanujacharyya, holier than brahmins.

The Saiva king of Chola, Krimikantha, sent some of his officers to bring Sree Ramanuja to his court. Kuresh, anticipating danger, changed dress with his Guru and went with the officers to the court of the Chola king. Kuresh tried to prove by his arguments that the doctrine held by King Krimikantha was wrong. For this offence his two eyes were mercilessly blinded by order of the king. Krimikantha was also attached with a painful disease shortly after, which proved fatal.

Sree Ramanuja built a Temple and established a Math also at Yadabadri.

Sree Ramanujacharyya passed the last sixty years of his life at Srirangakshetra and preached Vaishnavism by his disciples all over the country. While the Acharyya was still living, his disciples instituted the worship of his Archa (marble image). Sree Ramanujacharyya shortly before his disappearance expressed his desire to enter into the eternal Leela of the Suprme Lord, and after entrusting the various duties of preaching to his disciples, left this world for Vaikuntha at noon on Saturday, Sukla Dasami Tithi of Magh, 1059 Sakabda (1137 A. D.).

Religious Discourse

HIS Divine Grace :—We live in this world. We have got our external thoughts and ideas. These ideas and thoughts always misguide us. We must not rely upon them. They are always ready to offer their services to us. But instead of taking their services all of us should direct our services to the Absolute, the purest form of our services to the Absolute is known as love.

All inanimate objects of this world captivate our senses. We are always troubled by different sources, but we require to be free from this undesirable situation. We are misled to belive that the gratification of our senses will give us temporary relief. Inanimate objects are found to give us our gratification of senses, but if we are duped thereby, we are undone.

We are vested with intelligence and with its help we should compare the desirability of them. Here all truths are apparent, but not real, and not to be pesumed to continue for a long time. They are liable to change. Therefore, the nature of the Absolute should be studied. We should always prove our aptitude to serve Him. But service cannot be rendered to an unknown object. We are put into a chamber where our resources are very scanty. We must regulate all for His services. We should not purloin anything from all that are His due. As eternal servitors we should offer our all to the Eternal Absolute.

We are part and parcel of the Absolute and as such we should offer our quota to Him. We are always hankering for things for our own use; but we cannot understand that they are mere traps to put us into difficulties and miseries. To avoid these traps, we require to offer our services to the Absolute. If we require something from this world, that would go against our real interest and we will be showing our partial face. But, instead of that, we should secure a loving tendency for Him. Nothing but the Absolute should be served. We must seek after such objects that are truly inclined to offer services to Him. To meet this end, we are to come into contact with the sadhus who have no other functions but to serve the Absolute. With the association of the sadhus, we can make progress in the spiritual world. Many are to be found, who may pose themselves as our friends, but they are mere summer friends. At all costs, we should secure such associations.

All these will be an easy matter, if mind is to be regulated. Mind always tries to lord it over them. If the mind

can be regulated to serve the Absolute, then everything will be all right; otherwise they will tantalize us. Altruistic ideas should have another turn to the Absolute, instead of supplying us our needs. Indian philosophy tends to teach altruism. The karmins are all beggars; they require elevation. Altruistic activities are confined to the elevationists. They come to satisfy our senses only. We are often mistaken by the duping face of things. If we want to be saved from these, we should simply surrender completely to the Absolute, relying fully that He will look after us. He is neither an inanimate nor a finite object. Therefore, He will show mercy to us.

This mercy is to be found in the association of the true seekers of the Truth viz. the sadhus or bonafide devotees, who have got the Absolute in their clutch. All intelligence is to be found in them, though they do not pose as such.

We have some business with Krishna. We need not think that He is known to us. Our activities should tend to Him. So we find that "ananya bhakti" is essentially necessary i. e. everything should be done in His favour and that we should not have any contradictory ideas about Him. We have got some apprehension of wrong things; but that is a detriment to that great cause. When "ananya bhakti" is required, altruism should be satisfied. We should not reserve anything for our gratification. All our intellectualism should tend for Him. Our cognitional activities should not be lent in any other way. We should not be losing ourselves, but we should be free from all wrong and foreign materials.

We are the fragmentary parts of the Absolute and as such we require perfect dove-tailing with Him. So *karma* and *jnana* should not eclipse us as to what we are. We should not have any other wrong desires. We should clear ourselves from all these and should be unmindful of them. All our endeavours should be directed in His favour. Definition of devotion is given as follows :—

Anyabhilasitasunyam jnanakarmadyanavritam
Anukulyena Krishnanushilanam
bhaktiruttama.

We are to associate with those who are the wholesale seekers of the Truth. We should make it a point to learn Who Krishna is, do everything in His favour, associate with those inclined in their loving activities to Him only. We are meant for Him and need not go astray. Our occupations should be meant for Him only. Then surely we will have the association of persons who are *sadhus*. We must not misunderstand things. We need not be miscarried by the thought that mere counting the Names, neglecting all other activi-

ties (i. e. service), will give us more facilities towards His service. Seeming appearances need not lead us to a wrong way. There are people who, neglecting all other kinds of services, are busy with counting the Names only. Our chanting should be directed along with the true devotees.

We are Absolute infinitesimals. Bhakti can be obtained by the association of those who have no other trend than the Absolute. The *karma-kandis* do things for their own gratification and not for that of Krishna. Indolency is not meant for our devotional purposes. Idle fellows think that they will merge themselves. This difference should not be allowed. But we should be energetic to serve Krishna. "Ananya bhakti" is the only thing needed. We need not cripple Krishna or have a wrong idea about Him. The principal thing is that we are meant for Krishna. A partial view about Krishna will lead us to wrong ideas. We should have a clear idea about Krishna and should not have any other temperament to serve Him. A historical or an imaginative Krishna should not be the Object of service. Such a Krishna may be an object of secular interest and as such can be lorded over. But Krishna, as He is, should be humbly approached. He is "Akhilarasamitamurti." 'Rasa' is the most desired object. We cannot give any English equivalent for the word *rasa*. Rasa is something to be tasted.

We are hankering after beautiful predilections. By Vishnu we mean Narayana, but He falls short of Krishna in Whom all the *rasas* are to be found. We should know who Hari or Krishna is. Hari is He Who steals away our all. Half-hearted persons cannot approach Him. If we want to get rid of the clutches of Maya and to receive the grace of Krishna, we must give our all to Him. Otherwise if we only give a fraction of our all, He will not accept the same.

It is useless to carry this weight of a body unless it is used for the service of Krishna. We are, first of all, to know Him and then to engage our attention and activities to Him without any interruption from any other quarters. We can have everything from Him in whom all the *rasas* are fully to be found. He is the emporium of everything—all good and bad everything comes from Him. Some prove to be undesirable or unpleasant to us, because we have a different angle of vision. All unethical principles should be rejected in our present state. All imperfections are attached with our angularities. Ethical injunctions are necessary for us. We need not be too much selfish to others, nor be troubling others. Our full submission to Krishna will give us all sorts of facilities. We should have sufficient strength to meet persons captivated with wrong ideas.

Bhoga-O-Puja

(*Enjoyment and worship*)

In relation to worlds seen and unseen, two things can be affirmed to exist *viz.* (1) the source or creator and (2) the creation. All that we can see, understand, feel, hear, smell, touch by our organs of sense during the conditioned state are creations although some may appear to stand on the footing of a creator ; as for example parents stand as the creators of sons, people doing various works claim to be the creators of those works, etc. But *Brahma* himself is after all a created being in the hands of Lord Sree Krishna, the sole Source-creator of all seen and unseen universes. In a word, all that are liable to perish or to be snatched by time (*Mahakal*) are reckoned as the creation.

Lord Sree Krishna, through one of His most powerful incarnations called *Mahakal*, is controlling all mundane universes such as *Bhooh*, *Bhubah*, *Swah*, *Satya*, *Jana*, *Tapa*, *Maha*, and *Tal*, *Atal*, *Talatal*, *Sutal*, *Beetal*, *Patal*, *Rasatal*. All these universes are moved by Mahakal and maintained by *Maya* or the *Chhaya-Sakti* of Lord Krishna, and, at the end, the created beings under control of Mahakal and Maya go to the abode of *Yama* or the second god of death. Sree Krishna, with the help of another powerful agent called *Nityakal*, exists without a rival in *Vaikuntha* and *Golokadhama*, the Eternal Region of the Abslute and His Associates. There Lord Sree Krishna has every right over His Associates who are from time to time sent at His will, to the mundane worlds for delivering and making the conditioned souls understand their actual position.

As Krishna is the Supreme Absolute and Ever-existing Object in all the Universes, both before and after and during the existence of creation, everything should go to Him as an offering to His Lotus Feet. This is in general term called *Puja* or worship. But base imitations have defiled this system and we should try to understand their real nature. Among created beings, God has given some of them power over others that have less power or apparently no power such as various foods, fruits, flowers, water, and such other goods worthy of being offered to the Feet of the Supreme Lord Sree Krishna. Those who engage others in worshipping are called *Pujakas* or worshippers, and those who are used

as oblations or offerings are called *pujopakaranas*. All these are in their real form creation, or the object of *Bhoga* to the Supreme Lord. People in the guise of *pujakas* or rather unfortunately posing themselves as the *Pujya* or the Source-creator, collects variour *pujopakaranas* and feed upon them without carrying them to the Supreme Lord. In this world and even in *Bhubah* and *Swar* we hear of many examples of such *bhogees* or *pseudo-pujakas*. They are always trying like Kamsa, Ravana, Hirannya-Kassipu, Danta-bakra, Sisupal, Mahiravana, Surpanakha and many others to get all the nice and valuable good things for the gratification of their organs of sense. The descendants of these rivals of the Absolute Lord, forgetful of the real aims of life, roam from world to world, suffering chastisement from Mahakal, Maya and Yama and crying with indescribable agony from their perpetual residence in the *Rourava* Hell. Created beings have really no right to encroach upon anything without dedicating that to the Absolute Lord Sree Krishna through the Real *Paramarthic* or the Spiritual Guide, Sree Gurudeva. Dedicate everything in the above manner to Him and get the remains of His dishes as His favour for yourself, and that will be your PUJA, but if instead of doing that you take a pie-worth of goods for yourself without dedicating, that would be your BHOGA or enjoyment in the wrong way.

Round the Gaudiya Maths

Tridandiswami Srimad Bhakti Vilas Gavastinomi Maharaj ;

Swamiji is propagating the tenets of Sriman Mahaprabhu in Behar. He arrived at Dehri. Seth Ram Krishna Dalmia, Proprietor of Dehri Sugar Mills, accommodated Swamiji and listened to the reading of Srimad Bhagabat with great interest. He made a gift of a garden and a house near Dinapur Cantonment towards Sree Gaudiya Math. Swamiji left for Jamshedpur and arrived there on December 8.

Sree Gaudiya Math, Madras.

On December 3, a meeting was held at the Ramanujia Math by Jagannath-Bhakta-Sabha and the preachers of the Gaudiya Math were invited. Sripad Satyavastabyadas Brajabasi delivered a lecture in English. Dr. Madhusudan Rao, Bhaktimartanda spoke in Tamil

about the missionary work of Gaudiya Math and activities of its President-Acharya.

On December 5, Pandit Seshagiri Rao, Mr. T. N. Raghabendra Rao, Advocate and Prof. Subbachar came to visit the Math. They were pleased to hear discoures about the Life and Teachings of Sriman Mahaprabhu.

On December 10, the preachers of the Math had been to the house of Mr. Ananta Pai at his request. A lecture was delivered in English. Many educated ladies and gentlemen attended and appreciated the lecture.

On December 11, the fifth weekly sitting of Bhagabat class of the Math was held at "Palani Vilas" in Mylapur.

Sree Ramananda Gaudiya Math, Kovur :

Sripad Narottamananda Brahmachari, a preacher of the Mission read and explained Srimad Bhagabat at the house of Mr. Bankaji Rao, zeminder of Kovur. Many respectable gentlemen attended. On the following day Mr. M. B. Subbarao invited Brahmachariji at his house. On November 26, he explained Srimad Bhagabat at the residence of Mr. B. Bankauna Garu. At the house of Mr. I. V. Sayana Pantalu Garu, he explained Srimad Bhagabat in English on November 27 and on November 28 at the houe of Mr. Subbaora Garu. The Math is gaining popularity in the locality and many respectable gentleman are coming in close touch with the inmates of the Math.

On November 30, a party of preachers had been to Dhabaleswaram. On December 1, Sripad Narottamananda Brahmachari spoke on Gita. On December 2, he delivered a lecture on the Divine Message of Sri Chaitanya. On December 6, Sripad Ram Govinda Dasadhikari explained Sri Chaitanya-charitamrita in Telegu.

Tridandiswami Srimad Bhakti Rakshak Sridhar Maharaj ;

On December 4 and 5, Swamiji delivered lectures at the local Hari Sabha on the prime cause of the advent of Srimad Bhagabat. Many respectable gentlemen were present.

Burma:

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj with a party of Brahmacharins is carrying on propaganda work in various parts of the province. He arrived at Myitkyina where he was very warmly received by the people of the place. Mr. A. K. Das, Retired Engineer arranged for expounding of Srimad Bhagabat at his house for about a week from November 30.

শ্রীশ্রীগুরু গৌরাঙ্গৌ জয়তঃ।
Sree Gaudiya Math শ্রীগৌড়ীয়-মঠ
Mayapur মায়াপুর

ALL-GLORY TO SREE GURU AND GAURANGA

—to:—

The Harmonist

(Sree Sajjanatosbani)

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Sex

THE relationship between the sexes cannot be placed on a satisfactory basis without reference to the Absolute.

The modern woman in Europe and America is anxious to have full liberty of action limited only by the conditions of mundane existence. This necessity for adaptation to the mundane environment is a very large reservation on individual liberty and perhaps exercises the decisive influence on the aspirations and modes of activity of every mortal, including women. This necessity is the real bondage of both man and woman.

The modern woman is seeking above all things economic equality with man by enlarging the scope of her occupations. There is no field of human labour into which she is not entering on a footing of equal partnership with men. There may even come a day, perhaps very much sooner than many people imagine when woman workers will be preferred to men in most branches of human industry, thus reversing the past arrangement.

Under the circumstances will it not be regarded as an extinguisher of the cherished hopes of the fair sex to advance the view that the sexes should be segregated from each other, which clearly requires also demarcation of the respective spheres of activity of the sexes ?

Sree Krishna Chaitanya condemns all association between the sexes for carnality in the most unsparing terms. Is this Teaching of the Shastras to be regarded as obsolete and oriental in view of the immemorial practice of Western countries as well as the most modern tendencies all over the world that are rapidly sweeping away all barriers to unreserved association of the sexes ? If women take over the work that is being performed by men all over the world, will not such change obliterate the last obstacles in the way of the fellowship of the sexes on a footing of perfect equality ?

Will it also lead to sexual intemperance and moral and eugenic disasters ? This is not regarded as likely by those who believe in the natural goodness of the white races, who are the pattern of modern humanity, and the proved sobering effects of individual liberty in the case of white men. It is the basic maxim of modern radicalism that the more complete the responsibility that is thrown upon the shoulders of a human being, the lesser the chance of his or her physical or mental degradation. Liberty is supposed by the moderns to be the panacea for all the ills that the flesh is heir to.

The tendency towards full liberty is very clearly illustrated by the modern attitude towards the institution of marriage. Modern women and men are developing an increasing repugnance for the obligations of the married state. Free sexual intercourse at the option of the parties is on the point of scoring an unqualified victory over the old superstition (?) of the inviolability of the marriage vow.

Both man and woman are now-a-days claiming perfect freedom of sexual relaitonship. This is necessary if both sexes are to have equal liberty of action. It does not follow that such liberty will be necessarily abused. The modern expectation is that it will make the conditions of sexual relationship better and more reasonable. Such being the modern ideal, is not the teaching of the Supreme Lord contrary to the best hopes of the race ?

The question from the worldly point of view hinges on the actual mundane result of sex liberty. Sree Krishna Chaitanya is against sexual intercourse between man and woman who are not husband and wife. He is against man and woman, who are not husband and wife, meeting by themselves in privacy. He cites with approval the text of the Shastras that it is not possible even for the wise to stand against the seductions of the flesh.

There is a radical school of thought in favour of admitting the practice of carnality as a matter of right and source of well-being. They hope that licensed carnality can alone effectively

curb sexual excess. This view is not endorsed by Sree Krishna Chaitanya Who declares that the carnal propensity increases by sexual freedom.

If the carnal desire is increased, it is bound to react fatally on one's bodily and mental health. Neither the religionist nor the atheist can contemplate such consequences with satisfaction. The problem thus resolves itself into one for the ascertainment of the physical, mental and spiritual results of the free pursuit of sexual intercourse.

If it be urged that the regulation of sexual intercourse need have nothing to do with religion but should be left entirely to the scientists who are to prescribe the right mode of conduct in this as in every other affair of human life, such objection cuts at the root of all religious practices, and on the satisfactory answer to the whole question depends the rational case for the maintenance of the religious sanction in any affair of this life.

Sree Krishna Chaitanya expresses Himself very clearly on the subject before us. He does not rest the question on the likelihood of bodily and mental well-being being assured by sex-segregation. He takes His stand on the fact that the effect of the practice of carnality on the soul is always disastrous, no matter whether the body and mind be strengthened or debilitated.

The soul is not benefitted nor harmed by physical and mental well-being or the contrary. If a person is enabled to possess all the elements of bodily and mental well-being and carries on the struggle for mundane existence with full measure of success, the religious problem of human life still remains untouched.

The appetites of the body always make their tyrannical demands on the mind of man. It is necessary to eat in order to appease one's hunger. It is necessary to protect the body against innumerable forms of harm to which it is exposed at every moment from heat and cold. It is equally necessary to undergo much unpleasant and unedifying drudgery and every form of hardship in order to be able to procure the means of efficient livelihood. This unedifying struggle for comfortable existence is again depriving man of the opportunity for the enjoyment of the hard-won fruits of his labours.

It is impossible for a man to decide about the proper use of such scanty leisure as he is enabled to snatch from his hard toil. Strangely enough it is no less the dilemma of the man of leisure born with silver spoons in his lips. The latter can also find nothing better or 'higher' to do, during his boundless leisure, than to betake himself voluntari' to those very forms of drudgery that ar

imposed by the struggle for existence on the poor and the needy. Can there be a more telling exposure of the inner contradiction of human life, even of the most up-to-date modern Westerner ?

Is there nothing worthier to strive after in human life than seeking to put off impoverishment, decay and death by a brief questionable interval of forced or elected toil ?

This is the problem which is saught to be tackled by religion, and the scientific man has neither method nor inclination for its solution. But the question is always there. Why should a man or woman undergo increasing hardships for building up something which will not free him and her from those hardships ?

Sex activity also loses all its attraction the moment it is made available. If it be necessary for man to be very unhappy in order to avoid being more unhappy, life should be hardly worth living.

The truth fortunately is that the whole course of life is not open to the view of mortals. Neither could mortals with their present senses understand the whole truth. We possess crippling and deluding senses. They prevent us from approaching the issue in its entirety. The value of sense-perception is slight and indirect, and lies in this that it makes us dimly aware that we deserve ter than our present hard lot, and .t it should be possible for us to view things in their perfectly harmonious relationship to ourselves.

It may appear to be strange and self-contradictory that we should be so utterly ignorant of the nature of our own proper selves. We feel great and unrealised potentialities in us for good as well as for evil. We feel that we are groping in the dark, but yet with every hope of success for finding our lost way to the truth if we choose to exert ourselves.

We are not satisfied with the achievements of the labours of past generations in the matter of self-knowledge. We feel that our much vaunted advancement in scientific knowledge has not made any material difference between us and our less civilized ancestors in this respect. Such wisdom as we possess has been a source of further embarrassments that are threatening our very existence. Our inherited wisdom has proved to be more like the malevolent cunning of satan than the healing wisdom of beneficent Providence.

Why has this been so ? Will it be wise to stick with a rigid orthodoxy to this tried course that has failed to enlighten the race regarding the reality through all these centuries of feverish and immoral doings for the attainment of material prosperity ?

We feel that it is our paramount duty to work for the realisation of the

truth absolute in our present life. We are, therefore, compelled, by the force of logic, to put all the blame on the wrongness of the method as well as purpose by which past generations had been endeavouring to reach the truth. Their futility has always been denounced by the religionists. The by-gone generations had found, like ourselves, that all their energies barely sufficed for keeping the wolf from their doors. They were also viciously committed to a life of unremitting toil for warding off death and starvation. It was in course of this struggle, and for meeting the problems generated by it, that they built up the different branches of human knowledge. It has always been a fight against odds. But man's progress in such knowledge has not made him progress towards the solution of the enigmatical nature of his present existence. His life has continued to be as precarious and as unsatisfactory as ever.

Sree Krishna Chaitanya tells us not to drift with the current in such helpless fashion. He does not invite us to modify or get rid of our present environment. He teaches us to make use of the environment for the furtherance of our true and permanent interests by the realisation of the real function of our souls.

He enlightens us in regard to our real sex-responsibilities by exhorting us to use our senses for consciously reciprocating with the senses of the Absolute, instead of being mastered by the mundane objects of enjoyment. We are told to offer our ears to the Transcendental Sound, identical with the Absolute, for being made to hear Him by His Aural and Vocal Initiative. Our organs of generation are also to be offered for being used by the Divine Sound for similar gratification of His Senses. The activity of offering our senses to be thus mastered and enjoyed will enable us to realise in the process our eternal relationship with the Absolute.

The sacrament of marriage consists in offering the activity of one's organ of generation for being made eligible for gratifying the Senses of the Divinty in obedience to the command of the Divine Sound Who is identical with the Absolute. This consecration is prevented if one's organ of generation is used for one's own gratification or for the gratification of the senses of non-absolute entities. By the culture of proper sexual conduct, enjoined by the Shastras on married couples, the gratification of the senses of the Absolute is effected. By the realisation of the fact that one's sexual activities are exercised for the gratification of the senses of the Absolute, the desire for self gratification automatically ceases to possess any charm. For this reason the

Brahmachari, that is one who serves the Absolute, naturally abstains from all sexual indulgence by the body or the mind.

The sexual urge finds its proper objective only on the attainment of the service of the Absolute. It cannot be satisfied by any manipulation of sexual activity for the gratification of one's senses. The moment the Divine Sound is heard, ever so imperfectly, He confers on the hearer the eligibility for serving the Divinity by all his spiritual senses on the transcendental plane of the unalloyed souls. The activities of the physical sense-organs thereafter cease to be performed on the physical and mental planes. This gives the requisite relief without depriving the corresponding spiritual organs the fullest scope for their activities on the highest plane of eternal existence.

The proposal to segregate the sexes is for eliminating the obstructing physical and mental, or mundane, sexual activity. The spiritual activity is denied by the active desire for the mundane.

The economic segregation of the sexes is necessary for the spiritual purpose. In the case of unredeemed souls external, that is to say, physical and mental, association is alone possible in practice. When spiritual association becomes possible, mental and physical affinity automatically ceases to have any influence on the conduct of redeemed souls. It is this which makes all the difference between the conduct of self-realised souls and those who are subject to the appetites of the flesh.

As a matter of fact the advocates of full and equal liberty for woman seem to forget that this world and our sensuous affinities for the things of this world are not our permanent and real interests. Perfect freedom is possible and natural only on the attainment of the unalloyed function of the soul on the transcendental plane. The conditions, that are imposed on the freedom of our sensuous activity in this world, have their significance in supplying us with the incentive for reflecting on the purpose of such provision, instead of blaming the Providence and supposing Him to be non-existent. We should strive to break through the limitations of time and space, instead of quarrelling with one another for the purpose of perpetuating and aggravating the miseries of our state of bondage.

Talk about the Absolute

Editor's talk to Mr. William Henri John Vandor Stok of Batavia
(26-12-35 ; 4-30—6-30 P. M.)

IN India as in Europe we find people hold different views but all of them may be classed into three divisions. One class of people are seekers of fruits by their action. Another class wish to annihilate themselves. And the third class want, in their true selves as absolute infinitesimals, to be in touch with the Absolute Infinity rejecting all non-absolute features. We belong to the third party.

The seekers of fruits by their action are called *karmakandins* in the Sanskrit language. The Christian thought is included in *karmakanda*. In India we have also that sort of idea, that a person is to be judged by his action. He gets something in return as a reward of his pious deeds. Virtue and piety are the main principles that are wanted by such doers. Most of the people understand this view. That is what I do is either rewarded or reprimanded. We think that we should live a pious life in order that we may be rewarded in our next life with all sorts of enjoyments. We have got subtle bodies in which we are rewarded or punished. That body is not exactly similar to the ordinary gross body, the mortal coil which we see here. Egyptians thought that they should have one life and that they should have no occasion of having future lives. But persons who subscribe to the theory of metempsychosis think that they will have future lives when they can make up for the nefarious acts done in their present lives or in their past lives and receive grace from the dispenser of justice. They are fruit-seekers. They went to gratify their senses.

There are persons who hanker after knowledge. They want to secure knowledge by the empiric method. They target annihilation to be their final goal. They think they should merge in the Integer—the Absolute, and that all the undesirable situations of this world will end by merging. In that case observer, observation and observed, these three situations are eliminated. When all the activities of the senses such as hearing, tasting, smelling, seeing and touching will cease, the observer, observation and the observed will mix up together and there will be no occasion of knowing, willing or feeling. All volitional, cognitional and emotional activities will cease. These have given us a bitter experience ; and, so, according to the empiricists, we should try to make an end of them, that it would be better for us not to think of anything

which will reciprocate our senses. This idea is formulated by theorists like pantheists, agnostics and sceptics. These people think that they will be able to secure happiness by destroying themselves.

The third view is the theistic view. We believe that there is a Personality of Godhead and that we are persons. We require our troublous situations to stop and to get a peaceful position where we can freely move and have everything—whatever we are in need of and this has given a direction to the Absolute Who is represented as a Personality. In the Absolute Personality we find three features—that He is Ever-existent. He is ever full of knowledge and He is the Fountain-head of unceasing bliss. In Him there is no factor of time, no factor of ignorance or less knowledge. In Him there is no discrepancy, no defect, no inadequacy, nothing of the kind. In the conception of God, we find He is the Emporium of all bliss, all knowledge, and no acts of nescience or ignorance are to be associated with Him, and we need not seek after any fruit for our purpose leaving Him aside. He need not give us anything. We are to serve Him as servitors, He being the only Lord. In this world we find that hundreds of absolute infinitesimals trouble themselves with the undesriable elements of these phenomena. If the undesriable elements are simply driven out, eliminated, then a desirable position can be had. But in the conception of heaven, we find that it is meant for our purpose, to get our wishes for enjoyment fulfilled, for, our enjoyment apart from the enjoyment of the Absolute. The enjoyment of the Absolute is full, whereas our enjoyment is liable to be involved in some troubles. All these miserable situations should be cleared out for the purpose of safety—for our peace. The eternal peace can only come if we are at all sanguine to engage ourselves in the service of the Lord, I mean, the Personality of Godhead. God has got spiritual eyes, spiritual ears, spiritual nose, spiritual tongue, spiritual skin and spiritual mind ; not material things like us. Our senses are made up of material things and there is no such element in God. God is the Emporium of all desirable elements. He is found to be Eternally Existing, He is Full of Knowledge, He is Omniscient and He is All-blissful. He delegates His power to certain absolute infinitesimals, or, in other words, the absolute infinitesimals are endowed with such potencies which enable them to transact affairs with the Eternal Authority. Now we are placed in a region where all sorts of imperfections and undesirable situations are prominent, and we require that our bitter experience should devise some means to get rid of these unpleasant

situations, the painful situations must be kicked out from our activities. We should be prepared for the stage where we can realise our own real selves. We need not trouble ourselves here engaging ourselves in amusements and other things. We require that some prudent, preparatory measures should be adopted when we have got life, that we should have discretion to judge our desirabilities and have comparative study of the revealed scriptures that have come to us and can ameliorate our conditions and give up the passionate desires that are engrossing the people who are busy with annihilating themselves or busy with fruit-seeking purpose. The third party is known as devotees or *bhaktas* or who possess bhakti which is the vehicular agent to carry us to the Absolute. It will be the uniting tie between the Personality of the Lord and our personalities. Our persons should be united with the Personality of God, and that Personality of Godhead is purely spiritual and has no mundane reference. If we wish to know Him by any mundane reference that would be like trying to send rays from the retina to the sun. But we should receive rays from the emanating disc of the sun. So by the mercy of the Supreme Lord we will be able to know what He is, and after learning this, we will engage ourselves for His purpose. We will have nothing else to do in this world. We have got the only purpose of associating ourselves with the Spirit, with the Over-soul. When we will leave this mortal coil, this tabernacle of flesh and bones, we will have some occupation at that time. We need not think that in the subtle bodies we will have some enjoyment. This enjoyment is temporary and in the long run becomes the cause of binding us with grosser coils. But if we have any mind to engage ourselves with the Eternity, with All-knowledge, with One Who is devoid of ignorance and Full of Incessant Bliss, we must be reciprocating with Him, we should be participating with the Absolute and not with the non-absolute features here. Our phenomenal existence is not all sympathetic to us. Our so-called relatives show that they are very kind to us, but in the end we find that they require to draw something from us. They are not actually kind to us. We should not be dissuaded by their influence. We should have a stern will to give up all our passionate enjoying habits, as well as the inclination for self-annihilation which the empiricists seek. The desire for annihilation as well as the tendency for enjoyment are to be sacrificed at the altar of devotion. We should be prudent and accept the ideas of the devotees and not the annihilating temperament of the agnostics nor the fruit-seeking

temperament of the ordinary people of the world. They do wrong things. They enjoy instead of serving, and we require that we should be set free from all these wrong ideas of the speculative people of the world. We have got the history of civilisation for the last ten thousand years, and we expect that the world will run for some ten thousand years or more when some trouble will arise and the human race will be destroyed by some influence which we cannot foretell now. So, the Absolute is to be enquired. What He is. Whether He is a human-being, or whether He belongs to the lower creation, or whether He is of stony character. Whether the Absolute is neuter, masculine or feminine. Let us be acquainting ourselves with all these ideas and thoughts – about the next world and the Absolute. Whether the region of the Absolute has all sorts of manifestive phases, whether these phases are agreeable and free from invasion of wrong thoughts. So, if we want to clear our wrong ideas and thoughts, we will have to surrender to the Absolute Infinity and then we shall be in touch with Him. We will have the opportunity of dovetailing ourselves with Him and no other ideas and thoughts can dissuade us from having a touch with the Absolute. If we can secure the tendency of love for the Absolute, we will be attracted by Him. He Himself is Love. We have no loving tendency, whereas He is full of love. We should try to meet the merciful strain by which He wants to attract us to Him—to His region where there is no defect, no disagreeable feature, no ignorance and no undesirable situation. We should go back there. We need not carry our bones and flesh there. The proprietor of these bones and flesh is to go there, leaving here all these dirts for the enjoyment of jackals and dogs and those creatures of the lower creation who have no devotional motive at all, who do not want to come in touch with the Absolute Infinity. Most of the people of the globe are very busy with getting fruits, gratifying their senses by attending cinemas, driving motors, and they are quite diffident to serve those who can guide them to the Absolute region. All the undesirable situations which impede our course are to be eliminated. The enjoying and empirical activities are obstructing our ways and we should try to drive them off. We should want that we should be in touch only with the Absolute. As devotees, we are always in touch with Him and never dislocated from Him. We want to serve Him. We want to regain our position. We need not pass our time just as the ordinary people do. We should submit to the heaven-sent messenger and follow his dictations.

Our philosophies and empirical knowledge will be of no use to us. Our devotion should not be directed towards dogs, horses, men and women and other objects of the phenomena. We need not serve such things. We should be determined to come in touch with the Absolute Who is very different from the non-absolute phenomena. Any person or thing that serves the Personality of God, we should be friendly with that. And if any person or thing proves hostile in the cause of His service, we should leave that off. We should not try to understand the spiritual plane from the material standpoint of view.

Q. What do you understand by spiritual land ?

Ans. By Spiritual world we mean where we can have association with the spirit, The Absolute reserves the right of not being exposed to human senses. The human senses are all prisoners. They are all blind fellows. They cannot see Him. Rather they indulge in wrong ineas and give trouble to the people. The word "God" has been created by man. The direction is quite right, but what men produce in their factory is wrong. The people are engaged in non-absolute propaganda. This should cease.

Q. Those who work for the welfare of the people, are they not good ?

Ans. Some people try to be good to enjoy a peaceful life. They are friendly to others to get their help in return.

Q. How we should know the will of God ?

Ans. We are absolute infinitesimals and He is Absolute Infinity. If we are sincere and submit to Him, we will come in touch with Him and know His will. There are self-sufficient people who think they can, by their empirical knowledge, know everything. But the Absolute cannot be known by our empirical knowledge. This attempt would be like sending rays from the retina to the sun to know what the sun is. We should have nothig to do with the agnostics and karmakandins of this world. They will try to dissuade us from having an aptitude for devotion. The devotees are the most intelligent people. We should await the day when the Merciful Lord will send his messenger to give us the civil death by which all connections with the worldly people cease. We shall then be able to live the life of a devotee. Our selection of friends should be among the devotees. The agnostics and karmakandins will only lead us to trouble. The devotees are the only prudent and judicious people. The path of devotion is the shortest and easiest way. It is better that whatever we have gathered in this world, we should leave aside. We

want to disown everything that are deemed to be quite suitable to persons who are busy with the mundane affairs. We should be "Trinadapi Sunicha", that is, consider ourselves less than the blade of a grass. We have now secured some non-absolute things which are quite inefficacious for our purpose. We should simply submit to the instructions of the devotees who are busy to come in touch with the Absolute.

Q. What do you think of the yogis ?

A. We do not subscribe to the principle of yoga. The yogis think that they should have some-thing for their own. They have no eternal purpose. The Indian yogis think that when they come in touch with the Absolute, they will be restored to their position and they will have nothing to do later on. They simply want emancipation from all troubles. The yogi thinks that when his duties are finished he will be able to pass his time in indulgence. So indulgence is the careful object of a yogi. And for this they strive for emancipation from the bonds of karma. The devotees are first class yogis, but they care very little for emancipation. They do not require these things. A devotee would be more happy to abide by the decision of the Providence instead of throwing off the troublous situation he has been put into. The yogis are inclined to have their passionate desires satisfied, they require peace for themselves. They do not want to engage themselves in the service of the Lord, but they try to get somethig for their own. If a yogi is at all successful in his endeavours to come in contact with the Absolute, He shows his stony aspect at that time. The yogis think that God should be represented as a neuter thing, that no idea of sexology should disturb their minds. The yogis want to reach kaivalya or "Iswar-sajujya" and "Brahma-sajujya". They want to be made God like the slave "Altamas" who usurped the throne of his master. These are wrong ideas. The yogis are never successful in their attempts and we should not adopt the principles of a yogi. In paradise all sorts of enjoyment are supplied. But who is the enjoyer ? He is a poor man who has got all sorts of bitter experience in this world.

It is better for us not to be agnostics, yogis, karmakandins and empiricists. Empiricists want to secure experience of the things of this world like a' versity man. The knowledge acquired by this method at the thirtieth year proves to be insufficient at the fiftieth year. And the knowledge acquired at the fiftieth year proves to be insufficient at the seventieth year.

The Supreme Lord disclosed before the people the true system of devotion. There was no party who could claim a

better system. The karmakandins and jnanins gave up their established ideas and thoughts, they all submitted to the true and loving wishes of the Supreme Authority Whom we want to seek. The Supreme Authority is to be served and not the things which are hostile to the Supreme Authority.

What should be Supreme Authority? What is He? Should the word "it" serve for targetting the Absolute? Or the predominating aspect as 'he', or the predominated aspect as "she" should be taken up? The followers of the Old Testament like that the principle of "it god" should be taken up, that God should be neuterised and no personal forms should be attributed to Him,—in order to differentiate Him from the phenomenal existence. Some people say that if only the subjective aspect is ascribed to Godhead then the objective aspect of Godhead is neglected. So we require that Godhead should comprise both subjective and objective aspects. There must be some objects for the subject, otherwise the subjectivity cannot stand. When we talk of some relationship, the reciprocating portion should never be neglected. In theism we find that the predominating part should reciprocate with the predominated parts—these two parts should comprise the Whole Thing, otherwise the Plenary is divided into two, or is divided into three.

Here in this world we find the following relationships—between husband and wife, between master and servitor, between friend and friend and between children and parent. In the transcendental region the Supreme Lord is the only object of these relationships. He is the only Husband, the only Master, the only Friend and the only Child. There is also the neutral relationship with Godhead. So in all we find there are five kinds of relationships we can have with the Supreme Lord. In the New Testament God is described as God the Father, God the Son and God the Holy Ghost; but they neglect the five relationships mentioned above. Service of God in these five relationships has been given to mankind by Sree Krishna-Chaitanya. Service is the only function of the soul. We ignore the body when we are busy with the service of the Lord.

Q. Why do you require service?

Ans. We should have our engagement. "Aradhananam sarbesham Vishnoradhanam param"—of all the occupations the best occupation is to attend to the service of the Absolute. Man wants to lord it over the phenomena, but in the long run he becomes a slave of the phenomena. For instance, there are people who wish to enjoy smoking and intoxicating liqueurs, but ultimately they become slaves of those habits. We devotees do not want our

entities to be absorbed in the Integer—we want to adopt the process of devotion and have some permanent engagement. We should examine what we really are. Are we the external frame, the emporium of senses or the mind? If we analyse, we find that these are foreign elements incorporated into us. In order to get rid of all these dirts, the only course left to us is devotion which is service, service fully filtered and unalloyed.

Q. Do you know the Absolute gradually, or at once?

Ans. The knowledge of the Absolute can be had at once—there is no factor of time and space. If we are at all sanguine to know Him, we must have some sort of objective reference for His subjective activity. Now we are busy with worldly affairs; we think we are men and women. Instead of doing so, we require that we should be serving Him, and when He participates with our pure selves, we will be set free from all the tempting influence of the different things of Nature. We require that we should go back. Like a shooting star, we have strayed out of the range of His attraction. Like a comet, we are journeying without cessation. Our eternal condition is that we are absolute infinitesimals, and, as such, we should dovetail with the Absolute Infinity. The function between Him and us is love. He is the Lover. If He loves us, we will be taken back. If He has an apathetic tendency for us, we will be averse to Him, and will be undergoing 84 millions of births and deaths, again and again. It would be judicious for us that we should go back to the Absolute Infinity, and that all our engagements should be with Him, and not with anybody else.

Aesthetic Culture

The soul is proclaimed by the Shastras to be a transcendental entity who is located in a plane that is absolutely free from all mundane grossness and defect of any kind. The soul knows no want. The soul is full of everlasting joy. Even the sorrows of the soul are only a more exquisite form of real joy. This conception is meant to point to a state of things that is exactly the opposite of what we experience in this world. The joys of this world are probably more deceptive than even its sorrows. But there is no

real depth, no substantive value either in the joys or in the sorrows of this life. The tragedy of these joys and sorrows consists in their being altogether shallow and wholly brittle. When a father sheds tears for his dead child, he mourns the loss of his own pleasure without caring to think about the fate of the child. Selfishness of the unlovable type has become ingrained in human nature. Our laughters and tears are alike deceitful. They are the reflexes of gain or loss of ephemeral, trivial, ugly sensuous pleasures. Bankrupt commercialism cannot provide the due incentive for the real function of the soul, the realisation of which can alone meet our proper requirements.

The Pastimes of Sree Krishna in Braja are condemned by a type of so-called moralists to whom they appear to resemble the uncovered sexual activities of the state of nature. There is nothing like moral restraints in Braja. There is not even the attitude that corresponds to such restraint. But the true explanation of this peculiarity that is offered by persons, whose immaculate souls have not to hide any inner dirts under the whitewash of the conventional morality of this world, can be perversely disbelieved only by those who have absolutely no taste for the reality.

The votaries of mundane aesthetics also object to the Pastimes of Braja on the score of their ugly grossness. Besides there is always that revolting horror of one male person claiming to monopolize the enjoyment of all the adulterous females, both married and unmarried, of that strange realm. Is this not both wicked and dull ?

It is undoubtedly horrible, if it is enacted on the mundane plane by mundane agents. No sane man requires to be informed of the grossness of such a picture. But why should the corresponding activity on the perfect plane of the reality be under the necessity of hiding itself after the best (?) customs of the most civilized society of this impure world ? The Shastras do not tell us that the land of Braja is inhabited by men and women possessing bodies of flesh. Why should we, therefore, be anxious to subject the residents of Braja to restrictions that do not really improve the gross and unwholesome conditions of mundane existence ?

If the soul is free from materiality, that is from unwholesome possibilities, why should his performances be not full of all-goodness, all-intellectuality, all-beauty ? Why should we be thinking of our present wretched condition when we are asked to contemplate instead the occurrences on the eternal plane of the souls in his unalloyed state ? Why should we be determined to drag the moral and immoral

filth of this unsatisfactory existence to the naturally pure atmosphere of the transcendental realm ?

The reason for such perversity is that we are unpardonably vain of our earthly performances. By the cultivation of exclusive addiction to ignorance, malice and filthy living, through countless Ages, by means of every type of animal and vegetable body, we have developed a stubborn antipathy to Truth, Beauty and Goodness. We even consider it to be our highest duty to defend this monstrous ideal of human life, despite our long experience of its absolutely untrue, absolutely ugly and absolutely wicked character.

The historic sense is not a help on the path of spiritual endeavour. Rightly understood, history should impress upon man the essentially unwholesome and trivial nature of the worldly course. But it is unfortunately the cult of historicity to place the ugly events of this world in the seductive perspective of a corrupt imagination. If the spiritual values of the events, that are most loudly advertised by empiric history, be properly scrutinized, such examination at once reveals this misleading perspective of all secular history to persons who are not hopelessly addicted to an imaginary ideal of mundane existence.

It is not necessary for any branch of empiric knowledge to set itself in deliberate opposition to the Absolute Truth. It is the only proper function of all branches of empiric study to serve the Absolute Truth, by their negative realisations. No branch of empiric study need arrogate to itself praise to which it has no claim. No branch of empiric study is undertaken for the search of the Absolute Truth. Empiric study is valuable as a codified record of our disapointing worldly experience. It cannot go beyond experience. It cannot properly perform even this modest task unless it is aware of its own limitations. The so-called achievements of the race in the political field, which constitute the most important department of historical investigations, are not achievements of the soul. They are the results of the pitiless operations of the deluding energy of Godhead for occupying the attention of man in the concerns of this world and thereby to force him to undervalue and postpone *sine die* the serious consideration of the supremely needful concerns of his soul. This aspect of the great events of the world should be represented in the proper manner for presenting secular history in its true perspective.

The false value, that has been set upon the history of the race by writers who happen to be utterly devoid of all spiritual taste, has degraded the outlook of man and made him long for those very things that are neither good

nor beautiful, nor lasting. A large body of literature, eulogising this undesirable standard of life, has been produced by the deluded mentality of man. This literature in its turn has set the standard for what should be regarded as good, beautiful and of permanent (?) value in the civilizations of the world. What a mountain of falsehoods has been laboriously piled up for preventing the view of the Truth.

Aesthetics is an important branch of mundane science, art and literature. It shares their quality in its preference of chaff to the goodly grain. The beauty of the body of flesh of man and animal is its ultimate source of inspiration (?) equally with the rest. In this respect, it goes hand in hand with secular poetry and painting. Those aspects of phenomenal Nature, that appeal to the senses of man, are regarded as *ipso facto* beautiful for their bearing upon his material senses.

Man is in love with certain aspects of the manifestations of colour, smell, sound, taste, touch and locomotion in Nature. He supposes by a kind of argument from design, that the world has been made for the gratification of his senses. He also supposes that his only legitimate function is to seek to augment and diversify the sensuous pleasures of life by compelling Nature to yield all her treasures for his enjoyment. It is also supposed that this ideal of happiness is being realized by man with the help of the different branches of the Arts and Sciences.

Any person, who questions the wisdom of following a course for the convenient reason that it happens to present itself when we choose to seek for it, is often hastily regarded as speculative and wanting in the practical sense. He is reminded of the achievements of modern civilization produced by the systematic pursuit of such method, and to compare the present state of the affairs of man all over the world with the past. Should one still persist in supposing that it is all misleading, useless and wicked ?

Let us take the case of modern painting. The spirit of the Age is sought to be faithfully mirrored therein. What more can Art do for us ? Should it not be the function of creative Art to try to invest our present life with imaginery charms for pandering to our sensuous satisfaction ? If the painter gives us something, which does not point the way for the gratification of our aggravated appetite for earthly enjoyment, how should he be supposed to possess the true artistic insight ? If he understands the needs of our natures, he should give us what we really want. It is not his business to give us what we should desire to have.

We are in earnest about the living present and want to enjoy this life as

fully as its brief span and questionable resources will permit. We want to do so by means of all our senses. We also want Art to help us in this matter. The senses stand in need of both gross and refined pleasures. Both varieties have to be supplied in abundance by the Arts and Sciences to meet this demand of our nature. The propriety of following this course is supposed to be self-evident. At any rate, no state or society would last for a day, if it chooses to follow a different path. Every existing institution is and must needs be a contrivance for increasing the scope of gratification of man's senses. The hope of man points to the prospect that Nature will be available to be fully enjoyed by man by means of these institutions, at no distant date.

The gratification of the senses is the given legitimate purpose of life. The mind is led by the senses. The mind is set over the senses for serving them. The mind enables the senses to follow the path of their common interest. The mental function is fulfilled by serving the activities of the senses. The test of good painting for instance, should consist in this that it satisfies the senses directly or indirectly. If it fails to gratify the senses, the mind should at once busy itself for finding a way to pacify the offended senses. The senses dominate the whole scheme.

Sree Kuresh

Inseparably associated with the activities of Sree Ramanujacharya is the example of devotion displayed by his best disciple Sree Kuresh. Sree Kuresh was the owner of a place called Kur-agrahar, two miles west of Kanchipur in South India. He made his appearance in a wealthy Batsya brahmin family. He married an amiable and pious lady of the name of Ondal. Kuresh made use of his wealth in showing hospitality to pilgrims and in other good ways. In his boyhood he had the good fortune of meeting Sree Lakshmandeshika (Sree Ramanujacharya) whom he accepted as the object of his firm devotion. When Sree Lakshmandeshika entered the monastic order, Kuresh and his wife became his disciples. Kuresh was an

erudite scholar and possessed a marvellous memory. He was blessed with noble birth, riches, profound scholarship and beauty which were helpful to his leading a devotional life.

Kuresh now considered that the best use of his wealth would be to spend the same in the service of the Lord and His devotees. With this view he went to Sri Rangam, where his Guru was staying, to offer his all at his feet.

At this time Sree Ramanujacharya was about to write his famous Sri Bhasya for which he was in need of the Bodhayan Britti, which, he came to know, was secretly preserved in Saradapitha in Kashmere. For securing this work he with his disciple Kuresh journeyed to Saradapitha. But the impersonalists, who were in charge of the pitha, fearing that their doctrine would be upset if the Bodhayan Britti became known, told him that the book had been destroyed by worms. On hearing this, Sree Ramanujacharya, who had gone through a three month's journey to reach Saradapitha, became very much distressed in his mind as, unless he could secure the Bodhayan Britti, he would not be able to fulfil the wishes of Srila Yamunacharya by writing the Sri Bhasya. One day while he was lying in a sorrowful mood in the Saradapitha, Saradadevi (Sree Saraswati) came before him. with the Bodhayan Britti in her hand and directed him to leave the place immediately with the book. Sree Ramanujacharya then took formal leave of the scholars of Saradapitha to whom he told nothing about what had happened, and left the place with Kuresh.

A few days after their departure, those impersonalist scholars, on discovering that the Bodhayan Britti was missing from their library, became very much uneasy. A party of strong men from among them, after walking day and night for a month, came up with Sree Ramanujacharya and took back the book from them by force. Sree Ramanujacharya was troubled thinking that his long-cherished service to his Guru—the fulfilment of the wishes of Sree Yamunacharya—would remain unfinished. Kuresh now told the Master that during the journey he read the book every night and got the same by heart and that he would be able to write down the whole Bodhayan Britti from memory. The Bodhayan Britti was then written down for the use of Sree Ramanujacharya by Kuresh. Sree Ramanujacharyya composed the Sri Bhasya which was written by Kuresh at his dictation.

At the time when the fame of Sree Ramanuja, the great Vaishnava Acharya, was spreading in all directions, the ruler of Chola named Krimikantha who resided in Kanchipur, was trying to make everyone accept the cult of

Siva as the Supreme Lord. But the saintly Vaishnavas knew Siva to be the best beloved of the Supreme Lord Vishnu. Krimikantha thought that if he could convert Sree Ramanujacharya, all other persons would follow his example. So he sent some stalwart fellows forcibly to bring away Sree Ramanujacharya. These men came to Sree Ramanujacharya and insisted on his proceeding to Kanchipur without delay. Now Kuresh had been warned by reliable persons that Krimikantha had ordered Sree Ramanujacharya to be brought to Kanchipur with the intention of taking his life, because so long the great Acharya lived, Krimikantha would not be able to establish his wrong doctrine. Knowing that there was no other way of escape, Kuresh made this memorable request to the Guru,—"Divine Master! Your presence in this world is for the welfare of all because the service of your holy feet is the royal road to the Feet of the Supreme Lord. Therefore, be pleased to permit my unworthy self to proceed to the court of Krimikantha by the instant exchange of dress, so that I may be allowed to assume your red cloth and your triplestaff while you may betake yourself to Sri-Rangam without exposing your identity by wearing my white clothing." Sree Ramanujacharya, whose work was not yet finished, in order to give Kuresh a chance of displaying his devotion to his Guru, consented to this proposal, and, after exchanging his dress with him, left hurriedly for Sri-Rangam.

Kuresh, now dressed as a tridandi sannasi, was taken by the unsuspecting party to the court of Krimikantha who received him with a show of reverence and began to discourse on religion. He asked Kuresh, "What is the duty of man?" Kuresh, who was in the guise of Sree Ramanujacharya, replied, "Not only for man, but for all entities from the highest to the lowest, the only duty is to serve the Supreme Lord Vishnu and the Vaishnavas". On hearing this Krimikantha became furious and said, "It is only weaklings and fools who worship Vishnu who in time is destroyed by the all-powerfull Time Siva. Please, discuss with my pandits and be converted into a follower of Siva at once, otherwise you will not go unpunished." In the discussion that took place, all the pandits of the court of Krimikantha were defeated by Kuresh. At last Krimikantha lost all patience and said, "Truce to your wranglings. If you love your life then say 'there is no other greater than Siva.' Kuresh replied fearlessly, "But there is drona." (The two words 'siva' and 'drona' are used as terms of measurement). Krimikantha now became mad with rage and ordered his officers to take out the eyes of Kuresh. The two eyes of Kuresh

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were then mercilessly extracted by the cruel officers of Krimikantha. Kuresh, meditating on the lotus feet of the Guru, bore this hellish torture with patience. He reflected on the shloka of the Bhagabat which says that one should consider all sufferings due to past deeds as the mercy of the Lord (Tattenukampam). His love for the service of Sree Guru and the Vaishnavas waxed stronger and he addressed the servants of Krimikantha thus, "You are my real benefactors, because those eyes, which, attracted by the sight of the phenomena, had always proved an obstacle to my seeing the sublime beauty of the lotus feet of Sree Gurudeva, have now been destroyed by you. May the Supreme Lord, Sree Vishnu, bless you. When by the grace of Sree Gurudeva my spiritual eyes will open, my prayer to be favoured with the unalloyed service of his lotus feet will be fulfilled." Krimikantha's servants were struck with wonder and fear at the forbearance and inoffensiveness of Kuresh. They called a begger and, giving him some money, asked him to take Kuresh to Sri-Rangam. Kuresh accompanied that beggar to Sree-Rangam. Meanwhile Krimikantha was attacked with an intensely painful disease which proved fatal.

Kuresh, with his wife Ondal and his son Parasar, left Sri Rangam and went to Krishnachal where he lived for sometime. Thence he went to Yadavadri where his Divine Master was staying When he met his Gurudeva Sree Ramanujacharya, he fell at his lotus feet and tendered his submission. Sree Ramanujacharya lifted his devoted disciple from the ground and, embracing him with tearful eyes, gave him his benedictions. He said to Kuresh, "My son, I command you to go to Kanchipur and pray to Sree Baradaraj for the restoration of your eyes." Kuresh went to Kanchipur, but, instead of praying for his physical eyes, prayed for the resuscitation of his spiritual eyes and the welfare of those who had tortured him. When Sree Ramanujacharya heard that Kuresh was praying not for his eyes but for the welfare of the offenders, he sent to him one of his disciples with the following injunction, "My son Kuresh, by praying for the welfare of the offenders for your own pleasure, you have proved yourself to be selfish. You know your body, mind and soul have been offered to me by you, and they are my property. So, for the sake of my pleasure you are to pray for your eyes to Sree Baradaraj. To give pleasure to Sree Hari, the Guru and the Vaishnavas is the real service." No sooner did Kuresh pray for his eyes than he got them back. From henceforth Kuresh engaged his two eyes in seeing the beauty of the lotus feet of Sree Hari-Guru. When this

fact of his extraordinary devotion became known to the people of South India, they were all attracted to the lotus feet of Sree Ramanujacharya. The eternal servitor of the Supreme Lord, Sree Ramanujacharya, let everybody know the glory of his disciple. He danced with uplifted hands saying, "The holy company of Kuresh who has been able to give liberation to those who tortured him, will enable me to become an all-time servitor of Sree Hari. There is now no doubt that the Lotus Feet of Sree Lakshmi-Narayana will shower Their Mercy on me."

Let us also offer our humble obeisance at the holy feet of Acharya Sree Ramanuja and his devoted disciple Sree Kuresh.

Round the Gaudiya Maths

Cooch Behar,

Tridandiswami Srimad Bhakti Swarup Parbat Maharaj is conducting the missonary activities of the Math in Cooch Behar. On December 8, he arrived at Naotara Tepa. A lecture was delivered at the Harisabha at the request of the people of the place. Next day on December 9, a meeting was organised at the permises of a High English School at Dimna.

Sree Chaitanya Math, Sree Mayapur:

Mr. A. J. Dash, I. C. S., Commissioner, Presidency Division, came to visit Sreedham Mayapur on December 17, at 4 p. m. He was accompanied by Mr. S. Dutt, I. C. S., District Magistrate, Moulvi Mujaffar Ahmad, District & Sessions Judge and other Government officials. M. M. Pandit Kunja Behari Vidyabhusan, General Secretary of the Mission, received Mr. Dash at the ferry ghat and thence drove to the Math premises. An address of welcome on behalf of Nabadwipdham Pracharini Sabha was given to him. Mr. Dash gave a short reply in course of which he expressed his delight and spoke highly of the activities of the Mission and promised to extend his helping hand for the noble cause. A vote of thanks was given to the Honourable Commissioner and other guests of the evening. Many respectable gentlemen of the District were present in the meeting. While returning, they visited Sree Yogapeeth and other places of interest.

On the morning of December 18, the Editor held a religious discourse at the

Bhaktivijoy Bhawan. Many devotees of Sridham were present. In the evening a Similar sitting was held at the Yogapeeth.

Sree Gaudiya Math, Calcutta:

The Editor arrived in Calcutta from Sridham Maypur on December 20. M. M. Ananta Vasudev Bidyabhusan, Tridandiswami B. S. Giri, Sripad Jadunandan Das Adhikari, Sripad Mahananda Brahmachari and others followed him.

Sri Gaudiya Math, Calcutta :

The Fifth Memorial meeting of Srila Jagabandhu Bhaktiranjan was held on the 23rd December 1935, at 6 p. m. in the Saraswata Shraban Sadan of the Gaudiya Math. The meeting was presided by His Highness Maharaja Sir Bir Bikram Kishore Deb Barman Manikya Bahadur K. C. S. I, Dharmadhurandhar. The elite of the city came to pay their respects to Srila Bhaktiranjan Prabhu. A tribute in his memory was read and the meeting was concluded by a nice little speech by the President.

On the 26th December a gentleman named William Henry John Vandor Stok came to the Gaudiya Math and Editor was pleased to speak to him on the "Necessity of Devotion to Adhokshaja vishnu."

On the 24th December, Editor gave a discourse on "Devotion" for two hours and discussed the "Animism Theory of Taylor". Swami B. H. Bon, Herr Schulze and Baron von Koeth were among the listeners.

Sri Chaitanya Math, Sri Mayapur :

Swami B. H. Bon returned to Sri dham Mayapur on the 28th December after an absence of three years. The devotees of Sri Chaitanya Math received him at Nabadwip Ghat station with samkirttan. From Hular Ghat he was conducted to the Math in a motor-car. A meeting was held in the evening and an address was presented to the Swamiji to which the Swamiji gave a charming reply.

Swamiji returned to Calcutta Gaudiya Math on the 31st December.

Tridandiswami B. S. Giri Maharaj :

Swamiji sailed for Rangoon per s. s. "Ellenga" on the 29th December, and reached Rangoon on the 1st January 1936, from whence he went to Mandaly where his party was awaiting him.

Tridandiswami B. R. Sridhar Maharaj :

On the 25th December, Swamiji read and explained Srimad Bhagabat in the house of Sj. Sasadhar Banerji of Chandanimahal, Khulna. He said that the company of holy men and submission to the real guru is necessary in order to be blessed with the loving service of Sri Krishna.

On the 26th December Swamiji delivered an impressive lecture in the courtyard of Sj. Ramkamal Mukherji on the "Imperative Duty of Every

Soul to serve the Supreme Lord". The meeting was attended by nearly all the prominent persons of the locality and they expressed their gratitude to the Swamiji for kindly visiting their place.

Sri Gaudiya math, Patna :

Editor accompanied by Pandit Sripad Kunjabehari Vidyabhusan, Pandit Sripad Ananta Vasudev Vidyabhusan, B. A., Prof. Nishikanta Sanayal, M. A., Tridandiswami Srimad B. V. Gavastinemi Maharaj and other devotees arrived at the Patna Gaudiya Math on the 28th December. On His arrival the Education Minister for Behar and Orissa—Hon'ble Sir Ganesh Dutt Singh, tendered his humble obeisance to His holy feet. Editor spoke to the Minister for some time about "Unalloyed Devotion to the Supreme Lord". Mr. Amar Nath Chatterji, retired Judge, and Rai Bahadur Gopi Kishore Lall, Additional Dt. Magistrate, came to the Math to hear Harikatha from Editor

Editor left Patna on the 30th December for Allahabad.

Tridandiswami B. P. Tirtha Maharaj :

Swamiji read and explained Srimad Bhagabat in the house of Rai Saheb P. C. Basu of Dinapore on the 30th December.

Sri Sachchidananda Math, Cuttack :

The proprietor of "Amritabindu Oushadhalay" of Berhampore in Ganjam, Kaviraj Madhusudan Sarma, has made a donation of a printing press to the Math for printing the Oriya monthly paper "Paramarthi". This noble act of the Kaviraj has been appreciated by all.

Tridandiswami B. B. Sagar Mahaaaj :

Swamiji began his tour in the Hooghly District on the 27th December for preaching the doctrine of Sri Chaitanya Mahaprabhu. Swamiji goes from door to door and delivers the message of the Supreme Lord.

Sri Rupa Gaudiya Math, Allahabad :

Editor arrived here on the 30th December accompanied by a band of devotees. Many prominent citizens came to the Math to have a darsan of Editor and hear Harikatha from Him.

Tridandiswami B V. Gavastinemi Maharaj :

Swamiji read and explained Srimad Bhagabat in the house of Hon'ble Sir Ganesh Dutt Singh, the Education Minister for Behar and Orissa.

Tridandiswami B. P. Aranya Maharaj :

On 27th December Swamiji was invited by Sj. Satish Chandra Mukherji to give a discourse in his house. The Swamiji delivered a discourse on "Duty of Mankind" for about two hourse ; all present where charmed by his eloquence and lucid explanation of the difficult texts of the scriptures.

On the 30th December a meeting was arranged in the house of Talukdar Sj. Narendra Nath Pal. By quoting texts from Srimad Bhagabat and Sri Chaitanyacharitamrita. Swamiji explained how it is possible to distinguish the real devotee from the pseudo-devotee or non-devotee.

On the 31st December, Swamiji went to Boalmari where in the house of Sj. Kalinath Sikdar, he read and explained Srimad Bhagabat.

Sri Vyasa Gaudiya Math, Karukshetra :

On the 29th December, the Manager of the Ambala Contonment Regiment Theatres, Sj. Babu Lachhman Das with his pious wife came to the Math and heard Harikatha from Pandit Sripad - Nandagopal Brahmachari Bhaktisartri.

ALL-GLORY TO SREE GURU AND GAURANGA

—101—

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Discourse on the Absolute

(Editor's talk to Mrs. Nora Morell of Germany on 9-1-36.)

WE should have firm faith in the Divinity. We are absolute infinitesimals. We require to associate ourselves with the Absolute. If we show our diffidence to do so, we are likely to be entangled with the ephemeral matters of this world. Our friends are for a few days only. They will leave us at any time when they are called. Whatever we do, should tend towards the association of the Divinity. We should not undertake any work for our temporary purposes. We are His dependents. Infinitesimals as we are, we require to have our final place in Him. We should carry out all our activities for His purpose only. We should not think that we have any other thing to do. Unlike the ordinary people, we should have the only method of tending everything to Him for His service. The external gross body is meant for a hundred years and no more. Our mental speculations are to be conducted during our present human form. But we are obliged to leave this mortal coil and to cease our transactions with the external world, though we have every determination of having association with the manifestive nature of things.

If we wish to associate ourselves with the Absolute, all non-absolute propaganda for our temporary purposes should be abandoned as far as possible, otherwise we will be led to become materialists only. That non-absolute propaganda will instigate us to entangle ourselves with worldly thoughts and ideas. We will be thinking of physical developments instead of associating ourselves with the Absolute. We are all absolutes though infinitesimally small. Because we have shown diffidence—we have proved our indolence to associate with Him,— so, like shooting stars, we have been simply thrown off from Him. We have rebelled against that Entity. Now to go back to Him, it is essentially necessary that all our associations and movements should tend to His service.

First of all He should be designated. What is He ? What form He should have ? And how we are to go back to Him ? When we come to know that He keeps Himself aloof from everything in this phenomenal world, we feel the necessity of associating with Him. And this association can be had if we can eliminate the external impediments which are like screens, between the Absolute Infinity and the absolute infinitesimals. Our mental speculations should not be confused with that very thing. Our mental speculations are meant for associating with the phenomenal objects. But some of the philosophers thought it fit that our mental speculations should tend to Him in His abstract Form, instead of His manifestive nature. But here we have got His manifestive nature for the purpose of associating ourselves with Him. We cannot have this association by any sort of privations. The phenomenal objects are undesirable things. Although they have some effect on us, they are all transient and will not hold good to us till the end of time. We do not think, like materialists that our existence will cease. The materialists think that everything will stop when we die—that all our troubles will end at death. This miserable idea should be thrown off. We should engage all our activities to associate ourselves with the Absolute, as we are absolute infinitesimals. We are not the body, nor the mind, nor the external atmosphere. We require dissociation from these. These undesirable situations should be eliminated at all costs, otherwise we will prove ourselves to be meant for the ordinary purpose of this world.

Lower animals are used as food by many people. In ancient times, when cannibalism was prevalent in the world, people used to take human flesh. They thought that the human body was meant for their consumption. Later on when civilisation made progress, people

gave up cannibalism, but went on taking flesh of lower animals. In India persons belonging to the higher castes do not take animal food. The development of religious thoughts have rather stopped the practice of cruelty to animals in many ways. Science has now proved that vegetables too have life and can feel pain and pleasure. But it is not meant that we should commit suicide by abstaining from taking any food. This problem is solved when food is meant for the purpose of the Absolute.

Everything has come out of Him and everything will go back to Him and everything is meant for His service. All animate and inanimate objects have come out of Him and are meant for His service only. If we purloin these things, it would be deceiving the Absolute. We are absolute infinitesimals and are deluded by the ordinary manifestive character of the phenomena. We require to get rid of this delusion. We require to have a peep into the Truth, and that Truth must be had. If we are sincere, He will expose Himself to our vision. Whatever we do, we should do it for Him—for His eternal purpose, instead of indulging ourselves in transitory transactions. Our only function is not to carry on our works for our purpose. We should not be the recipients of the fruits of the enterprises we make. It is better for us that whatever we do should be done in His favour and for His service. We are servitors. If we keep dogs, we would be servants of dogs; if we keep horses we would be servants of horses, and if we become altruists, we would be servants of human beings only. But the Absolute should be served at all costs. We should make it a point that all our activities should tend to His service. All animate and inanimate beings have emanated from Him. We should serve the Absolute and not engage ourselves with the non-absolute propaganda as we do in this world.

Most people are at a loss to understand what they should do and what they are meant for. They only see the superficial sides of things. The external sides of things are quite deluding. As intelligent men, we should be very careful. We require to penetrate into everything properly. Our view should not be obstructed by the morphological representation of things, nor by the ontological side of things.

The methodical arrangement of the phenomena should not be restricted to our ordinary purposes of living only. But we require a peaceful life. We do not require to be troubled by the undesirable elements of this world. Sometimes we find a little peace by keeping rules and regulations and observing civic principles. But we are again put into trouble by the misunderstanding of

the people from outside. There is some agency working behind, which is not exposed to our present senses.

Our sensuous nerves are quite ineligible for the purpose of associating with the Truth. The appearance of things—of devotion and truth—often deceive us The external features, the morphological and ontological phases of things, are sometimes found to be detrimental to our cause when we require to come in touch with the Absolute. We have the facility of having the experience of the last ten thousand years. We can judge and discern the best method for our adoption, instead of indulging ourselves in the way the people are transacting their business right and left.

Our senses reciprocate with the objects of the phenomena. Supersensuous objects are simply neglected. The eternal representations, the eternal manifestations and the eternal aspects are fully neglected. We aspire to have the fullest advantage of coming in touch with all desirable things. In our present life, we find that we are troubled by many distressful agents. We find that all these are treacherous and only lead us to satisfy our senses only. This non-absolute propaganda should cease. Whatever we do, we should make it a point that we should not be diffident or indolent to offer our services to the Absolute.

The word "absolute" is explained in different ways. We have experience of the non-absolutes and undesirable objects of the phenomena. Our mind is found to be of a non-absolute nature. The mind discerns things for the purpose of the senses only. But the Absolute is delineated as One Who has reserved the right of not being exposed to human senses. The human senses can mix—rather reciprocate—with the phenomenal objects. If the Absolute was an object of the phenomena, we would be lording it over Him. But that is not the thing. We should pose ourselves as His servitors. We should not think that we are enjoyers and He is the predominated object of our enjoyment. He is never so.

We are obliged to pass through undesirable situations. We require to get rid of all these things. Our inner impulse should be to have access to that region where all objects will offer us special opportunity of having association with the Absolute. Our purpose should be to associate with the Fullness, with the Eternity, with the purity, with the Best of desirables, and not to mix with the temporary things of delusive nature. They rather delude us in many ways: We should not have a crippled idea of God-head. We should await for the transcendental message to come to us in full. We would have then an opportunity of associating with

Him. We should set apart some time to make progress towards the investigation of the Transcendence.

There are three thoughts. Firstly, the Karmins or fruitseekers think they should work for the gratification of their senses. Secondly, the jnanins or impersonalists wish to merge in the Absolute in order to get rid of all troubles, but always fail at the end. Thirdly, the devotees have got a different determination.

We are very small. Some overwhelming influence comes upon us and we are troubled. So we should take recourse to the Absolute Infinity. We should not be acting like shooting stars in flying away from Him, but we should go back to our original place. There the manifestive nature is eternally present, but here the phenomenal objects are meant for a few days only. So we should have some eternal determination and aim for our guidance. We can ignore all these influences of nature, all influences of scientific discoveries, if we have the only mind to associate with the Whole Thing.

There are many things concealed and hidden and not revealed to us, and these are to be received through our aural reception. Our auditory nerves are to be allowed to be irritated by sound waves from the transcendental messenger so that we can make progress towards the Transcendence.

Aesthetic Culture

(*Continued from page 183 of the 8th issue*)

It has been held by the Shastras that man is the slave of his senses in this world, and that all his activities spring from the desire for gratifying his senses. This is equally true of the activities of the savage, as of the most highly civilized modern person. It is also true of every other animal. The difference between man and lower animals consists in this that man is endowed with greater intelligence and foresight, and with the inestimable gift of human speech. He is enabled by these special circumstances in his favour to acquire and store up knowledge derived from experience, and to progress towards the state of realisation of greater and more varied pleasure. There is no other difference between man and the lower animals, from the point of view of the Arts and Sciences.

In this matter the Science of Æsthetic is in the same boat with all the rest of the empiric Sciences. If it seeks

to separate itself from the immediate needs of life, it stultifies itself. It is, therefore, a bold proposal to recommend the substitution of any radically different purpose, or even any unsympathetic modification of the objective of the present empiric science of Æsthetics.

The spiritual quest ever manifests itself as the real turning away from the purposes and methods of the sensuous life that is being led by the average person in this world. As long as one does not feel utterly dissatisfied with this normal worldly life, he is not supposed to feel the need for the quest of the Truth. Man wants to be happy. He can, therefore, also want knowledge only if it will make him really happy. By happiness man at persent understands only the attainment of the gross and refiued pleasures of the senses.

If a branch of study can supply man with food, that is both pleasing to his palate as well as capable of nourishing his body, he feels that there can be no reason for doubting the usefulnees of such study. Man wants to estimate the value of his activity by its capacity for satisfying his patent physical needs. The mental needs are not independent of the physical wants. The senses clamour to be gratified. It does not make any spiritual difference if the senses are trained or untrained. A trained ear will not be sufficiently gratified by the performances of an untrained musician. That is all the difference that is made by so-called aesthetic culture. The civilized man is only a clever savage. The innate nature of both is the same. The equality of man, the dream of the political and social philosopher, is on the plane of eating and drinking.

The Gaudiya Math has set itself against the sensuous ideal of human life. It is objectionable, because it is miserable, ugly, wicked, and opposed to goodness, beauty and joy. Human life in this world is ugly, notwithstanding the fact that its ugliness is proclaimed to be its beauty by a so-called Science of Aesthetics. The misfortune of man has been codified into the deluding generalisations of scientific knowledge which is vain enough to fancy that it is possible to attain to the Truth by leaving out the enquiry into the proper requirements of our real selves and all reference to the Living Personality and Merciful Inititative of the All-beautiful.

The Beauty of the Absolute Truth is the Centre of attraction of all individual souls in their natural state of uneclipsed cognition. Real beauty is envisaged in immaculate goodness, everlasting unmixed bliss and transparent cognition. It is not obscured by any gross or subtle material constituents. Nothing in this world can

convey to any rational person even the faintest idea of the reality. The charms of Vrindavana wholly transcend the beauties of Nature, notwithstanding the fact that they bear to be described by the mundane vocabulary by reason of their inconceivable resemblance to the conditions of life in his world. But the spiritual body of the unconditioned soul is neither male, female nor neuter of our worldly experience. The spiritual body is unlimited by space and time, and ever corresponds to the eternal serving mood of the immaculate individual soul. There is no trace of mundane grossness in the transcendental realm of Braja.

It is not altogether inconceivable that real beauty of form cannot be any material entity which latter is essentially and palpably ugly. The corpse can be regarded as beautiful only by deliberate perversity. The soul in the conditioned state justifies his acceptance of the perverted reflection, in lieu of the uncontaminated, living, substantive principle of beauty, by the pretence of the necessity of functioning through the medium of the gross physical body and a benighted, perverse and joyless mentality. He is also so habituated to identify himself with the promptings of the body and mind, that he always clings to them for the valuation of whatever proposition is placed before him. He puts himself under the uncalled-for necessity of abdicating his function of perfectly free choice by supposing that he is under the necessity of serving the pleasures of the ephemeral body and mind that are foreign to his nature. It is this unnecessary piece of deliberate, obstuctive, perverse mis-choice of the evil course by the abuse of one's free will that stands in the way of the automatic redemption of the conditioned soul. The Boundless Mercy of the All-mercifull rarely forces the unwilling soul to forego even his deliberate perversity.

Unreserved association with pure souls is the only method by which the conditioned soul may be endowed with a natural inclination towards the Truth. The activities of the servants of Godhead make their appeal to the hardened hearts of even the greatest of confirmed sinners by the quality of their perfect love for the All-love, All-beautiful and All-Good. The real beauty of the servitors of Godhead has power to overcome the infatuation bred by the tempting ugliness of the deluding potency. The Word of God on the lips of the pure serving soul is the only medicine for the disease of the conditioned state. The Word of God has power to resuscitate the dormant faculties of the soul, and to enable him to function in his natural way. He is enabled to do so without depending on the physical body and erring mind and

their rooted aversion to the true principle of Beauty Whose service alone can endow His willing servitors with the faculty for realising the All-beautiful by their willing service.

The mundane aesthetic experience distortedly points to the necessity for the realisation of the Beauty of the Absolute, but is neither the means nor the goal of Divine realisation. This negative character of the science of mundane beauty is due to its being misdirected to the entities of this world. Such mis-application of the principle is necessitated by the suicidal attitude which prefers the perversion and denial of the principle to the principle itself. The mundane aesthetic sense is condemnable as regards its motive, mode of operation, as well as for its unworthy objective. There is analogy between the mundane and the corresponding transcendental position. This analogy explains the genesis of the evil. But it does not provide any justification for one's persistence in the wrong course. Such persistence is objectionable. It does not lead to the realisation of beauty, but to a deluded and unnatural preference for ugliness. It is prompted by malicious aversion to Beauty. The diseased state can be got rid of only by the cultivation of the substantive healthy function, which should be wholly incompatible with the retention of any trace of preference for the analogous perverse mundane performances.

The view that the conception of the Pastimes of Braja is the glorification of the experiece of mundane amour, or that it is a form of the same, amounts to denial of the Absolute position. Persons, who are grossly addicated to the sensuous pleasures of this ephemeral life, imagine that it can be compatible with the conception of real beauty to postulate the entities of this world as the source of the principle. The truth is to be sought by the opposite method viz. by the natural admission of the unaesthetic character of mundane amour, and by endeavouring to find the transcendental source of the perversity projected into this deluding realm of physical Nature. The Science of Aesthetics, as ever other, 'natural' science, if properly understood, always points to the necessity of the search for transcendental source who should be free from the possibility of and imperfections of this mundane existence.

The Beauty of the Absolute is located beyond the realm of the deluding energy. The All-beautiful is to be sought by resolve not to continue to identify Him with the perverted shadow of His Power that alone is accessible in this world to the deluded faculties of our enveloping lower nature. It is possible to succeed in this task by the causeless help of God's Spiritual Power.

The soul in the unconditioned state is the eternal inhabitant of the transcendental realm of the All-beautiful. The deluding energy loses her hold on him the moment he chooses to resolve to serve the Source of all real beauty. When we are solicitous of finding the Truth, we naturally seek the help of pure souls whose directions enable us to embark on this spiritual endeavour. If we rely on our own unaided judgment, we are thwarted by our unnatural delight in mistaking ugliness for beauty, and vice versa. The Pastimes of Braja appear to be objectionable to us as we have no objection to the corresponding ugly mundane activities that are available for the gratification of our senses in this world. The abnegating attitude is the complementary state of unrepentant temporary reaction due to failure to secure the coveted gratification of one's senses on account of defective equipments, ideas, and enviroment. This misery is part and parcel of the disillusioning process causelessly provided by the Mercy of the Source of all real goodness, knowledge and beauty.

Amogh

Amogh was son-in-law of Sarbabhauma. Sarbabhauma once invited Mahaprabhu to dine at his house. Sarbabhauma and his wife were very much attached to Sree Chaitanya and it was their object to feed Him to their heart's content. The name of Sarbabhauma's daughter was Sathi. We do not know the name of Sarbabhauma's wife. The author of Chaitanya Charitamrita calls her 'Sathi's mother', and she is famous in Gaudiya Vaishnava tradition by this designation.

Sathi's mother was greatly delighted to have an occasion for cooking for the Supreme Lord. Sarbabhauma himself helped her in every way, and the two worked hard and succeeded in preparing a very great variety of food of every description. Srila Kaviraj Goswami has described the varieties of food that were prepared. The menu included every variety of eatables that were known in Bengal and Orissa.

Sarbabhauma had invited Mahaprabhu to come for His dinner by Himself unaccompanied by any of His sannyasi associates, as it would not be possible for him to attend to more than one guest at a time in any really satisfactory manner. Mahaprabhu had agreed to his proposal, and appeared at his house at midday for His meal. Sarbabhauma with great affection served

the food with his own hands. It was on the scale that would suffice for a dozen persons.

Amogh was a kulin brahmin and was a protege of Sarbabhauma. He was an extremely arrogant and malicious specimen of his order. He was violently prejudiced against Mahaprabhu. He did not at all like the idea that such elaborate preparations should be made for feeding an ascetic. He was also not the person to miss the opportunity of giving vent to his sentiments of disapproval even in the presence of the Guest of his father-in-law. Sarbabhauma had provided against his malicious interference on this occasion by making a new room for feeding his Guest adjoining the one in which the daily offering of food was made to Sree Narayana. There was communicating door-way between this room and the kitchen. There was only one other door to the room by which a person could enter from outside.

The meal had been served directly from the kitchen by way of the inner door and unseen by any other person. This was bound to whet the curiosity and insolence of Amogh. Sarbabhauma was fully aware of this. He had accordingly provided himself with a stout cudgel and placed himself at the outside entrance to the dining room for preventing any attempt at interference by Amogh. But while Sarbabhauma was busy in serving food to Mahaprabhu with his own hands, Amogh suddenly presented himself at the entrance of the room and at once gave vent to his pent-up feelings of disrespect for Mahaprabhu by observing that a sannyasi should not eat all that food which sufficed for ten persons.

Sarbabhauma instantly flew at Amogh stick in hand. Amogh beat a hasty retreat on catching sight of his irate father-in-law who gave chase stick in hand. But Amogh made good his escape. Thereupon both Sarbabhauma and his wife gave vent to their anger against Amogh, the latter exclaiming that Sathi might become widow and be rid of her monster of a husband. Mahaprabhu was pleased with these expressions of anger against Amogh as they were a proof of the absolutely disinterested love of Sarbabhauma and his wife. But the Supreme Lord nevertheless intervened on behalf of Amogh saying that a mere boy as he was he could not be expected to show due consideration to the guests of the family. But Sarbabhauma and his good wife felt deeply the insult that had been offered to Mahaprabhu under their roof. The pair even resolved to put an end to their lives by the method of slow starvation, a method that was approved by the shastras.

Amogh was attacked by cholera of a bad type on the following morning

while Sarbabhauma and his wife were observing their fast. The tidings of both these occurrences were conveyed to Mahaprabhu by Gopeenath Acharyya, the brother-in law (sister's husband) of Sarbabhauma.

Thereupon the Supreme Lord sped to the house of Sarbabhauma. He first presented himself to Amogh who was lying in a most critical condition. Mahaprabhu touched his heart with His Hand, expostulating with him for harbouring such malicious thoughts fit only for a dog-eating chandal. He then told him that his offence was forgiven as his sins had been destroyed by association with Sarbabhauma. He should, therefore, begin forthwith to chant the Name of Krishna as befitting every pious brahmana who is by nature simple and straight-forward above everything. Mahaprabhu then commanded Amogh to get up and chant the Name of Krishna. And the miracle was enacted Amogh was filled with love for Krishna and began to chant loudly the Name of Krishna, and as he did so he exhibited all the spiritual perturbations of excess of Divine love. He danced, wept, shivered, turned pale and perspired by turns and in quick succession.

Leaving Amogh in this reclaimed condition the Supreme Lord quickly made His way to Sarbabhauma and persuaded him to give up his fast as Amogh was now repentant and had become a vaishnava. Sarbabhauma was consoled and resumed his normal life of exclusive devotion to the Lord.

The deliverance of Amogh raises a number of very important questions. He was guilty of offence against the Supreme Lord Himself. Was it, therefore, permissible for Amogh to commit such offence with impunity and be rewarded by the special Mercy of the Lord for such heinous conduct? True, he was a dependent member of the household of Sarbabhauma. But should it be enough to belong to the household of a vaishnava to be assured of one's redemption? If a person belonging to the household of a vaishnava practises open hostility to the latter, should such conduct be regarded as above punishment, or even as deserving of the special Mercy of the Lord?

In the present case neither Sarbabhauma nor his wife claimed any such concession for Amogh. On the contrary the moment that Amogh had dared to openly defy Sarbabhauma in his service of the Supreme Lord, Sarbabhauma had promptly decided that the only proper expiation for the offence of his protege would be for the whole household to repudiate all connection with the offender. This was not also a new resolution. Amogh was well aware of the likelihood of such consequences if

he did anything against the principle of service which was strictly enforced on every member of Sarbabhauma's household. Sathi was required by Sarbabhauma to repudiate her husband as the latter had fallen away from the path of service. He was careful to point out that the shastras recommended this as the only course to be followed by a wife towards her apostate husband.

It is, of course, easy to understand that no member of Sarbabhauma's household was prepared to support the atheistical conduct of Amogh. So there is no reason to suppose that Amogh had been also previously guilty of any actual acts of sacrilege. If he held any views against the vaishnavas, he must have abstained from acting in accordance with the same knowing full well that he would be instantly repudiated by the family for such offence.

The attitude of Sarbabhauma, his wife and of his daughter towards Amogh is the real cause of the redemption of Amogh. The Supreme Lord said to Amogh that his offensive inclination had been undermined by association with Sarbabhauma. It was creditable to Amogh to have been able to continue in a household where his unspiritual inclinations received no scope for displaying themselves. On the other hand Amogh had been compelled against his real wishes but without any recourse to open violence to behave in the correct manner towards the serving functions of the vaishnava household of his father-in-law. It was this accidental regulation of his conduct by his own unwilling consent that was the legitimate cause of his receiving the special Mercy of the Supreme Lord.

The change of Amogh was real and permanent. He became a revered member of the community of the pure devotees. He is reverentially mentioned in Sakhanirnayamrita by the following verse :—

'I praise Amogh Pandit whose holy form was ever replete with love and decked with spiritual horripilation and who was accepted as His Own by Sree Gaurchandra.' *

* अमोघपण्डितं वन्दे श्रीगौरेणात्मसात्कृतम् ।
प्रेमगद्गदसान्द्राङ्गं पुलकाकुलविग्रहम् ॥

Sree Nabadwip Dham Pracharini Sabha

Two specific spiritual associations have been made available to the serving aptitude of the people of this world by the unparalleled mercy of Srila Thakur Bhaktivinode. One of them is Sree Viswa Vaishnava Raj Sabha and the other is Sree Nabadwip Dham Pracharini Sabha. Both associations possess a universal significance the importance of which can be realised only by persons who are blessed by the special mercy of the Supreme Lord.

But before I proceed to deal with the subject-matter of this discourse I think it will not be superfluous to caution the reader against the widely prevalent error that the spiritual is devoid of all specific features corresponding to those by which subjects are designated in this phenomenal world. Sridham Nabadwip is a spiritual entity. It is the plane of the manifestation of the eternal Pastimes of the Supreme Lord Sree Gaursundar. Dham means "light". The function of light is to enable the eye to see an object. 'Sree' means "beautiful". 'Sree Dham' means the beautiful light which is the plane of the manifesfation of the Divine Pas times of Sree Gaursundar.

Sree Dham Nabadwip is the plane of the Pastimes of the Supreme Lord which is constituted of spiritual light.

Sridham Nabadwip, the spiritual entity, had withdrawn herself completely from the view of the people of this world, at the period when Thakur Bhakivinode began to preach the message of the Supreme Lord to the last generation. The propagation of the message of Sree Dham Nabadwip was a basic factor of his propaganda. He revealed once more the spiritual entity of Sree Dham Nabadwip to the view of those fortunate souls who accepted the teaching of the Supreme Lord from him by the method of unreserved spiritual submission. Sree Nabadwip Dham Pracharini Sabha was established at the instance of Thakur Bhaktivinode for carrying the message of Sree Nabadwip Dham to all parts of the world.

It is never possible for any person to have any real understanding of the nature of the spiritual preceptor and of Sree Gaursundar and His Activities except by means of the spirititual light that is identical with the transcendental plane of Sree Nabadwip Dham. The ninefold services of the Supreme Lord detailed in the Shastras have to be performed on their respective planes of the spiritual effulgence constituting the realm of "the *Nine* Islands."

The message would certainly sound as nothing less than madness to most persons of this spiritually benighted Age which is steeped in the errors of impersonal philosophy referred to at the beginning of this discourse.

The impersonal school denies Specific Name, Form, Attribute, Activity, and servitors to the Absolute. It defines the Absolute as the Infinite Void. When it prays to the Absolute it does so by perpetrating anthropomorphism. When it proposes to serve or love God, it projects conceptions of the corresponding familiar activities of this mundane plane to the Absolute. It hardly stops to think whether it is committing an unpardonable offence against reason by such conduct.

As soon as, however, the anthropomorphist is invited to believe in the existence of real correspondence between the activities of this plane and those of the Absolute, he throws off his mask and shows himself a true spiritual nihilist. This is the fashionable disease which is being sedulously nursed by the employment of the spiritual vocabulary in the monistic sense against the clear warnings of all theistic exponents of the revealed scriptures.

But the hard fact of transcendental existence does not cease to exist by thoughtless refusals to recognise its existence.

Sree Gaursundar is the Divine Teacher of the world. He is the Supreme Teacher of all the world-teachers He is the source of all true knowledge regarding the Absolute. If any person does not seek to be directly or mediately enlightened by the Divine Teacher, such a person has no chance of attaining the light of the Absolute.

Sree Gaursundar dwells eternally in the realm of the beautiful light that bears the spiritual designation of Sree Nabadwip Dham.

He is the Beautiful Figure 'inside the light.' It is this revealing light that has itself been revealed to the serving vision of all God-loving souls of this most blessed Kali Yuga by the mercy of Srila Thakur Bhaktivinode. But those who refuse to follow the Srauta method see only a tract of mundane land and not the light that never is to be found in this world.

Controversies were started by those who were deceiving themselves by the anthropomorphic interpretations of the Activities of the Supreme Lord, against the transcendental position taken up by Thakur Bhaktivinode. These controversies are really directed against the Divinity of Sree Gaursundar. Because if His Divinity is admitted the transcendence of the plane of His appearance cannot be denied at the same time.

The evidence of the senses is brought up for disproving the doctrine

of the descent of transcendence. This is palpable and shameless disingenuousness. Who ever holds the view that transcendence is perceivable by the senses ?

The doctrine of descent does not hold that it is possible to see God as He is with our fleshy senses. But it believes that He has power to come even within the scope of our mortal vision without ceasing to be transcendental. Sree Gaursundar is Godhead Himself. He was seen by all the people of that period in the form of an ordinary mortal man. They did not see His Divine Form as they did not follow the path of submission listening to the Word of God from the lips of His pure devotees for attaining the eligibility of viewing His Real Form by means of their unsealed spiritual eyes. Therefore, those people saw Him, and yet really did not see.

Exactly similar is the plight of those empiric controversialists who suppose that it is possible for them to have the sight of Sree Nabadwip Dham by ignoring the method of submissive approach under the guidance of the real spiritual preceptor. Such persons may be applauded by those who are perversely disinclined to lend their ears to the illuminating expositions of the teaching of the Supreme Lord by Thakur Bhaktivinode. But this should be impossible in an Age which never tires of priding itself on its unbiased reasonableness. Is this claim proved by its dogmatic refusal to admit the very existence of the transcendental realm for the reason that Godhead and His Realm ever reserve the right of not being exposed to human senses ?

Rai Bahadur Ramaprasad Chanda is the only scholar possessing a high degree of expert antiquarian knowledge who has cared to devote his serious attention to the identification of the old site of the historical town of Nabadwip of the last decades of the fifteenth of the Christian Era. He seems to be convinced that the old town was situated in the locality that is at present occupied by Sree Mayapur which was identified by Thakur Bhaktivinode with the centre of old Nabadwip and the place of the Birth of Sree Mahaprabhu.

But Rai Bahadur Ramaprasad Chanda does not claim to have discovered the spiritual Nabadwip which was revealed by Thakur Bhaktivinode. There is correspondence between the mundane tract of land which is open to the sight of all persons and which bears the name of Sridham Mayapur and the spiritual plane of the manifestation of the Birth of the Absolute in His Own specific form of Sree Gaursundar. This correspondence is similar to that between the form of an ordinary mortal that was open to the view of all persons and the

Transcendental Divine Form of Sree Gaursundar Who could be seen only by the pure devotees. But when the Supreme Lord was pleased to manifest His descent to the view of the people of this world, His descent could not be believed by those who were not blessed with the sight of His Divine Form. Rai Bahadur Ramaprasad Chanda believes in the identity of Sridham Mayapur with the central part of old Nabadwip of the time of Sree Gaursundar, but he proposes to do so as an antiquarian and not by dint of his realisation of the Transcendental Plane of the Appearance of the Divinity.

Race and Religion

The pride of race is the basic principle in the caste system of India. Caste is the equivalent of 'jati' which means 'birth'. Birth is the underlying principle of the racial conception.

It is, of course, easy enough by the exercise of a cheap vagueness of thought to dismiss the hereditary principle without a hearing in formulating the ideal of the future society. European attitude towards the institution of Indian caste used to be one of contempt until quite recently when Germany has chosen to make 'Aryan' origin the test of eligibility for German citizenship.

The white races did not always look down upon the brown, yellow, dark and red races. It is only from about the time of the French Revolution and probably due to the material prosperity of the Western peoples in consequence of the industrial revolution of the eighteenth century that the white races came to regard themselves as superior to all the other races of the world. By the methods of colonisation and conquest the nations of Europe succeeded in establishing their political and economic supremacy over the 'coloured' races of the world in course of the eighteenth and nineteenth centuries of the Christian Era. It is in the eighteenth century European literature that the hatred of the coloured races begins to be most poignantly expressed.

The superiority of the Greeks and Romans to the 'barbarian' races of ancient times in culture and political power did not produce anything like the modern European contempt for the coloured races. The existence of the idea has been wrongly read into those

times by modern European historians who are as a rule extremely biased against the coloured races.

In India 'the white race' latterly displayed the same kind of contempt for the 'brown' inhabitants as we find among the Germans of today. The varnashrama social organisation was transformed by the racial pride of the 'white' Aryans into the caste system of historical India.

In India this unwarrantable transformation has also always claimed the sanction of religion. The caste system is the only religion of present-day orthodox Hindus.

I do not think that the principle of heredity has been altogether ignored by Sri Krishna-Chaitanya in the sphere of religion. The varnashrama social system was mentioned by Rai Ramananda as a necessary condition for the proper practice of religion. The Supreme Lord passed it by merely remarking that it was not the principle itself, but possessed extraneous value.

Nevertheless the very mention of the varnashrama organisation by Rai Ramananda as a help to pure worship shows that Sri Krishna-Chaitanya admitted some kind of connection between the varnashrama arrangement and religion.

Now the varnashrama organisation is certainly not strictly a hereditary system. The test of disposition is held to be the real test for settling the 'varna' of its individual members. But if the varnashrama organisation is to possess any real spiritual value then the household of a person of superior varna needs must be admitted as more helpful for producing the spiritual disposition in the children of such household than would be the case with children born in the household of a person of inferior varna, or outside the pale of the varnik society. The exceptions that are mentioned in the shastras prove that the recognition of the higher disposition if it was accidentally manifested in the children of persons belonging to an inferior grade was also admitted. Similarly if a child born in a brahmana household was found to possess the disposition of a vaishya, he would be classed as a vaishya by the strict application of the principle.

The ashrama regulations were slightly different in the case of the higher varnas. The sudras served the higher varnas.

So we find that the hereditary principle was given the greatest practical consideration in settling the varna of an individual.

But should we, therefore, call the system of classification of individuals by the test of varna or disposition as an exclusively Aryan practice ?

(To be continued)

Opening of Allahabad Theistic Exhibition

Address of welcome by Mahamahopadesaka Aprakrita Bhaktisaranga Goswami.

Your Divine Grace, Ladies and gentlemen,

First of all I invoke the blessings of my Divine Master who is kindness incarnate and whose august presence at this confluence of the Ganges and the Jumna reminds us of the fact that it was here that the Divine Saraswati or the channel of the revealed transcendental sounds first came out of the holy lips of Beni Madhab and flowed through the ears and lips of Brahma, Narad and Vyas who embodied in his writings the visualized transcendental sound which has since been sung from time immemorial by the devotees of the Lord. It was here that Sree Krishna Chaitanya Mahaprabhu transmitted His Grace to Srila Rup Goswami Prabhu by way of setting forth the different stages of development of pure loving devotion to Sree Sree Radha Madhab, when the latter played the part of a disciple of the Lord. That is why Kumbha Mela takes place at this sanctum sanctorium for bringing together an all-India religious congregation for exchange of views to eliminate wrong mentality and for providing opportunities of association with religious persons. But unfortunately the original purpose of Kumbha Mela has been forgotten by us. People come here to take their bath at the confluence of the Ganges and the Jumna to expiate their sins or to accumulate virtues, but they care very little to know where the Divine Saraswati is, or where the Divine Saraswati flows. I mean where a true saint is, from whose lips the transcendental sound can be heard which purifies our heart and soul. It is mentioned in our scriptures that the Ganges and the Jumna purify us when we touch them, but the very "Darsan" of a Vaishnav instantly purifies our heart and soul as he is the remebrancer of the Lord with Whom he is inseparably connected, and in him there is the current of the Divine Saraswati or transcendental sound.

I bow down my head to such genuine sadhus who fulfil all our cherished desires, who are oceans of mercy and who are sanctifiers of the fallen souls and Tirthas as well.

Gentlemen,

Then with humility, respect and charity to all really religious and devout souls of every creed, I, on behalf of

the members of the Gaudiya Mission, hail this opportunity to accord our cordial welcome to one and all present here on this happy auspicious occasion to witness the opening ceremony of our Theistic Exhibition by His Divine Grace who, out of compassion for humanity, has formulated its principles to educate the public in the highest and the purest theistic faith, based on our scriptures, for their eternal and everlasting welfare. The object of this Theistic Exhibition is to inculcate in a very simple way profound religious truths by means of tableaux, models, dolls, pictures and electric demonstrations, so that the illiterate among us may also imbibe the spiritual lessons, the teachings of our scriptures which are calculated to bring the highest good to mankind. Our religious literature is verily an ocean. The dark unfathomed caves of which bear full many a gem, but the diver must dive deep below if he wants to possess any of the precious pearls the brightest of which is Divine Love, and this is scarcely available without the special favour of the Supreme Lord and His devotees.

Religious literature or "Vedanta" is neglected at present day in very much the same way as old mothers are neglected by many an undutiful and ungrateful son. To many of us she is an unnecessary burden which we would fain throw off, shamelessly forgetful of the debt immense of endless gratitude we owe to her. Such an attitude of mind on the part of us, to say the least of it, is unnatural in the extreme and even culpable to a degree.

To live is to think, to think is to study God who is all and is in all.

The Great Absolute should predominate over us. We, being the crippled forms of infinitesimal absolutes—the atomic parts of the Great unalloyed Absolute,—are expected to render eternal service to the Supreme Lord. For His service every individual soul has an imperative necessity. And Sree Krishna Chaitanya Mahaprabhu has taught us that the service of the servants of the Supreme Lord is even greater than the service of the Lord Himself and is the only right royal road to the Realm of Reality. But the din and dust of life and the bustle and struggle in which we get submerged in this mundane world scarcely leave any opening to let in light from transcendental quarters. Today we have got that uncommon opportunity as the law, which binds us all here, is that of love to the Lord and to Theism, the principles of which have been explained in our Theistic Exhibition here and His Divine Grace has kindly consented to transmit his grace through his transcendental sound, which is undoubtedly a great privilege to us all.

I may mention here that our study of scriptures may altogether be a fruitless study, if we do not digest their teachings through transcendental sound without which the most intellectual giant of this world may be led astray or lost in the wandering mazes of their rhetorical and philosophical intricacies. It should also be carefully noted that the truths embodied therein cannot be subjected to any dry reason or barren arguments, but are to be felt by sincere and honest enquirers as intuitive truths. The canons of the historical and allegorical judgments should be brought into tune with the truth, and the truth need not be twisted to attune to them. But that is the greatest blunder committed everywhere.

It is interesting to note, however, that all the different schools of Hindu philosophy agree in holding that in supersensuous matters like Brahma, Paramatma or Bhagwan, the scriptures are the highest authority. Reasoning is to be accepted so long as it does not go against revelation. Reason has, of course, a jurisdiction over them, but, owing to its limitations, the Revelation is the highest court of appeal.

He who thinks by cleverness to transcend his own intellectual nature, meets with the like fate to the man who half way up the ladder tries to pull the ladder after him that he may mount to a loftier height. It is simply ridiculous and ineffective. That is why to release ourselves from the bondage of the world and to have a glimpse of the spiritual world, we have to live and to learn and to unlearn many things by undoing the dictation of impure mind through godly association with true saints who help us a good deal to wake up our dormant souls and light up our way to the goal with the effulgence of spiritual power.

True saints are mediums of revelation and authoritative teachers, as they quicken in us an answering inward sense of the enduring verity of the principles of theism—commonly known as "Shradha"—a primitive faculty of a spiritual order which speaks to us of a living and loving God Sree Krishna. It is the foundation stone of the temple of Divine Love.

Gentlemen,

I have not words with which to express all that I feel when I think of the precious time you have kindly spared to attend the religious meeting. But it should always be remembered that time and money spent, or whatever is done on behalf of the Absolute Personality Sree Krishna or His devotees. are deposited in our eternal bank. I mean, we earn eternal "Sukritis" thereby, which are the ingredients of "Shradha" an unswerving trust in God. No such good deed, no such good example ever dies, but it rings clear

in heaven like a bell and rouses up our dormant souls. Because we make *'satsanga'* thereby.

Be it borne in mind that without "Satsanga" we cannot make any progress towards the spiritual kingdom, however intelligent, learned or great we might be in the estimation of the public. Any such attempt will simply enhance the very evil which it is intended to control. A true saint gives a tone to the company in which he is, to the society in which he lives and to the nation in which he is born.

No nation attains to real eminence as a nation, no society as a genuine society, no man as a real man, unless they follow the footsteps of really great men, unless and until they maintain, in a state of the highest officiency and excellence, their chief seat of spiritual learning, their most potent instrument for the discovery and dissemination of truth in all departments of human activity.

Whatever detractors may proclaim, the fact remains that the Gaudiya Mission, at the present moment, possesses a spiritual teaching organization which, notwithstanding its deficiencies, is engaged in the performance of work of the highest importance for all human beings in India and abroad—under the revered direction of His Divine Grace Paramahansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj, the President of Sree Viswa Vaishnav Raj Sabha, the greatest Vaishnav hero who strictly follows the tenets of Sree Chaitanya Mahaprabhu.

Vaishnav heroes, whose province it seems to be to bear and forbear, are quite as capable of endurance as a tree. A Vaishnav hero is not incited by any deed of daring as the soldier hero. The arena in which he acts is not that of aggression or strife, but of edurance and self-sacrifice. No star glitters on his breast, no banner waves over him. And when he falls, as he often does in the performance of his service to the Lord, he receives no nation's laurels, no pompous mournings, but only the silent dropping of tears over his grave from the great men of this world and the applause of heaven where he is given cordial welcome by the angels and greeted by the Supreme Lord for successfully performing the work entrusted to him by the Lord amidst troubles and tribulations in this mundane world.

We are all sojourners here in this foreign land. We are to go back to God and back to Home—our eternal abode. We are to concentrate our scattered activities to that universal centre our Eternal Lord. The prostitution of the mind by attuning it to anything less than the Absolute is a great calamity, which, though we cannot realize now, becomes worse day by

day till a rude awakening or a vital shock that unhinges the grosser settings of the senses, unfolds a wider view of life and brings us back to God—with Whom the soul is brought, not into identity, but into communion ; not into unity, but into union. To be at one with God is one thing, and to be one with God is another thing.

In Hegelism and Pantheism the human soul, together with the outward universe, seems to be observed into the being of God to such a degree that man is deprived of any freedom of will. Its great vice is also extended to the fact that it destroys the personality of God, killing love once for all.

The distinction between subject and object should not be lost. In Divine Love a stream of hallowing grace comes from Another than myself—the Supreme Lord Sree Krishna Who draws and does not drive. It makes every duty a pleasure. It turns all drudgery into delight. It turns sacrifice into ecstasy. It draws and does not drive. In its soft bosom lie wrapped all the virtues which have adorned humanity. It enforces truthfulness, it inspires courage and fortitude. Its mercy and forgiveness are boundless.

This love transcends human life with all its sorrows, with all its evils and with all its fears. It is a new world ; all light and no darkness. There is joy and peace in its tears ; hope and gladness in its seeming death. It floods our life with all bliss.

Let this Theistic Exhibition inspire us in common service of Krishna for the benefit of humanity in terms of Divine Love—the Ultimate purpose of cosmic being—the gift of Sree Krishna Chaitanya Mahaprabhu to the world. With this I beg to conclude my bidding prayer, and I thank you once more on behalf of the members of the Gaudiya Mission.

The Presidential Address

On the occasion of the opening ceremony of the Theistic Exibition held by Sri Rupa Gaudiya Math, Allahabad, on Tuesday the 7th January, 1936.

My friends, honoured ladies and gentlemen,

I should submit an explanation for eligibility to accept the opener's part of the Theistic Exhibition when I feel that the responsibility lies not on me but on my Master who is delegated eternally for the purpose of transmitting the transcendental message to us. Our eternal Master Sree Rupa Goswami-ji was taught the highest evangelical message by the Supreme Authority of the Transcendence in the garb of a preacher of the Absolute Truth. The Supreme Authority of transcendence did shake off, out of causeless mercy, His normal disposition by descending to the plane of fallible beings as the World-teacher, and by so doing He vested us with the transcendental blessings by asking us to associate with Sree Krishna in our everyday life.

With this infinite bliss of the transcendental standard, this Exhibition has been formulated for the purpose of truly associating our daily life with the unalloyed service of the Fountainhead without any intervention of entangling with the undesirable experience of this world. So I can boast of this Exhibition for the greatest facility that it has accorded to us in this suffocating region of our sojourn of life in an imperfect atmosphere.

To ponder over the transcendence from our present lower plane, we are obliged to mix up ephemeral dirts of imperfections before we get the true merit of familiarising our souls with the transcendental situation of reciprocating objects of the Land, fully concealed to our present senses. So a modification or augmentation is necessary for the purpose of eliminating the undesired elements which we have incorporated in our present life. In order to adjust our situation with our eternal life, we should acquaint ourselves with the easier process of associating ourselves with a desirable atmosphere.

I do not see any reason to stir up elements of gratifying our present senses to lord it over them but we require to undergo a process of submission to the eternal manifestive aspects of the Eternity, Plenary knowledge and Permanent Blissful Atmosphere. The scrutinisation should not

be confined to serve our appropriate dealings with the phenomenal aspects of the object. If our present senses act to objectify the subjective exploits of the transcendence, we will surely get the benefit of uplifting our situation not in the process of elevationists or salvationists, but in the process of unalloyed devotees.

We hail the congenial atmosphere and associations of Prayag, the place where Brahma held his active performance in ten directions of the universe in order to impede the mental course of an enjoyer of phenomenal objects. The devotional school of theistic thoughts has got its advent in this very spot where the Master-Mind was staged to have transcendental inception from the Supreme Lord about four hundred years ago.

As sight-seers of different views through transcendental aural reception, we can have the chance of ocularising the statements in the present Exhibits. I therefore solicit the favour of the witnesses to study the whole matter with an unprejudiced mind in order to make the best use of the ontological aspects of the Exhibits instead of putting the same for their mundane quodlibetic enterprises.

The facts of the transcendence were clearly transmitted to the heart of Sree Rupa Goswamiji, after the Supreme Lord had given him the facility of an aural reception of eternal desirabilities of dislocated stars like us shooting from the ever-glowing Infinite Fountainhead of the Transcendence. The shooting stars are again reattracted by the same Fountainhead through the power of instructions and the bliss is to carry them back to their original position to be dovetailed with the Plenary position of the Absolute in manifestive ways.

In fine, I would implore you with all earnestness to acquaint yourselves with the ontological character of the Exhibition in your spiritual eyes to get eternal benefit of your eternal entities in true 'shrauta' and rational activities.

ALL-GLORY TO SREE GURU AND GAURANGA

—to:—

The Harmonist

(Sree Sajjanatosbani)

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"Big I" Versus "Good I"

(From Daily Nadia Prakash, January 20, 1936)

THE Sruti sings as profitable the forward movement of the "big I" in course of the gradual neutralisation of the cognitive function of the soul. Empiricists consider the "great I" to be either enjoyer or devoid of enjoyment. They are led to this conclusion by the dictates of their enjoying and abnegating thoughts. Whereas the conglomerated light of the sun of the Bhagabat, the ripe melting fruit of the purpose-tree of the Veda, instead of using the conception of the "big I" for serving the enjoying or abnegating purpose, offers instead the conception of the "good I". The "I" who is 'infinitely more humble than a tiny blade of grass', in seeking to follow the Bhagabata thought, finds himself riddled by the shafts that are aimed at the weakness of the 'little I' of this world. In pursuance of the mundane thought for the active appreciation of the 'little I', and for esteeming the 'disesteemed I', the state that is void of all self-consciousness comes to be sung as the ultimate duty of such 'distressed I'. But Sree Gaursundar has provided such 'distressed I' with the golden opportunity of following the ideal of one who is self-dedicated to the service of the Transcendence.

The acceptance and rejection of empiricism being equally obstructive of the knowledge of the real truth, the Transcendental Object of our worship in His Most Magnanimous Figure has made the gift of love for Krishna. Mundaka Sruti, who supplies the inspiration of the 'good I', declares that the Absolute is infinitely greater than all 'big' things and immensely more subtle than any subtle entity. Empiric thought, deceiving itself in respect of its own nature, is anxious, for the attainment of chaotic eligibility for bigness and fulness. Whereas the trend of the thought of the 'good I' is to relieve the soul from his fetters of empiric judgment by means of the function which destroys all evils of the soul and which is 'infinitely humbler than the blade of grass, more forbearing than the tree, absolutely free from all egotistic vanity and practised in giving due honour to all.' It is for this reason that Sree Krishna told Arjuna that a person can know Him only by means of loving service. This is also the reason why for the purpose of inducing us to give up the state of ignorance, Srimad Bhagabat, the real exponent of the Vedanta, says to those of us who suppose ourselves to be possessed of knowledge, 'Man is completely freed from the state of utter ignorance by listening to, by attentively studing and reflecting on, and by serving Sreemad Bhagabad. Persons, who are unmindful of following this method, pose as impersonalists (Mayavadis) by welcoming the hypocrisy of irrational thought, and manifesting their obstinate inclination to the path that is incompatible with the spirit of service. Such persons can fully realise the nature of their own proper entities by the practice of self-dedication to the Feet of Sree Chaitanya Deva.

The unalloyed cognitive service of unalloyed cognition manifests itself from the most refined realisation of the consciousness of unalloyed cognition. For this reason the Word 'Immanent', in the English language, or 'Antaryami' in Sanskrit, manifests the knowledge of His Entity in the subjective consciousness of every cognitive infinitesimal. Wherefore, if one runs after inert matter for the realisation of the 'big I' instead of the 'good I', the empiric knowledge acquired through one's senses will not supply any clue to the nature of transcendental cognitive realisation or para-vidya.

Till the concerted chant of Sree Krishna, which is as the life of the bride of transcendental knowledge, manifests itself in the heart of the emancipated infinitesimal soul, it is never possible to realise the truth that the glory of Madhupuri is infinitely higher even than that of Vaikuntha. It is only by the realisation of the 'good

I' that it is possible to be a resident of Vaikuntha; otherwise residence in the realm of Maya alone will be secured. When this happens, the mode of thinking known as Mayavad (impersonalsm, pantheism) acquires momentum on the lips of a person under the sensuous urge of the faculty of mundane speech. This results in the aggravation of mental unsteadiness which turns us into psilanthropists and anti-Vedantists, or fills the mind with a keen desire for being yoked to activities for mundane improvement, even as the wild elephant madly submits to be tethered to his utter undoing. The 'big I' contrives to merge his individuality for the purpose of becoming the liege Lord (Maharaj) of queen Maya who is the cause of all discordant limitations. Thereafter, we are overtaken by the infatuation, under the urge of mundane greatness, that Radha-rani herself (who is the power of service as opposed to the power of measuring limited entities) belongs to the shudra caste !! We no longer love to cherish the impulse of her humble servitorship. The consciousness of her servitorship, inhering in the 'good I', abandons us for ever and makes us plunge, like shooting stars, towards the utter darkness of mundane enjoyment, and finally into the deeper gloom of the abnegation of such enjoyment. Then we have to exorcise the evil spirit that takes possession of us by reciting the *mantra* of the Ishopanishad.

I should give up all types of indecorus conduct that is prompted by the traitorous thoughts of the fief-holders of the 'big I'. It would then be possible for the inner mind of the 'good I' to be attracted by the sight of the beauty of the temple of Radharani. I would then quickly become conscious of the attraction of Shymsundar. I would forthwith dedicate myself to the service of Radharani for realising the 'good I', instead of seeking to lord it over the queen of the measuring function. The Sruti mantras have not been made by any mortal. The henotheistic school have made them slavishly serve the purposes of empiricism or masked insincere controversy. Their improper mode of exposition of the Sruti texts has proved the fruitful source of the manifold evils that continue to afflict the world. The Aranyakas of Naimisharanya will employ us in the service of the Transcendent Lord by admitting us to the protecting shelter of the Academies (Maths) of the Paramahansi Samhita (Sreemad Bhagabat). It is for this purpose that those who follow the path of pure devotion, expounded by Sree Narada, have listened with submission to the words of the Bhagabat that devotion to the Adhokshaja (transcendental) Lord brings about the subsidence of one's undesirable proclivities.

Our Vaishnava friend Bharati Swami has advised me for my benefit to make a garland of the precious crest-jewels of the Srutis or the rays of the Sun of the Bhagabat. A cat made of wood cannot build a bridge over a mighty expanse of water. A dwarf cannot reach the moon with his hands. It is equally absurd for me to seek to be enlightened with the rays of the Sun of the Bhagabat and to serve the essence of the Srutis. In pursuance of this great maxim of spiritual conduct viz. that command of the gurus is not to be questioned, I shall try to follow in the footsteps of the community of the 'good I' who ever practise seeing, hearing, smelling, tasting, touching and thinking under the regulation of the heard transcendental sound as enjoined by the Srutis.

The Supremely Merciful Lord Sree Gaursundar has given to the world love of Krishna. Will the message of that love never find entry into the recesses of our ears? We have heard it said that the Kali Age is a sea of offences. But this sea possesses one capital good feature. Sukadeva, our Divine Master, who ever delights in the chanting of Krishna, recited the tidings of Bhagaban to Sree Sutadeva. The same message was recited by Sree Sutadeva at the third session of the authoritative exposition of the Bhagabat which was held at Naimisharanya where the axle of the chariot of Brahma was broken up. As we resort to the transcendental pool of Brahma for bathing in its holy stream, we do so in the hope that we may be enabled thereby to obtain the mercy of Sree Vyasdeva.

At Shyamanta-panchak the inhabitants of Braja found the guiding point of the compass when they had lost all reckoning of true direction. Will there be dearth of Kirtan at the capital-seat of Yogamaya by her merciful contrivance? Shall we miss to be enlightened by that exposition of the text of the sruti regarding the Joyous Activity of the Form with Golden Hue that was manifested at Suvarnabihar by the Hero of Godruma Who ever delights in His unceasing Transcendental Activities? "When one sees the Divine Ruler of the world (Hiranyagarbha), Whose Form is of the colour of gold, one attains to the state of spiritual equilibrium and purity by the effect of transcendental knowledge the appearance of which completely cleanses the soul of the impressions of sin and virtue, the dirty products of mundane unspiritual thinking "(Mundak. 3/3). Shall we fail to be the servitors of the Transcendental Hero of Suvarnabihar delighting in His Divine Activities by getting rid of our mundane sensuous enterprises? Will the Hero of Godruma never impart to us the meaning of

the Bhagabat through the lips of Sree Sukadeva and make us drink with our ears the melting ripeness of the fruit of the purpose-tree of the Veda ? Will the song of the hymn to Govindadeva of the Brahmasamhita, which was once offered to Govindadeva at Antardveepa by Brahma, never cross the threshold of our ears ? On that day shall we fail to realise that the Supreme Lord has no beginning, that He is the Beginning. the Cause of all causes, the concentrated Form of eternal existence, unmixed cognition, unalloyed bliss, and that He is the Absolute-Beautiful-Figure-in-Himself (Svayam-Rupa) ? Will it be our hard lot to continue to practise self-deception by the lip-profession of loyal, active submission to Sree Rupa by busying ourselves in vain showy talk ? Will not the Lord, Who ever walks in Simantadveepa, give us the privilege of submissive listening ? Will not the Divine Hero of Madhyadveepa, the Divine Form-in-Himself, by manifesting to our view His Transcendental Figure, grant us the favour of remembering Him in our proper entities of the 'good I' by following in the foot-steps of Sree Prahlada ? Will the Lord in His Figure of Man with the face of the Lion make us forget to follow Sree Vishnuswami ? Shall we be unable to offer our devotions to the Divine Feet of the Lord, Who ever rests at Koladveepa on Sree Sheshadeva, by our active subservience to Sree Lakshmi Devi ? The Most Merciful Supreme Lord Sree Gaursundar has taught His servants, who follow exclusively the teaching of Sree Rupa, to offer their devotions to Sree Gosthabihari. Shall we be thwarted at all time from our sacred duty of serving Him by the grace of Sree Lakshmi Devi ?

There are two elongated *Vakaras*. Are we destined only to be obstructed from our goal by failing to realise our permanent residence in the realm of Goloka represented by the first of the *Vakaras* ? Will not the attracting hook of the second elongated *Vakara* descend on our shoulders* and by the Grace of the Lord Who* rides on Gaduda, make us realise the first Shloka of Krishna-Karnamrita, the beauty of the nail of the feet of Sree Radharani full of the highest beauty by relieving us from the mask of our attire of the lord of the queen of the measuring energy ? It is only in course of our engagement in tending the Feet of the Supreme Lord in Ritudveepa that the reverent worship practised by Prithu Maharaj will possess our hearts. Will it not then be possible for us to attain the Presence of Krishna in Jahnudveepa by throwing ourselves on the protecting shelter of the feet of Akrura ? Will the attainment of Krishna which results from tending His Feet, wor-

shipping His Archa and singing His praises, ever remain the far off object of our endeavours ? Will the servitude of the King of the Kapis at Modadrumadveepa and the friendship of the twelve cowboys (Gopalas), depriving us of our subservience to the feet of King Bali by self-dedication at Antardveepa, impel us to worldly desires ? Shall we be deprived for ever of dwelling on the bank of the pool that is located in the neighbourhood of the capital-seat of Yogamaya ?

We have heard the message that only those persons who are not deceived by empiricists may easily attain unto Krishna. Shall we fail to understand the account oi the union of Radha-Govinda of the writer of Jagannathballabh in the beauty of the circle of Sree Purushottamkshetra ? We have firmly realised that the subsidence of all worldly ills results antomatically from the practice of the relationship of loving devotion to the Transcendental (Adhokshaja). Wherefore, are we to suppose that the service of the Beautiful Shining Abode of the Absolute (Sree Dham) is different from the Name of Hari the fringe of Whose Lotus Feet is ever served by the effulgence reflected from the myriad crest-jewels of the Veda ? No, it is never so ! We obtain from Vishnupuri, the tender shoot of ninefold devotion, the sprout of love of Madhabendrapuri and the ripe fruit of the Purpose-tree of the Lotus Feet of Sree Krishna-Chaitanya. It will never be possible for any of us to discover any other easier path, or any path at all, to the love of Krishna. Wherfore, may we attain to the hope of the intimate service of Godhead by receiving the third of the mantras, constituting the Teaching of Sree Krishna-Chaitanya, to our eternal good ! I will not be 'big', but I will be 'good.' I shall then be able to realise the quenching of the great forest-fire of the worldly sojourn in the concerted chant of Krishna. Therefore, may the alleluiah of the sportive Divine Hero of Golden Hue (Suvarna-bihari), the rays of the resplendent sun of the Bhagabat be our support !

Body, Mind and Soul

The Harmonist employs the current vocabulary for conveying the message of transcendence. It is not for the first time that this is being done in India. The philosophy of the Vedanta, assorting the transcendental realisation of the Upanishada, supplied India with an ample specific vocabulary for discourses on transcendence. Not that the Vedanta always invented new terms for this purpose. We should rather say that it never uses a new word if there is already an old word which could be made to serve its purpose by means of proper definition. It added new words only when there were no old words due to absence of the experiences which the new words were to express.

The Vedanta also offers the interpretation of the facts of our common observation in the light of transcendental experience. It accepts all information about actual experience as experience. In this sense it is unreservedly receptive. It gives a full hearing to every person. It does not work up generalisations on the basis of this information. It cultures its transcendental experience by the indirect help of the mundane. It does not thereby admit that the two are on the same plane. It observes the caution that is due to their difference of plane and tries to understand phenomenal occurrences for its own exclusively spiritual end. The phenomenal possesses value for the Vedanta as symbolising the spiritual, not positively but negatively.

The physical body is viewed by the Vedantist as a spiritual symbol. It symbolises to him the spiritual body. It is the convincing proof of the existence of the bodily principle in the Absolute even to those who have no such direct experience of the Absolute. The spiritual body is not like the physical body in any sense that is conceivable by the human mind. But there is nevertheless actual similarity which could be realised if it were possible to make due allowance for the difference of planes.

Once any person has been enabled to have a real glimpse of the transcendence, such a person is in the position to function symbolically on the spiritual plane by the proper use of the corresponding mundane conditions.

The physical body and mind possess the above correspondence with the spiritual body and mind of an individual. Neither the body nor the mind is identical with the personality of an

individual for the simple reason that the last stands to the former two in the relationship of their common proprietor. The physical body is subject to birth, growth, decay and death. The mind also undergoes growth and decay, if not birth and death. The mind does not remember whether it existed prior to the birth of the physical body with which it is inextricably bound up. There is also no method of knowing whether after the death of the physical body the mind continues to exist. The nature and the functions of the physical body and mind from birth to death are subjects of our common experience.

The Vedanta has a term by which it expresses the common nature of the physical body and mind. It is 'Jada'. 'Jada' conveys the idea of inertia. That which cannot move on its own initiative is 'Jada'. The physical body is moved by the mind. The mind is moved by the soul. The soul can move by his own initiative. The physical body and mind are, therefore, 'Jada' i.e. devoid of initiative.

The mind is rendered inert during sound sleep. This is indicated by the fact of forgetfulness. The mind does not remember whether it existed before the birth of the physical body. Therefore, it is even conceived to be a part of the physical body and its appearance as a self-conscious entity as being subsequent to the birth of the physical body. The mind is, therefore, not constitutionally less inert than the physical body. It is a question which is not capable of solution as to whether it is the body which moves the mind, or vice versa. From the point of view of an individual's own experience the mind seems to possess greater control over the body than the body does on the mind. Those nations whose minds are not properly cultured are easily conquered by those who possess more cultured minds. Sparta preferred the culture of the body to that of the mind. This was the cause of her failure to attain even military greatness.

Athens tried to combine the culture of the body with that of the mind. Athens also failed to retain her greatness. Mental and bodily greatness are equally perishable, but they are interdependent. Mind should not be identified with the principle of animation or consciousness. Both the body and mind can exist without being conscious of their existence. Death is not merely suspended animation. It is the permanent loss or destruction of animation. The principle of animation is specifically connected with the physical activity of respiration. By artificial respiration the animation of a drowned man is capable of being restored. Mundane life is breath or prana.

Body and mind are proved to be 'jada'. Life or animation is also 'jada'.

The soul is chetana or self-conscious. Body and mind are made to act on the plane of consciousness by the initial energy of the soul. Or rather, they are supposed by the soul to be identical with his own entity by the contrivance of a higher power which is called 'Maya' or the 'limiting power' of the Absolute. The soul is made to identify himself with the body and mind, although these latter are foreign to him, by the working of the power of limitations, who provides the plane of their deluded activity as well as the delusion that leads the soul to suppose himself to be the physical body and mind. This is the conditioned state for the soul. He is put in fetters. He is doubly incarcerated in the physical body and mind by his own deluded consent.

But the physical body and mind have a plane of their own derived from the source that controls the activities of the limiting power. This latter principle is called Sambhu. Maya is the bower of Sambhu. The mind and body are products of Maya and Sambhu. Sambhu is described as the perversion of the Personality of the Absolute due to association with Maya 'even as pure milk is transformed into sour milk by the application of acid'.

The soul becomes subject to Maya by the abuse of his free initiative. The freedom of the soul is abused when he turns away from the willing service of the Absolute. As soon as the soul ceases to render willing service to the Absolute he is seized with the unnatural desire for domination and surrenders himself to the power of Maya for gratifying the same.

In the natural position the soul serves the Absolute under the guidance of the Enlightening Spiritual Power of God. In his unnatural state the soul is subjected to the thraldom of Maya by his unnatural passion for domination.

There is a great lesson for the votaries of political freedom in the above exposition of the real state of man in the world. Political freedom does not mean in the fashionable political science of the modern world freedom to serve the Absolute. Political freedom is foolishly defined as freedom from the domination of 'foreign' nations. It is sometimes defined as the right of self-determination, or self-government. But as a matter of fact the state of political dependence is as much the result of self-determination as the state of political freedom. In neither is there any reference to the principle of the freedom of serving the Absolute which alone is the natural state for the soul of man irrespective of any earthly consideration. It is possible to use the physical body and mind in such a way that thereby one may be gradually freed from the perverse inclination of turning away from

the free service of the Absolute. This possibility of interaction is due to the fact that this phenomenal world, including the physical body and mind, is at its source the perverted reflection of the Realm of the Absolute. The spiritual body and mind of the soul are enabled to function even by the agencies of the physical body and mind as soon as the soul places himself under the guidance of the Enlightening Spiritual Power of God for the purpose of attaining to the transcendental service of the Absolute. The full re-establishment of the soul in his natural state of perfect freedom is brought about on the final withdrawal of his mortal casings in due course by means of the progressive practice of his quasi-spiritual service of the Absolute that is available by His special Grace even in the conditioned state. This is equally true of corporate as well as individual human activity.

It is also possible to indicate the divergence of any line of conduct, individual or corporate, from the direction of the service of the Absolute by one who has realised the nature of His transcendental service. This kind of interpretation also necessarily extends to the use of words. The imports of terms as given in the ordinary lexicons, therefore, require to be changed in order to make them fit to express the transcendental experience. It requires the fullest serving co-operation of both reader and writer for attaining this highest desideratum.

Those readers who are willing to pursue further the subject of this short enquiry regarding the relation of the body and mind with the soul are referred to the Brahma Samhita chapter V with Thakur Bhaktivinode's most illuminating commentary on the same published by the Gaudiya Math.

The Mercy of the Acharyya.

Once a person is fortunate enough to be able to make up his mind to seek for the real truth, he begins to experience the insuperable difficulty of ascertaining any really adequate process of investigation of the same.

It was the purpose of Sree Krishna-Chaitanya by means of His teaching and conduct to enable all sincere seekers of the Absolute Truth to experience the necessity for finding the real spiritual guide, Acharyya or competent teacher of the quest of the Truth by precept and practice. This imparts to the narrative of the career of Sree Krishna-Chaitanya its unique character among the scriptures of the world. It supplies the only reasoned means of getting the clue to the transcendental method of the quest of the Absolute. The study of the career of Sree Krishna-Chaitanya is bound to impress upon the mind of every candid reader the necessity of seeking spiritual enlightenment from a living person. It has been accordingly contended by the writers of the career of Sree Krishna-Chaitanya that pre-disposition for the service of the Personality of the Absolute and by implication of the personalities of His servitors, is generated by expounding and listening to the exposition of the career of the Supreme Lord in His Eternal Role of world-teacher.

The only obstacle in the way of realising the mercy of the real Acharyya is absence of the predisposition for the service of the Absolute and all His servants. The appearance of such predisposition naturally leads a person to seek the guidance of the Acharyya without reservation for the sole purpose of realising the service of the Absolute and His servants.

The mercy of the Acharyya is spontaneously displayed to all who are willing to accept the same. The Acharyya is the exclusive servant of the Absolute. His only function is to serve the Absolute and enable others to do the same. The Acharyya possesses the power of re-establishing the conditioned soul in his natural spiritual function of the service of the Absolute. The unreserved admission of the office of the Acharyya is the pre-condition for the realisation of his mercy.

The Acharyya is the living form and the living bestower of the service of the Absolute. The Acharyya is pleased to disclose his serving entity, in his uncovered recognisable form to the serving cognitive faculty of the

soul who is predisposed to the service of the Absolute. This revelation of his own transcendental serving entity is the operation of the power of mercy of the Acharyya in its unambiguous manifestation. The light of the real form of the Acharyya automatically endows the recipient of his mercy with the realised disposition for the service of the Absolute under the unconditional guidance of the Acharyya. In this manner there is a real beginning of the quest of the Absolute in and through the quest of His service.

There can be no higher good fortune than the realisation of the mercy of the bona fide Acharyya. The characteristic quality of the Acharyya which is identical with his entity, in his ceaseless, unstinted, active mercy towards all souls.

The above propositions help to clear up the current misconception that the fallacy of petitio principii is involved in the tireless insistence of all the revealed scriptures (shastras) of this country (India) that it is necessary for one to listen from the lips of the Acharyya, with complete submission and offering of service, to the message of the shastras to be enabled to realise its transcendental truth. A person's assent to this fundamental condition of the true method of studying the shastras is not possible until he has received the previous mercy of the Supreme Teacher Sree Krishna-Chaitanya. The descent of Sree Krishna-Chaitanya has made the saving knowledge of His career available to all persons of this mundane world through the written narratives of His Transcendental Activities.

Only the Acharyya can also expound the career of Sree Krishna-Chaitanya with any consistency. Sree Krishna-Chaitanya Himself followed the method of the Acharyya for preaching the service of the Truth. The method is as simple as it is convincing. No one is fit to preach the Truth who does not serve Him with all his faculties. Sree Krishna-Chaitanya preached the Truth because He Himself also served the Truth, as, in His Own words, "No one can teach the religion unless one practises the same". If a person who does not serve the Truth wants to pose as expounder of the career of Sree Krishna-Chaitanya, he will be forced to do so in the spirit of utter hostility to the teaching of the Supreme Lord. This method of exposition is bound to repel those who are not already prejudiced against the teaching of Sree Krishna-Chaitanya. The unambiguous and uncompromising support of the shastric method of exposition is the sum and substance of the career and personality of Sree Krishna-Chaitanya. This makes the task of expounding as well as listening to the true exposition

of His career possible only for those who bring to the performance a fully unprejudiced mind. In other words, it is only those persons who are able or willing to be able to realise the inadequacy of the empiric methods of quest of the Truth, who are in a position to profit by the study and exposition of the career of the Supreme Lord.

The mercy of Sree Krishna Chaitanya, therefore, represents the mercy of the Acharyya in its supreme perfection. The mercy of Sree Krishna-Chaitanya is the enabling condition for the realisation of the otherwise causeless mercy of the Acharyya. The mercy of the Supreme Lord is the cause of the causelessness of the mercy of the Acharyya.

Those who contend that in as much as Sree Krishna-Chaitanya is a historical person, he could not be the cause of the mercy of the series of the Acharyyas who made their appearance in India from a time long before His Advent, are hopelessly misguided by their empiric reservations. Sree Krishna-Chaitanya does not come under the jurisdiction of time even when He chooses to make His Appearance in this world in any particular period of the world's history. The sun neither rises nor sets, although it is seen to do so everyday by the people of this world.

The bestowal of unstinted mercy is the specific function of the Acharyya. He is the embodiment of Divine Mercy. The Acharyya never deceives those who do not want to be deceived *after* being enlightened. But there is hardly a single person in this world who does not want to be deceived *on principle*. Such a statement may appear to be extraordinarily pessimistic. But a very little reflection ought to demonstrate to all impartial thinkers its absolute truth.

The tendency to deliberate self-deception is the only obstacle to the willing acceptance of the proffered unambiguous mercy of the real Acharyya. This tendency is tantamount te constitutional aversion to the service of the Truth. The mercy of Sree Krishna-Chaitanya can alone remove the cause of this fatal but almost *universal* perversity.

The preachers of the Gaudiya mission, in pursuance of the method of Sree Krishna-Chaitanya, practise what they preach. This enables the preachers as well as their submissive open-minded audience to be acquainted with the true significance of the career of Sree Krishna-Chaitanya. If the preachers and their audience are not willing to deceive themselves *after* receiving enlightenment, they need not despair of finding the peace of their souls.

It is necessary for the possibility of such propaganda that a number of

persons must understand the necessity of dedicating themselves to propagating the knowledge of the career of Sree Krishna-Chaitanya by the right method. The organiser-in-chief of the Gaudiya Mission has been looking for such helpers. They are turning up at the right conjunctures. A large number of persons have already offered to the mission their whole-time services as preachers without remuneration *in any shape*. These preachers are the agents of the Acharyya, and their activities represent the operation of the Divine Mercy of Sree Krishna-Chaitanya.

The elected preachers are not all of them necessarily saints of the highest order. But all of them, as the fortunate recipients of the mercy of the Acharyya, have obtained the initial spiritual enlightenment and are on the path of real spiritual endeavour. They have every chance of realising the highest function of their souls if they do not give up the quest, in which they are engaged, by deliberately deviating from the guidance of the Acharyya.

Human life is both uncertain and of limited duration. It has got its duties and responsibilities on its own plane. These are apparently more or less ignored by the call for the exclusive service of the Absolute. But as these duties and responsibilities are the outcome of our present radical misunderstanding of our real nature, we should have the sincerity of facing even the proposal for their absolute rejection in a spirit of sympathetic endeavour for appreciating the point of view of the proposer.

But Sree Krishna-Chaitanya does not call upon any person to renounce the duties and responsibilities of their present worldly positions. That is the proposal of the monists. Sree Krishna-Chaitanya calls upon everybody to serve Krishna by discoursing about Him in company and under proper guidance. The *rationale* of following this course is vindicated by His Own Illustrative Career. This is the great positive service to humanity of the preachers of the Gaudiya Mission. They have been enabled by the mercy of the Acharyya to dedicate themselves to its performance by renouncing all lesser duties. Such renunciation is not due to repugnance of the world, but to their love for the Absolute Truth and for the world. The preachers of the Gaudiya Mission fully believe in the dictum of Srimad Bhagabat that every duty is truly fulfilled only by devoting oneself to the exclusive service of Krishna, and that there is no other way of fulfilling *any* of the duties by which we find ourselves confronted in this world.

Sree Krishna-Chaitanya is the Divine Embodiment of the highest

service of Krishna. Discourses about the career of Sree Krishna-Chaitanya supply the unambiguous clue to the service of the Transcendental Absolute Person. The preachers of the Gaudiya Mission accordingly devote themselves to discourses about the Career of Sree Krishna-Chaitanya as the only means available, within the present scope of our perverted intellects, for realising the transcendental service of Sree Krishna, the Absolute Person.

Race and Religion

(*Continued from P. 232*)

Varna afterwards came to acquire the significant meaning of 'colour.' As the white Aryans found themselves in the midst of an increasing proportion of the coloured peoples, they became more and more unwilling to recognise the eligibility of the latter for ranking as members of the higher varnas. This theory is by no means improbable and may even be the correct view.

Sree Madhvacharyya was an Aryan immigrant into South India. He was a Brahman by caste. The Madhva Vaishnaba community founded by Sri Madhvacharyya now-a-days admits only caste-Brahmans into its social privileges. It would be hardly consistent with history to characterise the Madhva community as Dravidian either by culture or by descent. The community which was founded in South India by Sri Ramanujacharya, also an eminent member of the Brahmana caste, is altogether liberal in the matter of admission of non-Brahmins. But the regulation for the enforcement of purity and uniformity of social conduct are far more strict and elaborate in the community of the Sri Vaishnavas founded by Sri Ramanujacharyya. The social policy of the community that follows Sri Krishna-Chaitanya is different from those of the Madhva as well as the Sree communities. Sri Chaitanya does not appreciate the exclusive preference for caste Brahmans that is found in the Madhva community. But neither does the Supreme Lord follow the dead rigidity of the present social practice of the Sree Sampradaya. Sri Chaitanya subordinates the principles

of both heredity as well as open initiation of all persons by the method of the Pancharatrika Diksha, which prevail respectively in the Madhva and Sree Sampradayas, to the actual appearance of the pure spiritual aptitude which seems to be governed by no earthly conditions.

Nevertheless Sri Chaitanya prefers the varnashrama organisation to any other form of social arrangement in as much as the latter is less amenable to be utilised for the spiritual purposes after the spiritual disposition actually manifests itself.

The varnashrama system appears to be most in consonance with the social habits of the Aryan race, but it is not identical with them. The chief difference lies in the fact that the Aryan race considers its social system to be an end in itself. This breeds the pride of doubts that are being fostered by their present unchecked materialistic speculations. The message of Sri Krishna Chaitanya may be universally welcomed at some future day, as it is calculated to provide a more extended outlook of the responsibilities of man that is provided by any of materialistic speculation.

The strength of Christianity lies in its dogmatic acceptance of the teachings of contemporary ethics. Sree Krishna Chaitanya does not teach us to be guided solely by the precepts of ethical science. This makes a radical difference between the system of Sree Krishna Chaitanya and the militant religions of Christianity, Islam and Buddhism, etc. But it also establishes a certain contact between Religion and modern Science, which is not supplied by any other existing creed.



His Majesty The Late King-Emperor
George V.

His Late Majesty King-Emperor George V.

We associate ourselves wholeheartedly with the expression of profound world-wide grief and deep sympathy for the bereaved Royal family on the demise of His Late Majesty King-Emperor V. His Late Majesty was not only the successful and conscientious protector of the peace and order of this great country, but he was also the great Defender of the Faith of this ancient land. In His regime the Vaishnav religion in its unalloyed form has found scope for propagation throughout the world. The renowned Gaudiya Mission has carried the message of the pure Sanatan Dharma to England and Central Europe from its headquarters in London. The preachers of its permanent London centre were fortunate in securing the gracious sympathies of His Late Majesty and Her Majesty the Queen-Empress with the result that within a very short period the London Gaudiya Mission Society could begin to function being backed by the hearty response of British public opinion. The soul of His Late Imperial Majesty has earned the unique Blessing of the Supreme Lord by offering his Royal protection to the propagation of the religion of Divine Love preached by Lord Chaitanya. The demise of His Late Majesty took place on 20th January 1936, which is dedicated to the Lord being the eleventh day of the lunar fortnight. These occurrences possess super-mundane significance for the eternal well-being of the soul of His Late Majesty.

We pray to the Supreme Lord that His Late Majesty King-Emperor George V may continue to find perennial solace in the unalloyed service of God in the Realm that is free from all discord.

We also offer our loyal and loving homage to His Most Gracious Majesty King-Emperor Edward VIII and pray to the Supreme Lord to bless His Majesty with a long and prosperous reign for upholding the cause of universal peace and harmony as vicegerent of God on this earth.

Sree Gopal Bhatta Goswami

The little information that has been handed down regarding the personal history of Sree Gopal Bhatta makes an overwhelming appeal to the reader and makes him vainly desire for greater knowledge of his activities.

Sree Gopal Bhatta is one of the six Goswamis who propagated the teaching of Sree Krishna Chaitanya from Vrindavana during the period which is roughly equivalent to the half century following 1515 A. C.

Gopal Bhatta was the son of Venkata Bhatta who had settled down at Sree-Rangam where Sree Chaitanya met him in 1433 (Saka) during His Pilgrimage in South India. The account of the meeting of Sree Chaitanya with Venkata Bhatta is supplied by the author of Sree Chaitanya-Charitamrita. Sree Chaitanya spent the four months of the rainy season at the house of Venkata Bhatta. Venkata Bhatta was a Vaishnava of the Ramanujiya communion and as such worshipped Sree Sree Lakshmi-Narayana. He became a worshipper of Sree Sree Radha-Krishna by the mercy of Sree Chaitanya.

The author of Sree Chaitanya-Charitamrita does not mention Gopal Bhatta in his account of the stay of Sree Chaitanya at Sree-Rangam. The cause of this reticence is mentioned by the author of Bhakti-ratnakar. Sree-Krishnadas Kaviraj Goswami was commanded by Sree Gopal Bhatta Goswami to write Sree Chaitanya-Charitamrita, but was forbidden to mention anything regarding Gopal Bhatta himself in his work.

Gopal Bhatta was the disciple of Sree Prabodhananda Saraswati who was his uncle and a Tridandi Sannyasi of the order of Sree Ramanuja Srila Prabodhananda also adopted the worship of Sree Sree Radha-Govinda at the instance of Sree Chaitanya. The fact of Gopal Bhatta being the disciple of his uncle is mentioned in Sree Haribhaktibilas compiled by himself.

Sree Haribhaktibilas or the Gaudiya canon bears as the name of its author that of Sree Gopal Bhatta Goswami. The author of Bhaktiratnakar, however informs us further that it was Sree Sanatana Goswami who compiled Sree Haribhaktibilas in the name of Sree Gopal Bhatta.

Sree Jeeva Goswami mentions in his Sat Sandarbha that his theses were based upon the materials that had been collected and partly put together by Sree Gopal Bhatta. The purpose of Sree Gopal Bhatta was to expound the

teaching of Sree Chaitanya by a comparative reference to those of the former Vaishnava Acharyyas of South India.

Sree Gopal Bhatta is also reported to be the author of Satkriyasardipika and a gloss of Krishna-Karnamrita.

He is identified by the author of Gauraganoddesa-dipika with Anangamanjari or alternately with Gunamanjari, of Krishna-Leela. Sreenibas Acharyya and Gopinath Pujari were disciples of Gopal Bhatta Goswami.

The author of Bhaktiratnakar also supplies the information that Gopal was a boy at the time of Sree Chaitanya's visit to his father's house and had the good fortune of constantly serving the Supreme Lord during His four months' residence with the family. Gopal experienced the over-whelming attraction of Sree Chaitanya but was dissuaded by Him to remain with his parents as long as they were alive. After the disappearance of his parents, Gopal joined Sree Rupa and Sanatana in Vrindavana. This fact was duly reported by Sree Rupa and Sanatana to Sree Chaitanya at Puri. The Supreme Lord thereupon wrote back His approval of the step taken by Gopal, and instructed Sree Rupa and Sanatana to treat him as their brother.

Sree Gopal Bhatta instituted the worship of Sree Radha-Ramana at Sree Vrindavana.

The above particulars bring before the reader the personality of Sree Gopal Bhatta in a veiled form. The characteristic quality of Sree Gopal Bhatta was his unparalleled humility. This, however, did not prevent him from undertaking and carrying out, in collaboration with Sree Rupa and Sanatana, the compilation of the Gaudiya canon and collecting the materials for laying the basis of the profound philosophical writings of Sree Jeeva Goswami.

The careful student of Sree Haribhaktibilas is bound to be impressed with the range of scholarship as well as the immensity of the labour of its compiler. The task before the writer of Sree Haribhaktibilas was nothing less than that of substantiating the statement of Sree Rupa that nothing but the actual word of the Shastras can be evidence regarding the Absolute. Sree Gopal Bhatta set himself to bring together the widely scattered texts of the Shastras to form the authoritative basis of the rituals and practices of the Gaudiya Vaishnavas. In its external form Sree Haribhaktibilas is a collection of ancient texts on the worship of Vishnu.

Sree Haribhaktibilas lays stress upon the necessity of submission to the unconditional guidance of the real spiritual preceptor (Satguru). It also seeks to bring out in a prominent

manner the reference to Vishnu in the due performance of every act of worship. The ritualistic worship of the Archa of Vishnu is performed by the worship of the Name. On the realisation of the service of the Name the ritualistic worship of the Archa is lifted to the level of pure spiritual service.

No one is a pure Vaishnava till he has realised the service of the Name. The ritualistic worship of the Archa is prescribed for those who have attained the pre-condition of the pure devotee. This also indicates the relation of the modes of worship enjoined by the Vaishnava teachers, who preceded Sree Chaitanya, to the chant of the Name that was promulgated by Him. To bring out this continuity between the ancient and the latest dispensations by Shastric evidence was the purpose of Sree Gopal Bhatta's writings.

Those who opine that the teaching of Sree Chaitanya is different from the religion treated in the works of Six Vrindavana Goswami, commit the inevitable error of empiricism that the transcendental ministrations of the Acharyyas are of the nature of the blind speculations and superstitious practices of designing foolish barbarians. It is necessary to give up this hasty irrational assumption before a person need touch the records of the most perfect forms of the Divine Service handed down by the transcendentalists.

Ritualism is a thorny subject. It is sancted by the Veda and the practice of the Acharyyas. Those who are unwilling to admit the transcendental nature of Divine Service are necessarily unwilling to adopt any of the shastric methods for its performance. The most thorough-going Calvinist is no less idolatrous by the strict test of transcendental as well as human logic than the worshippers of actual stocks and stones. There can be no spiritual worship unless the doctrine of the descent of transcendence to the plane of the phenomenal is admitted in some form or other.

And no sooner are the reality and validity of the descent of the Word admitted without mental or physical reservations, ritualism can no longer be rejected without a serious hearing. What is true of ritualism is also true of the claim of the guru or the real spiritual preceptor. The person who has real access to transcendence is alone competent to expound the Shastras to those whose vision is limited to the phenomenal. The real meaning of such expositions can never be grasped by any person whose spiritual faculty continues to be dormant. It is necessary for all such persons to submit to be imparted the spiritual vision by the mercy of the guru. All this is interconnected and the admission of the doctrine of the descent of transcendence

necessarily implies all of these institutions.

The treatise on ritualistic worship attributed to Sree Gopal Bhatta is not opposed to the practice of the transcendental service of the Name. Ritualistic worship sanctioned by transcendentalists provides the most effective and speedy cure of the fell disease of this speculative age viz., the disease of the impersonal conception of the Absolute. The impersonalist has to unlearn the dogmas of spiritual nihilism by going through the unwinding process of the Pancharatric regulations of worship and conduct. On the other hand those who follow the ritualistic method of worship by the mechanical method without seeking the unconditional living guidance of the descended transcendental preceptor are also reclaimed from committing the error of idolatry under the pretence of scriptural sanction by being taught the right procedure of performing an admitted preliminary function.

But Pancharatrik worship is nevertheless only a preliminary process that is fulfiled by the realisation of the unalloyed spiritual function of the chanting of the Holy Name. Sree Gopal Bhatta Goswami, the greatest benefactor of the people of this age, has laid down the method by which both orthodox canon-ridden mechanical Smartas as well as the free (?) worshippers (?) of the unknown and unknowable are enabled to be relieved of their respective forms of cultured ineligibilities for the transcendental service of the Name. Ritualistic worship has accordingly been retained in its due position in the system of the service of the Gaudiya mission under the unreserved guidance of the Acharyya. But Sree Chaitanya never permits His audience to suppose that any mechanical process is a means to the spiritual end. The chanting of the transcendental Name is all sufficient both as Means as well as End. But ritualistic worship under proper safeguards is of help to those who are disinclined by their previous evil habits from chanting the Name without confounding Him with ordinary mundane language or supposing Him to be a symbol of negation. It is for the Satguru to bestow on any person this purgatorial process of redemption. The unconditional guidance of the guru is essential for attaining the fitness for its due performance.

As author of the Satsandarbha, in its original form, Sree Gopal Bhatta occupies the position of the exponent of the comparative philosophy of transcendentalism perfected by Sree Jeeva. That the same writer could compile the Liturgy as well as the Philosophy of the transcendental

religion of Divine Love proves the living co-ordination of the different grades of the service of the Absolute that is available to all by the mercy of the real spiritual preceptor.

We must not conclude this account without referring once again to the humility of Sree Gopal Bhatta Goswami that made him instruct Sree Krishnadas Kaviraj Goswami to omit all reference to himself, excepting the bare mention of his name, in his standard account of the activities of the Supreme Lord, Sree Chaitanya Charitamrita. Those so-called historians, who do not care to make themselves acquainted with the transcendental subject matter of religious history, have necessarily to try to make the utmost capital out of their meagre knowledge of a few disconnected particulars open to the vied of incompetent observers. Some of them have not hesitated to declare a cleavage of doctrine and practice between Sree Chaitanya and six Vrindavana Goswamis. They do not at any rate subscribe to the teaching of the six Goswamis that no one can learn the truth except by following the method of unconditional submissive listening to the 'Name' Krishna from the lips of His real devotees. Even if the events of the Gaudiya Vaishnava Movement from its inception by Sree Chaitanya had been handed down in the form of a written record after the most approved modern historical pattern, such a record would have failed to convey the least idea of the Real Truth although it might have secured the applause of all persons who are deliberately and meaninglessly concerned only about the chaff and utterly negligent of the grain that alone really matters.

The true history of the descended activities of transcendence is *identical* with the Truth Whom His Own Activities can alone manifest to the world. It is one of the necessary disqualifications of the empiric historians that they suppose the disjointed knowledge of the events of this world as apprehended by their erring senses to be the only truth. It is this perversity of judgment that stands in their way and effectively prevents them from knowing the Real Truth. This is singular irony of fate.

Sree Gopal Bhatta Goswami was sincerely anxious for the deliverance of the worst types of the offenders against the Absolute Truth. It was for this reason that he did not allow any account of his activities to be published in a form which was at all likely to be misunderstood by the empiric historians who should be set-down among the worst offenders against the Truth by their meaningless arrogance which makes them imagine that they can know the Truth without

submitting to the unconditional guidance of the real preceptor.

We may also notice in this connection that the narratives of the Activities of Sree Chaitanya penned by His genuine followers never condescend to gratify the unspiritual curiosity, or want of love for the real Truth, of the votaries of empiric history. To the futile labours of the empiric historians one may fittingly apply the Biblical censure, "Let the dead past bury its dead." If those historians can find no better object than to unearth the really dead from their graves for distracting the attention of the world by adding to the number of its futile pre-occupations with untruth, they should not deserve any hearing from the living.

There is no doubt a true history of past events is never rendered obsolete by age. Empiric historians should try to make their laborious researches serve the cause of this real history. Otherwise they are bound to add to the existing confusion by the wilful abuse of their undoubted potentialities for good.

But as the indispensable preliminary let them seriously ponder over the actual teaching of Sree Gopal Bhatta Goswami which should enable them to find the only method of approaching the Real Truth. There is such a thing as obstructive knowledge. The world is unhappily over-burdened with the legacy of this mischievours knowledge. It confines us to the narrow limits of this earthly existence and seeks to reconcile us to its gross limitations. Let us seek to penetrate beyond this apparent truth to the plane of the living unobscured Truth. Let us take to our heart the real significance of that pregnant utterance, in the light of the teaching of Sree Gopal Bhatta Goswami, "What shall it avail if we gain the whole world and lose our souls ?" It is possible to make the real acquaintance of Sree Gopal Bhatta Goswami by trying to be acquainted with his teaching contained in his immortal living works. There is no shorter cut to the Real Truth for those who are at all seriously interested in His genuine service.

Round the Gaudiya Maths

Sri Yogapitha, Sridham Mayapur :

The Editor delivered a discourse on 21st January on the unalloyed service of Sri Sri Radha-Govinda. He explained the distinction between humble submission and spurious imitation of humility by quoting examples and also how the humble devotees are not deluded by Maya but the mechanical arrogant imitators always suffer corrective punishment at the hands of Maya.

On the 23rd January Dr. Ranajit Kumar Bhattacharyya M. B, of town Nabadwip paid a visit to Sridham Mayapur to know the real facts regarding "*Sridham*". Editor talked to him for about three hours on the subject in the afternoon.

Midnapur :

On 17th Jan. Tridandiswami Bhakti Bhudeb Srauti Maharaj read and explained a chapter of Srimad Bhagabat at the house of Sj. Sashi Bhusam Ghora. The next day he explained by lantern slides the chain of preceptors, the distinctive feature of the Gaudiya Sampradaya, elegibility for chanting the Name of Krishna, the sublimity of the holy feet of Sri Gurudeva etc.

Burma

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj has been lecturing on the Teachings of Sri Krishna-Chaitanya Mahaprabhu in the towns of Upper Burma.

Sri Gaudiya Math Calcutta :

The famous author of the "Bengal Lancer", Major Francis Yeats Brown D.F.O., who is now in Calcutta as a guest at the Government House, paid a visit to the Gaudiya Math on the 30th January. He had a talk with Swami B. H. Bon about the difference between idolatry and worship of Archa-Bigraha The Major was pleased to express his satisfaction at what he saw and heard.

Sri Madhva-Gaudiya Math, Dacca :

The annual celebrations of the Math commenced on the 28th January, with an elaborate programme of samkirttan and chanting of the Holy Name.

Sri Rupa Gaudiya Math, Allahabad :

On 28 January the anniversary of the advent of Sri Sri Vishnupriyadevi was observed in the Math when a large number of devotees from the town honoured the Mahaprasad. A pious lady Srijukta Bhabatara Devi, kindly offered the cost of the function.

Sree Gaudiya Math
Royapettah
Madras
Mad.

ALL-GLORY TO SREE GURU AND GAURANGA

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The Harmonist

(Sree Saffanatoshani)

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Editor's Response to Sree Vyas-Puja Addresses

(Translated from the original Bengali)

In today's great gathering of such a large number of enlightened persons, a good deal has already been said by more than one speaker. The audience have been listening to their addresses for a long time. I have not much to say of my own. Previous speakers have elucidated what I have to say. Many of them have spoken in the English language. For this reason it has become necessary for me to address you in Bengali. The Bengali language, such as I can command, is not easy. It do not know whether it will be intelligible to all.

Before I proceed to say anything of my own, I have to offer an explanation for myself as to why I have been listening to all these words of praise without the least hesitation.

I do not possess much knowledge of any language. I have, however, been able to gather from the words of praise, that have been so abundantly and so kindly addressed to me by my masters, that those words demonstrate my ineligibilities. On behalf of myself the only explanation I have to offer is this that if I had said anything about myself I should have been responsible for the same. But I am relieved of all responsibility as the

words of the order of my masters have been spoken by other mouths.

As regards my part of the conduct, to which I have also alluded, it might have been open to the criticism of other persons if it had proceeded from myself. But it is not so. It is the doing of my Master. And it is for this simple reason that I have been under the obligation to display such behaviour without stopping to consider whether it might be disliked by other persons.

We have heard it said that the plant comes out of the seed, and that it cannot grow otherwise. The seed is born from the tree and the tree grows from the seed, turn by turn. If we adopt the view that no seed should grow from the tree, the forward movement of growth is stopped and its continuous flow is destroyed. I have, therefore, to practise to sit at these assemblies in the garb of a wise person and to listen to words of praise relying on the dictum that the command of the Master is above all questioning. If, however, I am thereby led to suppose that it is a good thing to listen to one's own praise, my worthlessness is published to all the world in a glaring manner by such silly thinking.

I am obliged to accept this honour in order that the current of the Word of God may not be obstructed and its perennial flow may not cease. Our judgment in this matter is different from that of persons who listen to their praises for pampering their arrogance by such audiencing.

We should listen to nothing else but the praises of the Divine Master I have to conduct myself, with all humility, in any manner that the order of my masters may at any moment consider it to be needful for me. I am not prepared to take the responsibility upon myself for any inconveniences that may result from such conduct.

I have heard from my Divine Master that one should audience the Word of God by being infinitely humbler than a blade of grass. Whoever chants the Word is no other than the Lotus Feet of the Divine Master. Audiencing the chanted Word is the disciplic function. The Word is mirrored in the heart by the only method of audiencing the chant of the Divine Master. Therefore, I am eligible to listen to these words of praise by the disciplic method. There is a great necessity to learn by the method of listening how one should approach God and His devotees with humility, in what manner one must sing their praises and honour them.

Today I have found much that everyone should note most carefully. There has been an opportunity of learning how one should honour other persons being himself unhonoured, how one should sing the praises of God and His

devotees by silencing the hostile clamours of all kinds of indolence.

Singing the praises of the devotees of God is, indeed, the one thing needful. My revered masters have taught us to praise God and His devotees by their praises directed to myself. By praising the non-devotees both the offerers and the recipients of such praise are put to difficulties. My reverend masters are endeavouring to purify my heart by teaching me to be humble. They are saying to me, 'We possess the priceless quality of honouring other persons. We are offering you all this honour that you may, by similarly honouring all persons of this world, be enabled to be constantly engaged in the service of God and His devotees who can be perfectly served only by those who are inspired with such burning love'.

God and His devotees are worshipped by chanting their praises. It enables us to learn the language of *Bandana* or worship by the method of praise. We have also heard the following words which were spoken by our former masters, 'I am incomparably more vile than insects bred in ordure and infinitely more wicked than *Jagai* and *Madhai*'.

It is only when we have occasion to listen to the praises of the Supreme Object of all praise from the Master and they react on our hearts, that we may learn about our utter worthlessness. Their profound humility and obedience teach us that it is never possible to approach God and His devotees except by such humble submission.

If we learn to be arrogant, we would surely be deprived of the service of God and His devotees for good.

"There are persons who do not worship His devotees while worshipping God. Verily they are arrogant persons and not worshippers of God".

If the same devotion with which we worship God is not aroused in our hearts to the feet of His devotees, we are rendered perfectly worthless, and will have lived in vain.

I am extremely unfit and encompassed with all the evils. But an immense number of God's devotees have mercifully appeared for my good-who am so completely engulfed in evil. Many of them have gathered at this place for subduing my irrepressible arrogance. All of them are instructing me about the highest service of God. May we be ever ready to brush away from our hearts, by the rough application of hundreds of thousands of pointed broomsticks, the wicked design of being honoured above other persons by the devotees of God. God will be merciful to us and we shall be blessed with the gift of devotion to His Divine Feet the very day that we are delivered from the evil desire of seeking advantages and honours from others. A person is

relieved from all ineligibilities by being imparted fitness for the service of God. Women, *Shudras* and the rest are condemnable and contemptible in the eyes of the world for their evil deeds. Even such persons are enabled to attain the eternal good by noting the model disposition of the devotees of God, who honour all persons without being honoured, and by following their conduct and teaching. Let us remember the text already quoted,

"There are those who worship God but do not worship His devotees. Verily such persons are arrogant sinners. They are *not* worshippers of God".

If we become arrogant after having adopted the path of devotion, if we worship only God and disregard the worship of His devotees, we would be put to manifold difficulties for our offence at the feet of the servants of God : we would be overtaken by the greatest of all misfortunes by being afflicted with apathy for the principle of devotion itself.

Human life is not intended for gathering evil. It is meant solely for the attainment of the supreme good. Why do I forget it ? Why do I forget that I am the meanest and least of all entities ? The ambition to lord it over others, to be great, to be elevationist or salvationist, is brought about when we allow ourselves to fall a victim to the temptations of the deluding energy of God. Such ambition is petty and useless. If there is any use in curbing one's hankering for becoming great in the eyes of the world, if there is any use in gaining one's real health, it is imperative to accept the line of thought of the *Vaishnavas*.

Those who are fit possess abundant power of devotion. They are strong. I have not gained so much strength. Being puffed up with the false idea of the same, I should not apply myself to find out the shortcomings of the *Vaishnavas*, or to condemn the service of Lord *Vishnu* or to seek to establish my own point of view by neglecting the method by which I may be enabled to serve the Lord and His devotees. No language can describe the havoc that is wrought in human life by such arrogance. I make this submission with all humility, taking hold of your feet, 'May you kindly refrain from imitating the conduct of the *Vaishnavas*. May you always follow their line of thought'. There is no relationship for us other than with the devotees of *Vishnu*. Relationship with other persons can only aggravate the desire for sensuous gratification.

Many a year have now passed over me one by one. I at last realise that there is no other help for me than the mercy of the holy feet of the *Vaishnavas*. Every one of my acts is fit to be

attacked. 'I pray to those, who look down upon me, that if they consider that it is allowable for me to follow the conduct and the teachings of the *Vaishnavas*, they would no longer maintain that attitude. They will kindly impart to me the needful strength and fitness to communicate their power to those who are stupid and ignorant and devoid of all strength.

One who serves Lord *Hari* counts himself as the least of all entities. One is lifted to the highest order of the *Vaishnavas* when one can feel himself the least of all. One can then speak the message of the highest devotion of Lord *Hari*.

"The best of all persons deems himself to be less than all others".

It is necessary for the best to scrutinise one's ineligibility. Why should a person be anxious to pry into the defects of others when he does not seek to scrutinise his own conduct ? Is this the disposition of the *Vaishnava* ? On the other hand, even those, who are low in the scale of service, may attain the higher level. Let us remember the texts :

"Not to speak of persons who listen to and remember with care the instructions of the spiritual scriptures, even those who live by sin, viz., women, *Shudras*, *Hunas*, *Savaras* and the birds of the air, can know God and prevail over His deluding power if they follow the conduct of the devoted servants of the Lord who covers the worlds by His wonderful strides".

"The acts and expressions of the *Vaishnavas* cannot be understood even by the wise."

The devotees are attached to the Lord Who pervades the worlds with His wonderful strides. Let us not be misled by the apparent sight. Many a person have been liable to mistake the pebble for the pearl, the snake for the rope, evil for good by falling a victim to delusion by their reliance on apparent sight. It is only when a person allows himself to fall into the clutches of self-delusion that one's senses show their eagerness for supplying the wants incidental to the phenomenal world by supposing himself to be an inhabitant of the same. We should consider well how we are to be delivered from being thus exploited by the deluding energy. It will never bring us relief if we adopt the lordly mentality for supplying our present inadequacies and for avoiding what certain hasty observers have been pleased to dub as 'the slave mentality' of the devotees of God. Such modes of thinking accelerate our march towards the Inferno by plunging us into the course of sensuous indulgences.

If we disregard or ignore the devotees of God for elevating ourselves, we would thereby be cast into the

prison of three dimensions and spin towards inflation instead of contraction. 'I will be good; I will be cured of my disease; I will have real well-being': this is the proper kind of judgment. But it is not at all laudable to entertain the contrary thoughts,—'I will be great, I will gratify my malice by stopping the course of the whole world.' It is by no means proper to set up one's superiority against the worshipfulness of God's devotees. The path of audiencing the Transcendental Word has been rendered devious by the malinterpretation of the text '*Aham Brahmashmi.*' I have listened to the true interpretation of the text at the lotus feet of my Divine Master. It is to this effect, "It is our eternal duty to chant constantly the Name of *Hari* by being infinitely more truly humble than the smallest blade of grass, more truly forbearing than even the proverbially patient tree, by honouring others without being honoured."

We find assembled here today many really great souls. What persuasive courtesy, what humility do they possess! How great is the benefit, how great the good, that we may have by listening to their words! We have it from the *Talavakar Upanishad* that those who aspire to be masters of the devotees, who are the masters of God Himself, are, indeed, most culpably arrogant. *Srimad Bhagabat* significantly declares, 'Let those who profess to know God brag of their knowledge, but let me have nothing to do with such fellows. This is all I have got to say in this matter.'

Not one among the paths of this material world is a path of the service of the Divinity. The idea that one should be master of God's devotees leads to Inferno. It is harmful to follow any worldly path. To follow the devotees of God is the only path that leads to one's real good. Whatever method is followed by the devotees is worthy of being cherished with the utmost love and reverence.

Holding the blade of straw between my teeth I pray time and again for this only boon that I may be a particle of dust at the lotus feet of the most revered *Sree Rupa Goswami Prabhu.* Let there be birth after birth for us that we may walk in the path of the followers of *Sree Rupa* by being the particles of dust of the lotus feet of the devotees of God. The root of it all is humilty or the due realisation of one's own ineligibility. If the conviction of our unfit-ness for the service of God is revealed to us either automatically or by the instruction of other persons, we are only then in a position to behold the beauty of the lotus feet of God's devotees. In all the talks of the average people of

this world the idea that is uppermost is how to promote the gratification of one's senses. If we happen to be obsessed with the idea that it is the path of religion, we would be prevented for good from becoming truly religious

All persons are accustomed to worship the Beautiful Feet of God. But the conception that God is to supply our comforts and conveniences in lieu of worship is worthy of a shop-keeper. That we are to receive some other things in exchange of our worship is not the trend of thought of the devotees of God. If one seeks to follow such a course, one will never understand the nature of the service of *Krishna*. God is full of the highest well-being. It is no proof of one's goodness of judgment to pray to God for the gratification of one's senses instead of the highest good. It should be the duty of all persons to follow the line of thought that seeks to find out how *Krishna* is to be served.

"I have not spared any method for carrying out the bad dictates of the lusts of the flesh. But they have had no pity upon me, nor have they produced in me any compunction or satiety. Wherefore, Lord of the *Yadus*, having only now gained the balance of my judgment, after finally giving up the abject thraldom of the sensuous appetites, I have come to Thee, Who art the Refuge from all fear. May Thou be pleased to employ me in Thy service." Oh my Lord, I pray to Thee for employing me in Thy service. I will no more serve dogs and horses, iron and gold, men and gods. I have courted my own destruction by engaging in their service. Thy service, O Lord, is the only means of being delivered from this dire misfortune. But it is a far cry to seek to obtain Thy service without serving those who have dedicated themselves to Thy service. The service of Thy devotees is productive of greater good than any other method.

We do not find God in this world. The devotees, who serve God, out of their mercy show themselves to us. We should follow their conduct and teaching. It is the only path to our well-being. Due to our meagre education and small experience, to most of us the ideas and ways of thinking of the devotees of God appear to be unedifying 'slave mentality'. Let us not indulge in such profane ravings under the urge of mental aberration. On the contrary, our line of thought should be, 'Let the censorious people calumniate us to their hearts' content. We will not mind them. Let us roll in the dust and forget everything in the ecstasy of intoxication by excessive drinking of the strong wine of the tasty liquid mellow of Lord *Hari*.'

We will roll in the dust sanctified by the tread of the feet of God's devotees. We will not make any disciples. We have not made any disciples, nor will we ever make any. Because unless we cease to do so, we shall be misled along the wrong tracks by the sinister insinuations of those who are constitutionally averse to the service of God. All of you are the order of my masters. May you have mercy upon me, remembering that I am your disciple.

Thakur Haridas

(*By Pyari Mohan Brahmachary*)

Nearly thirty years prior to the Advent of Lord *Chaitanya*, there appeared in the rural village of *Budhan*, in the district of *Jessore*, a really devout soul named *Thakur Haridas*. Though he descended into a *Muhammedan* family, he came to be regarded as a saint by all the *Hindus* of that time ; for was he not a great genuine *Hindu* devotee, and for that named *Thakur Haridas* ? *Thakur Haridas* from his boyhood used to chant the Name of God and felt ecstasy in this. He left his home in his early life and took shelter in a solitary place in the village of *Benapole*, in the district of *Jessore*. There he made a small cottage to live in and regularly chanted three lakhs of the Name everyday by begging alms for his daily worship at the doors of the caste-*Brahmins* for the eternal benefit of the latter.

The neighbouring villagers, having a real saint in their midst, were attracted to come to him to pay their respects and to love him from the very core of their hearts. But this rare honour shown to a Muhammedan excited the jealousy of *Ramchandra Khan* who was the powerful *Brahmin* land-lord of the place. Having secretly laid a deep plot to ruin his character out of malice, *Ramchandra Khan* sent a youthful harlot to lure *Haridas* from the path of righteousness. That bad woman, at the request of *Ramchandra Khan*, attempted her nefarious inroads for three consecutive nights upon *Thakur Haridas* to thwart him from his religious path, but all her attempts were of no avail.

It provided her with the opportunity of patiently listening to the chanting of the Holy Name of God from the pious lips of a true devotee for three consecutive nights, which thoroughly changed her mind. She became penitent for her past sins, fell prostrate at the holy feet of *Thakur Haridas* and

begged to be forgiven for her grave offence against *Thakur*. She prayed in all humility for the mercy of *Thakur Haridas* to enable her to chant the Name of *Hari* in the manner of *Thakur Haridas*. She ceased to be a libertine and lived a holy life thenceforward. *Thakur Haridas* advised her to give away all her ill-gotten properties to the *Brahmins* and to take *Hari Nama*, with which she was initiated, three lakhs of times every day. She began to serve the sacred Basil and to honour *Mahaprasad* on the plane of her resuscitated spiritual life.

After this *Thakur Haridas* wended his way to *Chandpur*, in the district of *Hooghly*, and stayed at the house of *Balaram Acharyya* who was a disciple of *Thakur Haridas* and followed the cult of *Bhakti* earnestly, who requested him to stay in his house and accept the alms of *Mahaprasad* from him.

One day at the request of *Balaram Acharyya*, who was their family priest, *Thakur Haridas* went to the court of *Hiranya* and *Gobardhan*, the renowned princely *Zamindars* of the place. *Hiranya* and *Gobardhan* gave him a cordial reception. Many learned *Brahmin Pundits* who were assembled there talked highly of *Thakur Haridas* and his devotional aptitude. The two *Zaminders* were delighted to hear the encomiums showered upon the great saint. The learned assembly naturally launched into discussions about the chanting of the Holy Name of *Hari* and expressed the view that the real effect of the chanting of the Name purges the chanter from all sins. But a few were of opinion that liberation and not freedom from sins was the real effect of *Sri Hari Nama*.

Thakur Haridas did not agree with them. He said that the chanting of the Holy Name gives rise to loving aptitude for the Divine Feet of *Sree Krishna*. It is *Namabhas* (i.e. chanting without the knowledge of relationship) that purges out all sins and liberates the chanter from the bondage of *Maya*. Just as the twilight heralding the approach of the morning removes the fear of theives, dacoits and hob-goblins from the heart of a traveller, so the sins vanish even *before* the appearance of the Sun of *Sudha Nama*. The sun's function is not only to remove darkness and expose the objects of the world to the view of people but also to manifest himself by his own light to the great joy of all beings. So emancipation can be attained through the twilight of *Hari Nama*. The true devotee never desires to get this freedom even when it is offered to him by God. Although it is coveted by the salvationists, the devotees ignore it on the ground that such hankering for one's personal amelioration is quite inconsistent with the unalloyed service

of God. Service is the only active loving bond between *Krishna* and His devotees as the Recipient and offerer of service. *Jiva*-souls are eternal servants of *Krishna*. They live by His service and their pure essence is opposed to anything short of unalloyed loving service.

There was in the assembly an uncultured *caste-Brahmin* who took exception to *Thakur Haridas'* statements and, with an angry voice, shouted his dissent to the assembly, 'Learned Audience! I do not advocate the theory of *Haridas*. How is it possible to attain salvation through the mere twilight of *Harinam*, which thousands of exploitations of *Brahma-jnan* fail to achieve?"

Thakur Haridas tried his best to make him understand. But unfortunately that *Brahmin* was the last person to accede to his exhortation. On the contrary the fellow tried to lower *Thakur Haridas* in the estimation of that learned gathering by his vituperations. At the end the learned assembly rebuked the wicked *Brahmin* and censured him for dishonouring the great saint. The whole assembly thereupon fell prostrate at the feet of *Thakur Haridas* and begged pardon for their offence in listening to such blasphemies. *Thakur Haridas* took pity on the poor ignorant *Brahmin* and deplored the unhappy incident due to his unpleasant talks, and expressed deep sorrow for his own offences against the Holy Name, for which he had occasion to hear those blasphemies against the Holy Name.

Though *Thakur Haridas* personally took no offence, yet that *Brahmin* fell a victim to leprosy as a merciful result of the offence done to his feet and in consequence his fingers and toes were disfigured. From this we learn that offence against God is pardoned by Him, but offence against His devotees is never pardoned by Godhead Who never tolerates blasphemy against His devotees.

Thakur Haridas, agreeably to the wishes of *Balaram Acharyya*, now moved to *Fulia* near *Santipur* where he met *Advaita Acharyya*. The latter arranged a lonely cave for *Haridas* for his intimate personal worship. They used to hold mutual daily talks about *Krishna*. *Haridas* used to take food at the house of *Advaita Acharyya* at the request of the latter. But *Thakur Haridas* with all humility implored *Advaita Acharyya* to be more careful about his social rank and position as there were many high class *Brahmins* who might take exception to his unusual conduct towards himself. *Advaita Acharyya* paid no heed to his fears but acted in accordance with the injunctions of the *Shastras*. He knew fully well that feeding a *sadhu* like

Thakur Haridas outweighed the spiritual efficacy of feeding lakhs of *Brahmins*. So *Advaita Acharyya* treated *Thakur Haridas* every day to *Mahaprasad* thereby honouring the manes.

Once on a moon-lit night *Maya Devi* herself, in the guise of a bewitching maid, appeared before *Thakur Haridas* for the purpose of alluring him from the service of *Krishna*. She left no stone unturned to seduce him, but to no purpose. At last she disclosed herself in her real form and expressed her surprise at the constancy of *Thakur Haridas* when she found that all her amorous blandishments, to which even sages like *Brahma* fell a victim, had been of as little avail as crying in the wilderness. She implored the forgiveness of *Thakur Haridas* and prayed to be initiated with that highest Divine Love accruing from *Nama Samkirtan*.

The underlying principle of this victory over temptation is this, that *Thakur Haridas* did never see the external feature of the temptress. It is the seeming feature which always deludes us and leads us to a wrong notion. *Thakur Haridas* was in a position to see that all souls are eternally connected with the Oversoul, that the Oversoul is the eternal Master of the proper selves of all entities and that all souls are in their proper entities eternal servitors of Godhead. No sooner we choose to disown our real entities as servitors of Godhead than *Mayadevi* puts two sorts of coverings on us which make us forget our real entity. *Mayadevi* is the deluding energy of Godhead and acts as jailer to punish all perverse souls by providing them with the conditions for indulging their non-devotional aptitude. As *Thakur Haridas* was constantly engaged in chanting *Harinam*, *Mayadevi* could possibly do no harm to him, rather it was she who surrendered herself to him for being enabled to serve the Absolute on His Own superior plane.

When *Haridas*, who came of a *Muhammedan* family, began to take *Harinam* three lakhs of times a day, it roused malice in the heart of the local *Kazi* who, out of jealousy, brought it to the notice of the then Nawab of Bengal. Thereupon the Nawab summoned him to his presence and asked him as to why he had been an apostate from the religion in which he had been born. *Thakur* said that God is One without a second and individual souls are the agents of His Will. He had taken to chanting the Holy Name of God being inspired by Him. But the *Kazi* pretended not to be satisfied with this argument of *Thakur Haridas* and requested the Nawab to punish him. The Nawab made all efforts to dissuade *Thakur Haridas*, but to no purpose.

When *Thakur Haridas* remained obdurate saying that he would never part with the Name even if his limbs were cut to pieces and life departed from his body, the Nawab ordered his men to flog him to death by parading him round twentytwo markets till he breathed his last. Every spectator, who happened to pass the horrible sight, could not but take pity on him and entreat his punishers to refrain from their most inhuman atrocity, but their adamantine hearts did not melt even a bit. All the while this tragedy was going on, *Thakur Haridas* remained in ecstasy and could not perceive even the slightest pain under castigation which no mortal being could endure.

The body that enwraps the conditioned soul is made of flesh. But the fettered soul supposes that it is his soul that undergoes birth and death, pain and pleasure, and so on. But a devotee's body that serves *Krishna* is not constituted of the five mundane elements. His body, mind and soul are transcendental. He never undergoes birth and death like mortals. The external human frame of a devotee who has realised his spiritual body and that of a non-devotee though similar is not also the same, because a devotee who has dedicated his body to the service of Godhead is thereby relieved of the necessity or fitness of being engaged in sensuous exploitation. The defective judgment of a fallen soul cannot understand this distinction between the bodily activities of self-realised souls and the apparently similar activities of souls in the grip of *Maya*. But *Thakur Haridas*, being of the category of the plenary servitors of the Absolute, is never liable to fall under the power of *Maya* and had no body of flesh.

Lord *Krishna* says in the Geeta :— "The foolish disparage My eternal human Form. They do not know the fact that My Name, Form, Attributes and Pastimes are one and the Same with Me."

Thakur Haridas far from blaming his punishers, prayed to *Krishna* for their deliverance. After having flogged him mercilessly in twentytwo markets when they found that *Thakur Haridas* still remained alive, they besought him to die to save themselves from the capital punishment in the hands of the Nawab, for failing to kill him to which *Thakur Haridas* agreed and pretended to be dead. Instead of giving a burial to his seemingly dead body, for in that case he would go to heaven according to the Quoran as interpreted by the *Kazi*, they threw his body into the river Ganges. *Thakur Haridas* thus reached the village of Fulia and, having regained his senses, he resumed his loud chanting of *Sri Harinama*.

Another wonderful incident happened at that place. The cave in which he used to live was inhabited by a huge

venomous python whose virus poisoned the atmosphere, so, much so that none dared to approach the cave. The people reported this matter to *Thakur Haridas* and requested him forthwith to quit the place. Thereupon *Thakur* expressed his willingness to leave the place if it continued to be infested by the serpent. No sooner had he said so, the python itself left the place for good to the great astonishment of the onlookers.

Some designing men of the locality wanted to prove that loud *Samkirtana* was not sanctioned by the scriptures. But *Thakur Haridas*, by citing appropriate texts from the scriptures, proved its validity. He used to chant the Name loudly. Loud chanting is more beneficial than silent recitation, for it blesses both him that chants and him that hears. Hence the scriptures contain such high eulogy of loud chanting. Loud chanting not only does eternal good to human beings, but also to lower animals and even to the vegetable kingdom.

Thakur Haridas is an eternal associate of Lord *Chaitanya*. It is written in the *Gaura-Ganoddesha Dipika* that he is the same as *Brahma* Lord Gauranga appeared in this world when *Thakur Haridas* was at *Santipur* with *Advaita Acharyya*. When long afterwards Lord *Gauranga* returned from His pilgrimage to *Gaya*, *Thakur Haridas* joined His banner as one of His prominent followers. Lord *Chaitanya* wanted to disseminate the Gospel of Divine Love right and left throughout the length and breadth ot the country. *Thakur Haridas* and *Prabhu Nityananda* were employed as the first of His public preachers at *Nabadwip*. They were cammanded to chant *Harinam* from door to door exhorting all the citizens to join the same. *Thakur Haridas* played the part of *Namacharyya* or teacher of the chant of the Holy Name in *Mahaprabhu's* Deeds. He subsequently accompanied *Sree Chaitanya* to *Puri* and resided at *Siddha-Bakul* where he used to chant the Name three lakhs of times a day.

When at last *Thakur Haridas* expressed his desire to depart from this mundane world prior to the Disappearance of Lord *Chaitanya*, he was granted his wish by the Supreme Lord. With his eyes fixed on His beautiful Face—his breast being pressed by His holy feet and tongue engaged in chanting His Holy Name, *Thakur Haridas* withdrew himself from the view of the people of this world amidst loud *Samkirtana* of the Name of *Hari*. His transcendental body was carried in procession to the sea-beach and laid in the *samadhi* by the Hands of *Sree Chaitanya*, where thousands of pilgrims daily flock to this day for offering their homage to the savior-*Acharyya* of this Iron Age.

THE TEACHING OF SRIMAD BHAGABAT:

The March Towards Braja

Srimad Bhagabat treats of two distinct topics viz., the phenomenal world and the Lord of the world or the Ultimate Truth.

Those individual souls or *jeevas* who are incorporated with this phenomenal world are busily preoccupied with the worship of Nature. Such engagement is not natural to the plane of the proper entity of the *jeeva*. On that plane the *jeeva* is eternally associated with the Absolute, Whose Personality is unceasing blissful cognition, by the relationship of harmonious reciprocity. The relationship between the *jeeva* and the phenomenal world is temporary and apparent.

The *jeeva*, captivated by the passing knowledge of the objects of his deluding cognition, is apt to forget his relationship with the Ultimate Entity. This aptitude, which is elicited in the *jeeva* by active relationship with the world, tends to make him mistake the shadow as substance, thus giving rise to the state of *vivarta* or the state of misleading knowledge of the shadow. By the gradual subsidence of deluding knowledge the *jeeva's* impression of the Truth acquires strength and prominence. Apparent knowledge has real existence in the phenomenal world. But there is no deluding cognition in the supermundane realm of the Absolute. The atmosphere of this phenomenal world is polluted by the triple conditions of perverted cognition, absence of permanence and subversion of joy, whereby the prevalence of the three *gunas* is realised as the distinguishing characteristic of the phenomenal world. The three *gunas* do not possess permanence of manifestation. Neither are they true objects of knowledge, nor promotive of unceasing joy. The *Suris* or *Brahmanas* occupy the highest position among *jeevas* who are engrossed in this phenomenal world. Their superior position is liable to be contaminated by the operation of two related *gunas* of a discordant nature. Heterogeneous difference or discord owes its origin to the lordship of the many, that characterises the phenomenal world. The *jeeva* can get rid of his fallacious knowledge of the phenomenal world by approaching and serving undiverting Knowledge. There is no other way. The process of forgetfulness that overtakes the *jeeva* is checked only by recollection of the Absolute. Other-

wise temporary apparent knowledge giving rise to the concept of numerical difference prevents one's true apprehension of the reality.

The Ultimate Entity, the object of unclouded cognition, is not subject to deprivation of the possessorship of full Knowledge, eternal Existence and unceasing Joy. The objects of apparent cognition are subject to all ineligibilities. The aptitude for exploiting seeming objects is the outcome of the desire of lording it over them through *vivarta* misconceived as true knowledge. *Maya* lures *jeeva* actuated by such bad ambition to be violently thrown off the proper direction of their activities by being allowed to dissociate themselves from the service of non-dualistic knowledge. This ultimately reduces the *jeeva* to the state of utter despair. It is not, therefore, commendable for the *jeeva* to set out on the wild-goose chase of plurality by allowing his mind to harbour doubts regarding the truth of the Autocratic Ultimate Entity.

Empiricism and rebellious inclination for challenging the autocracy of the Absolute, by leading the *jeeva* to target the reality to narrowness and littleness, cause his apostacy from his supreme eternal function. Thereupon he engages in the service of lust, anger and the other appetites of the flesh by supposing it to be in one's interest to carry out their dictates, under the false impression that they are one's kindred and masters. The experience of limited time, that causes a person to voyage athwart the impermanent world, puts him into yoke to fruitive activity (*karma*). Thereupon begins the move up and down from the nadir of the condition of a frail reed to the zenith of that of an inhabitant of the realm of *Brahma*, progenitor of the material world. The sense of right and wrong pulls the worldly sojourner to two opposite directions, making him regard himself as non-soul and the plaything of fate.

It becomes the primary duty of all persons located in the phenomenal world to betake themselves to that mode of living which is in conformity with the requirements of their growing age and natural tastes, under the compelling urge of the three *gunas*. The triple miseries thereupon make their appearance through forgetfulness of the realm of the Absolute and overvaluation of the gratification of natural tastes of the different stages of life. By listening to discourses about Godhead, by unadulterated audiencing of the same rendered effective by the method of recapitulating the heard transcendence, the memory of one's eternal existence is revived. Aversion to such discourse is the cause of one's worldly sojourn. It is of the highest importance to follow the lead of the

true science of Ontology. It is solely due to one's lack of interest in the ontology of the object of spiritual quest that one is incapacitated from realising the wholesomeness of the activity of the chant of transcendence. Aversion to transcendence, by generating the state of ignorance or forgetfulness of the Absolute, persuades the soul to welcome the state of ignorance by supposing the same to be the state of wisdom. The seeker of the highest object of knowledge, by manifesting his single-hearted devotion to the same, offers the opportunity of his collaboration to *jeevas* fallen into the clutches of self-forgetfulness, the condition of all empiric thinkers, which lead them to suppose untruth to be truth and *vice versa*. The eternal well-being of *jeevas* acrues from the proper culture of collaboration with the chanters of transcendence. The promoters of the true well-being of all conditioned souls discourse to them about the path of well-being instead of praising the path of sensuous enjoyment which leads to the diametrically opposite direction. The worldly sojourn can be destroyed by the redeeming influence of such association. The intoxication of worldly power subsides completely on the realisation of the utter futility of all empiric thought. The capacity for the impulse of securing gold, woman and fame goes hand in hand with the exhilaration of the possession of worldly power. The indulgence of such capacity should not be designated as in conformity with the proper nature of one's self.

The joy that manifests itself in unalloyed cognition is not the joy of the flesh. Those, who follow the path of sensuous gratification, obtain the fleeting joys of the flesh. Those, who seek for well-being, betake themselves to the service of *Hari*. The inclination for worldly enjoyment is destroyed by the power of association with those who follow the path of well-being. The activity for the promotion of material prosperity results from approving experience of the false glories of association with the votaries of transitory worldly pleasures. If it be asked why all this provision of desire for worldly sojourn, aspiration for lordship and immersion in the fathomless depths of ignorance ? The *Shastras* reply that the provision is a corrollary of the truth that the liking for the eternal realm can be aroused in only the fortunate few by association with those who follow the path of well-being. *Sadhus*, who are firmly established on the path of eternal well-being, out of their constitutional sympathy for the sufferings of others, provide the opportunity of their company by the method of the chant of transcendence also to those who do not feel any liking

for their eternal well-being, in order to persuade them to follow the path of service. One's hope of discarding all evil association is intensified by listening to the chant of transcendence. Being powerfully agitated by strong hope, the longing for undertaking the pilgrimage to Braja, the Land of the Pastimes of the Absolute, shows a growing activity. Whereupon, the desires for enjoyment and abnegation, in the shapes of Putana and other enemies of the Absolute, abandon the person who turns his face towards His service.

Intoxication, greed, anger and lust are exiled beyond the bounding ocean of the world by the appearance of detachment from the futilities of mundane existence. The *jeeva*, aroused to the plane of unalloyed cognition, not only beholds the Divine Form of Plenary Existence, Cognition and Bliss in the Lover's Figure focussing the deliciousness of all perfectly relishing drinks of the thirsty soul, but also realises his own proper self in the serving aptitude. The Absolute is the Possessor of the Form of Eternal Plenary Existence, Cognition and Bliss. The realisation of one's self as an ingredient in the service of His Form establishes one's eternal responsive contact with the Personality of the Absolute.

Society-Community-Math

(*By E. G. Schulze*)

(1) Social life is made possible either by a mutual reasonable general adjustment of differences accruing from the conflict of interests upheld by the individuals incorporated into the respective society or by a voluntary or enforced submission to special laws and rules established by a minority or majority of people. But as soon as an individual, a group of people within the national social compound or a nation amidst other nations is agitated by special extreme interests, the laws and rules are violated and liable to be upset. Therefore is the social system based on a latent balance of selfish interests and is not likely to supply the platform for a general peaceful living together of individuals, groups or nations. It is a seemingly stable system of organised selfish interests which is established by the necessities of certainty of life and interests at a special time and may be broken down or revolutionised if it stands in the way of the extensive and progressive

brute-force of special interests. Those who are tired of this kind of association, or better, isolated dissociation, take refuge in the so-called religious community.

(2) A so-called religious community differs from the ordinary social system in this that it presupposes the good-will of the individual to allow his brute-force to be sublimated and transformed into a permanent endeavour to shape the own life according to rules and laws which,— either accepted as dictations of a higher authority than the general human consent or as promoting the eschatological benefit of the individual,—are followed enthusiastically and make the individual and communal move be pointed towards a training-place or hot-house for religious sentiments and selfish ethical (?) meritorious (?) interests. To "serve" (?) others becomes the vehicle to attain personal religious benefit— as the egoistic brute force is regulated and the religious interest stimulated—and to get reward at the same time for—*ecce paradoxon* (see how paradox.) cultivating selfish interest in rewards. To associate with such a community means to give up some so much liked habits and interests, to do also some work. Why? Is thought to be meritorious? The principle of a religious community is based on a form of sublimated selfishness covered under the mask of "love" for one's 'God brother" and even for "God". But is it possible at all to call an attitude of expecting reward for some pseudo-renunciation of some selfish interests by the name of "Love"? Practicaliy everything is done on payment. Even religions, that contain some hint at the implicit truth of the nature of the spiritual Subject, objects and their relation, follow this method of ethical and emotional materialism in their practices. We are expecting material profit and are strengthened in this tendency by the injunctions of the Scriptures of these religions. The individual is even ready to undergo certain kinds of punishment ordained by the head of the institution or his representatives if he has been trespassing theological or communal restrictions—the only motive being fear of punishment after death or in course of the further life in the form of disease and all kinds of decay, and last not least, the hope for *reward* by getting access to higher planes (i.e. those more congenial to his present temperament) than that on which he is enjoying or suffering now. Strictly regulated routine life and work is the characteristic of the religious community, automatism of attitude and inclination, the purpose of all training. As a matter of fact this kind of association is a hot-house for religious sentimenta-

lity and neuroses. The individual freedom has been curtailed for an non-absolute purpose and the movements have become automatical. Man becomes a machine, functioning very properly like a bull running if only sufficiently trained by whips and pulling the cart in expectation of food at the terminus.

But also this kind of association cannot satisfy the longing of the soul for the living-together with true servants of God. And by the Grace of God he may chance to hear from devotees about the true spiritual association, the Math

(3) In the religious community man, whose nature proper is that of an infinitesimal absolute, has become dependent on non-absolute factors. His true functions are curtailed by secondary heterogene agents. The only explanation for these facts is the ignorance of the true function between the Absolute Subject and the absolute objects. If the knowledge is really acquired or the supposition agreed to that we are in our proper essence spirit, not matter or mind, then it becomes immediately unreasonable to follow the dictations of non-spiritual agents. Why should we submit to their dictations ? Why should I believe in the authority of a man erring like myself only because he holds a special position in the so-called religious community ? Why should I glorify the "meritorious" endeavours of pydocrites who make God a supplier of their so-called temporary 'merits' in cash ? Is it really rational to accept the command to repeat prayers to God as a form of punishment for certain trespasses ?

The Math is the spiritual association of those who serve or pray to be allowed to serve in surrendering mood under the Spiritual Absolute Agent and as such it is distinctly different from all sorts of so-called religious communities. Its structure is in the form of a pyramid the augmentation of which is established by new cells which have no other inclination than to be the lowest ingredients of the whole. The entelechia or the moving motive is the longing for being accepted as proper ingredients, fostered by the realised or heard eternal spiritual inclination of the spiritual object towards the Absolute Subject. Any one who interospects into the life of the Math will find the opposite of any automotisms and artificial growth. No "serving" attitude under the garb of selfish interests is producing a so-called "serving" attitude in the neophyte, but every one is trying to regard himself as the most unworthy and unfit member, is avoiding to accept services from others under all circumstances, but striving after any form of service leaving aside all hierarchical considerations. That such an association of devotees can exist at all—facing

the variegatedness of types—is to be explained by the fact that they incite each other by the conduct of submitting unconditionally to the will of the Spiritual Absolute Agent in the explicit knowledge or implicit faith that He alone knows one or the other to serve the Supreme Lord in such and such a way which may be quite intelligible to the objective person himself. Criticism is meant for regulating the non-absolute tendencies and agencies. It is not meant for the spirit itself. The Subject is the Spiritual Absolute Himself full dependence on whom means full independence from all non-absolute influences of the mental or physical plane. Punishment as in the religious community is without question, because it is intelligible to every one that to withdraw oneself from the inner prompting to serve means dependence on and slavery to the non-absolute. A perfect system of service can be built up on the basis on intended, implicit or explicit love for the service of the Absolute without any expectation of return-service at present or at the eschatological future, this service taking place on the absolute plane, symbolised on the mundane plane by an analogical process. Such an association does not take place on the mundane sphere, though it seems to be like that. That we have still the fortune to see in an analogical way such an association is due to the fact that it is really spiritual and absolute and supported in its seeming mundane aspect by the analogy again. The spirituality is not to be understood but in the practical gradual advancement of unconditioned surrendering service; otherwise the spirituality would be exposed to the operation of distorting human mentality. The process seems to be quite irrational for him who stands at the gate and wants to have a peep into the inner aspect, or is only numerically enclosed in the exoteric plane for his future benefit. It is to be realised by the causeless Mercy of the Transcendental Divine Master who is the medium who makes the opaque act and fact transparent by directing the attitude of the individual who is willing to serve in this way through the agency of the Transcendental Sound. By listening and chanting in words, actions and deeds, the relative plane is transcended and the Math understood as permanent association of the spiritual loving serving attitude, as the association of the Devotees, whose temper has been described by the Supreme Lord Himself. "My own never accept the different forms of salvation, e.g., attainment of My realm, attainment of dwelling near Me, even the favour of becoming one with Myself; all of which privileges I offer them unreservedly. They covet nothing but My Service."

Psilanthropism and Transcendental Vision

Those who are given to chase the fleeting pleasures that are yielded by the contact of their senses with the sounds, smells, colours, heat and cold, and the sweet and bitter tastes of this world, are duped by the seeming features of things. These objects of sense perception in reciprocal co-operation with the senses prevent our access to the real objective aspect of things. In lieu of it they bind us to an essentially impermanent, ignorant and tantalyzing existence by providing unlimited scope for such suicidal exercise of our senses. We have become so habituated to leading this kind of life that we are apt to display our apathy to any serious proposals for a thoroughgoing re-examination of our position for ascertaining and helping to remove the cause of the insecurity and unsatisfactory character of our present existence.

Transcendental objects possessing the full initiative to relieve us from the necessity of leading this unsatisfactory life by removing its material and efficient causes often make their appearance to the view of mundane observers. Such objects should not be supposed to be similar to the familiar objects of our sense-perception notwithstanding the fact that they possess the initiative to come in the likeness of such objects within the scope of our sense perception. Those who, by ignoring their transcendental character, persist in dealing with them as ordinary objects of sense-perception deprive themselves of the chance of making their real acquaintance by such obstructive tactics.

It is not possible to make the acquaintance of transcendence so long as we choose to stick to the inadequacies and errors of our present sense activities. By paying mere lip-service to transcendenial objects without ceasing from non-transcendental activities, contact with transcendence is not established. This is what the psilanthropists have been doing all over the world with little profit to themselves or their neighbours.

If we really desire to make the acquaintance of the objective reality we must agree to give up our mental and physical activities and submit to receive in their place our real subjective function at the hands of the descended transcendental objects. It implies complete surrender of the spiritual self to the superior unerring guidance of the transcendental objects for the due performance of our transcendental activity on the

supermundane plane of indivisible variegated eternal cognition.

Once we are thus enabled to find our true function, we are relieved of all further necessity of exercising our meaningless mental and physical activities. The revived transcendental function of our real entities thenceforward makes our mental and physical activities an incorporated part of itself. Our minds and bodies are thus lifted to the plane of transcendence by our own consent in the shape of the activity of self-surrender to transcendental guidance which has power to subdue their obstructive nature. They no longer prevent our access to the reality. They are now the helping agency for bringing about our eternal serving association with the ontological truth of all objects, transcendental as well as non-transcendental.

This restoration of spiritual vision does not abolish the distinction between transcendence and non-transcendence. To the transcendental vision of the self-surrendered soul the non-transcendence is no longer obstructive of the view of the real aspect of objects. The non-transcendence is perceived in its true objective character of an obstructive principle binding the vision of misguided souls but possessing no power of obstructing the view of the transcendental observer. The obstructive principle is now viewed in its true relation to the Absolute, and as such, is helpful for the realisation of the principle of relationship in all its fulness.

An Address of Welcome

[To his holiness Tridandi Swami Srimad Bhakti Hriday Bon Maharaj, Preacher-in-Charge of the London Gaudiya Math, on the occasion of his first visit to Thakur Bhaktivinode Institute, Sree Mayapur, on Feb. 13, 1936, after his return from his sojourn in England.]

Your Holiness,

It is an auspicious moment to us to have you this afternoon in our midst when we feel proud and exalted to accord you our heartiest welcome on the occasion of your first visit to this Institute after your return from a preaching mission in the West.

With a jubilant heart we fully remember the two occasions when you along with your other colleagues were blessed by His Divine Grace Srila Prabhupad before you left India on your voyage to Europe. We also remember how you were electrified with the hallowed dust of our Divine Master to carry aloft; under His guidance, the banner of Transcendental Message in a

land saturated with materialism, empiricism, and other "isms' of the kind.

The idea of broadcasting the Transcendental Sounds to every creek and corner of the world originated with *Sree Krishna-Chaitanya* Himself and thenceforward handed down to the line of spiritual preceptors. But in course of time a dead-lock came over it, until it was earnestly taken up by *Srila Thakur Bhaktivinode* and handed over to our Divine Master to materialise it into actual practice.

Srila Thakur Bhaktivinode predicted that a day may come in the future when the East and West will meet together in the congregational chanting of the Names of *Sree Hari* with *Mridanga* and *Karatals* and embrace one another as brothers. To a certain extent, through the Grace of Srila Prabhupad, the prediction has been translated into reality with your pioneering in the movement set on foot by our Divine Master.

It was a dream to us all to think that the choice of selecting a preacher for the West to educate and convince the Westerners with the teachings of *Sriman Mahaprabhu* would fall on a juvenile not over 30 years even at the time. And it is a greater dream to us to find in black and white that you have played the part more ably than could be dreamt of.

We notice with great satisfaction and joy the crowning success of your propaganda in the West (1) in the establishment of the London Gaudiya Mission Society with no less a personage than the Marquess of Zetland, the present Secretary of State for India in Council, as its President, (2) in the bringing to the Lotus Feet of *Srila Prabhupad* two disciples from Berlin the centre of high Philosophical and Metaphysical Culture in the continent, and (3) in the prospective construction of a *Vishnu* Temple in London at the instance of the *Maharaja* of *Tipperah*.

The idea of installing the *Adhokshaja Sree Vigraha* in a land steeped with the obnoxious materialism is, we all know, to fight against heavy odds and to translate it into a reality looks like something of building a castle in the air. That, through the Grace of our Divine Master you have been able to secure the co-operation of the aristocracy and the gentry of that land in the matter shows what a yeoman's service you have rendered to the cause of His Divine Grace.

In your movements in the land of luxury and bustle and association with its proud aristocracy, you have not forgotten to extend the scope of beneficence of the Institute by associating in its service the London Gaudiya Mission which has been pleased to allot gold and silver medals for attracting the best students to the

Institute in order to implant in their tender minds transcendental aspirations.

By dint of your efforts and submission to the Lotus Feet of our Divine Master you have belied our expectations of your age and have solidly proved, the Grace of the Divine Master permitting, what a miracle can be wrought even by a youngster in an unknown land against heavy odds and tremendous opposite thought-currents.

May the mission of our Divine Master in the West fructify and bring eternal triumph and glory for the Supreme Lord! May the success of the cause encourage the elected of the Master more and more to push their advance into every nook and corner of the continent to knock at every heart and may the commission of hoisting the banner of Transcendental Message that has been accomplished through you work on with full success, smashing and trampling down the two human foes of elevationism and salvationism.

Your Holiness, we are poor and humble, poor in heart and tongue too. We have this much confidence that you love us, and that is all that can embolden us to approach you with this humble address of welcome in the hope that by honouring the servant of the Divine Master we may obtain the Mercy of the Supreme Lord.

The Gaudiya Mission.

Sridham Mayapur,

The Vyasa Puja was celebrated on the 12th February in Sribas Angan. The Editor established two institutions, Thakur Bhaktivinode Reserch Institute and Daiba Varnashrama Sangha, on this day. The Vyas Puja addresses have been published in the 12th and 13th issues. The Editor's reply to the addresses appears in the present number.

Parikrama,

The circumbulation of Sridham Nabadwip lit. nine islands (of devotion), commenced on the 28th February concluding on the 7th March. Pilgrims from all parts of India joined the function. Devotional scriptures were explained and discourse and lectures were given by learned preachers on a regular daily programme,

Advent celebration :

On the 8th March the Anniversary of the Advent of the Supreme Lord was solemnly observed with fasting and Harikatha. In the afternoon at 2-30 p.m. the annual meeting of Sri Nabadwipdham Pracharini Sabha was held in the House of Mahaprabhu.

Rangoon :

Tridandiswami B. S. Giri Maharaj, on behalf of the Editor, opened a Gaudiya Math office at 23, Brooking Street, Rangoon under the kind patronage of the Education Minister Mr. Bamaw Seth Bhirjidays, Seth Joykissendas, Seth Harilal, Seth Narayan das, Rai Bahadur Kshetra Mohan Basu etc.

Sree Gaudiya Math Calcutta :

On the 14th March Bratachari Sj. Gurusadoy Dutt, I.C.S., came to the Math and heard a discourse from Editor on "The Teachings of Sriman Mahaprabhu and Vaishnavism".

Patna Gaudiya Math :

Tridandiswami B. H. Bon Maharaj delivered a lecture on 'Hinduism' on the 12th March before a large gathering at Gardanibagh Thakurbari.

ALL GLORY TO SREE GURU AND GAURANGA

—:o:—

The Harmonist

(Sree Sajjanatosbani)

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Sadhu-Sanga

(Association with pure devotees.)

Sat-sanga or association with *sadhus* is a very good thing, indeed the only thing which can lead us to freedom from all troublous situations. Our present borrowed affinities with the perishable and changeable things of the world including our own physical and subtle bodies are the root-causes of our miseries. Whereas our aim is not only to secure the objects of our happinesses but also that these objects should last for ever, the transactions which we have chosen for the purpose are just those which we know beyond all doubt to be perishable. Association with the *sadhus* makes us free from this anomalous position. It delivers us from the thraldom of shaky situations. It creates in us a passionate desire for concerning ourselves with the Unchangeable and the Imperishable. It establishes us in our eternal relationship with the Absolute. Srimad Bhagwat says that—

सतां प्रसङ्गान्मम वीर्य्यसंविदो
भवन्ति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्वपवर्गवर्त्मनि
श्रद्धारतिर्भक्तिरनुक्रमिष्यति ॥

(Skandha III Adh. 24. Sl. 25)

association with the *sadhus* dispels all nescience.

भवापवर्गो भ्रमतो यदा भवेज्जनस्य तर्ह्यच्युत
सत्समागमः ;

सत्सङ्गमो यर्हि तदैव सद्गतौ परावरेशे त्वयि
जायते रतिः ॥
(Skandha X. Adh. 51. Sl. 53)

When the time for the deliverance of the *jiva*-soul from the whirlpool of *samsar* comes, then he is brought into contact with the *sadhus*. So pray let us at least once in life make a serious effort to acquaint ourselves with the distinction between *satsanga* and *asatsanga*. Let us emancipate ourselves from the clutches of our perverted wisdom which makes us look upon '*asat*' as '*sat*' and '*sat*' as '*asat*'. Our real good depends upon it.

'*Sat*' has its existence in eternal time. It never ceases to be. It is free from all kinds of imperfections and incompleteness. It admits of no shifting positions. The phenomenal entities are not '*sat*'. No, not even the mind. Because they are all changeable and impermanent. They are all '*asat*'. A *sadhu* is not he who beguiles us into believing those very '*asats*' as '*sats*'—who abets us to busy ourselves in meddling with those very '*asats*' as the ultimate objects of our transactions. A *sadhu* has everything to do with '*sat*', but not with anything else. This is stated in the opening sloka of Srimad Bhagwat,

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत् सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥
(Skandha 1, Adh. 1. Sl. 1)

The word '*dhi mahi*' in the said sloka is plural. Sree Vyasa Deva says, "Let us all meditate". He calls upon everyone who can understand his language to come and join him in the meditation. But the object of Sree Vyasa Deva's meditation is not '*asat*' but 'Sat'—'Satyam'. And in order to prevent any misunderstanding about the true meaning of the word '*satya*' used in the Sloka, Sree Vyasa Deva elucidates it further by describing it as the Ultimate or Transcendental Truth.

सत्यं परं—परं not अपरं

He does not call upon anyone to meditate on anything of this world which is all mundane or *apara*. Srikrishna has described His '*apara prakriti*' in another Sloka.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्य्यते जगत् ॥
(Gita, Adh. 7. Sl. 4 + 5)

'*Satyam Param*' is free from all liability to '*vivarta*'. There is no possibility of any deception in '*Satyam Param*' at any time and under any circumstances. सदा निरस्तकुहकं, All inadvertence is silenced in 'Satyam Param'. धाम्ना स्वेन, by the Absolute's Own 'Support'—the Substratum—which is not anything different from the Absolute Himself. *dhamna* also means 'light'. The gloom or the darkness of ignorance has no

place there. The knowledge Absolute is Himself. That '*Satya*' is very different from the ephemeral things of this world made of the three qualities of Satwa, Raja, Tama and subject to the limitations of time and space. The pleasure and pain experienced in this world arise merely out of an interplay of the aforesaid qualities and are transitory.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥

Gita Chapter II. Sl. 14.

They are, therefore, all '*asat*'. Sri Krishna said to Arjuna,

नाभावो विद्यते सतः

Gita Chapter II. Sl. 16.

—that which is truth never ceases to be. Srimad Bhagwat has compared those people who treat the transactions appearing on the planes of the mental and physical existences as—

यस्यात्म बुद्धिः कुणपे त्रिधातुके स्वधीः
कलत्रादिषु भौम इज्यधीः—

'satya', with "asses (the most foolish) even amongst the most foolish of all quadrupeds viz., cows (*gokhara*). The wise say that it is foolish to run after sensual pleasures which, in lieu of the little temporary relief that they give us, rob us of the only thing that is our all in all, namely, the loving service of the Lord on the Lord's own plane—the plane of Transcendence. Further, our engagements to alleviate the mental and physical sufferings of the people by the means and processes which are the offsprings of the triple or textured existence itself also entail nothing but trouble and worry. It is like trying to straighten the tail of a dog. We should understand that it is of the very essence of one's borrowed affinities with the mental and physical world to suffer from the three kinds of afflictions, '*adhyatmic*', '*adhibhoutic*' and '*adhidaivic*'. All endeavours to relieve humanity of those afflictions in the very direction of the said affinities only tend to accentuate and promote them. Knowing, therefore, full well the evil wrought to humanity by such enterprises, the *sadhus* keep themselves a thousand miles away from countenancing or supporting them or encouraging any person to meditate upon them. The *sadhu's* spiritual eyes are not on the surface—the afflictions appearing on the material plane. His eyes are on the soul. He grieves not at the objective fact that one man is suffering from leprosy, or that another is hungry. He grieves at the very wrong use made by the soul of his free will in electing to turn his back to the Transcendental Truth (*Satyam param*) and engaging himself in meddling with the shadowy region of the "*apara Prakriti*". He grieves at it, because it is this which is responsible for his affinities with the material world.

'देहं मनोमात्रमिमं गृहीत्वा ममाहमित्यन्धधियो मनुष्याः ।

एषोऽहमन्योऽयमिति भ्रमेण दुरन्तपारे तमसि भ्रमन्ति ॥

(Srimad Bhagwat Sk. XI, Adh. 23, Sl 49.)

And he wants to cut asunder those affinities by inducing the jiva-soul to turn his face towards *'Satyam Param'*, not his back, and turn his back towards *Maya*. His nerves do not get so highly strung over an ailing heifer as that he must needs take its life in order to give it a so-called relief from its sufferings. He does not get busy to observe a 21 days' fast or to take a vow to starve himself to death in order to bring about a so-called unity between two different communities. He leaves those works to be done by such good men as are fitted for them. Those works have certainly their own use within the region limited by time and space for giving temporary reliefs. Virtue is certainly better than vice. Rather than a man should be vicious, he must be taught to be virtuous. But a *sadhu* is the Manifestive Potency of the Supreme Lord Himself. He manifests the Plane of Transcendence to the jiva-soul who is willing to shake off his apathy or antipathy towards that Plane. He himself meditates upon, and invites us to join him in his meditation of the *Satyam Param*. He does not pose to stand in his own independent right to do good to us. In fact he has no independent existence at all. He represents the *'Ashraya Vigraha'* of the Supreme Lord Himself. He is as such a blessing to us without his own seeking. His longing is to serve the Lord. His engagement is to serve the Lord. And his teaching is, "Serve the Lord, the *Satyam Param*, which alone is the remedy of all our evils". He knows that *kama krodha, lobha, moha, mada,* and *mastsarja* are the six enemies of all sentient beings, and that all our education, all our charity, all our scientific progress, all our political freedom, and all our altruism cannot free us from their evil clutches. What is the good of making a nation physically or mentally strong if it is only to prove to one country on the part of another as Italy is proving to Abyssinia? What is the good of making improvement in the domain of science if it is to sweep away thousands and thousands of human lives by means of a single bomb surcharged with poisonous gases? What is the good of turning out highly educated men from our universities if they are only to exploit the weak and the ignorant? What is the good of putting food into the mouth of the hungry if it is to make them stronger and stronger ever and ever more for oppressing the poor and the lowly? No Government can be a blessing to its people if it is not to protect, uphold and glorify the *'sadhu's*. No education has a value which does not inculcate its

recipients to respect and pay proper regard to the *'sadhus'*. No scientific invention can be of any benefit to the society which does not lend itself to be used as a tool in the hand of the *'sadhus'* for the propagation of their message to the world and for gathering people to their fold. No charity is worth the name if it is not for financing the project of the *'sadhus'* to advance the cause of the eternal good of humanity. It is the *'sadhus'* alone who are in touch with *Satyam Param*, who are the bulworks against compromising *Satyam Param* in any way, who are capable and willing to bring us face to face with *Satyam Param*. So the shifting positions do not represent the truth. We have all our life experienced untruth as truth. We have, therefore, mistaken *'asadhu'* for *'sadhu.'* This body was not before it came out of the womb of its mother. It will not be after death. At the age of 16 it is not what it was at the age 5. At the age of 50 it is not what it was at the age of 16. Our experience of five years is not the same as our experience of 16 years, and our experience of 16 years is not the same as our experience of 60 years. The Truth Absolute was before everything else came to be. He would remain when everything else would cease to exist. *Parameshwara* is *'Satyam Param'*, the Truth as He is, not a thing of mental conception. *Parameshwara* should not be supposed to submit Himself to be reduced to any shape or form which the whims of different human minds might wish to reduce Him to. Meditation is not possible unless we are blessed with a sight of Him as He is. Therefore, the meditation talked of in the first Sloka of Srimad Bhagwat, which is really an index to all that follows in that book, is not a mere affair of imagination or speculation. Let us not engage ourselves in a mere mimicry of meditation. We, in our present bound state, do not know anything about the affairs of the transcendental region. *Parameshwara* is *Adhokshaja*, i.e., He has reserved to Himself the right of not being exposed to the senses.

We should not look for a possibility of comprehending *Parameshwara* by means of our crippled senses and puppy brains. The Vedas say so.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम्॥

But *Parameshwara* has His eternal servitors. If we try to understand those servitors sincerely we can understand something about *Parameshwara*. Sree Krishna says this to Arjun in Srimad Bhagawat Gita—

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्॥

Gita Chapter 9. St : 29.

The *bhaktas* are in Me and I am in My *bhaktas*. Sreemad Bhagwat also says the same thing.

जनस्य कृष्णाद्विमुखस्य दैवादधर्म्मशीलस्य सुदुःखितस्य।
अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्द्दनस्य ॥

Skandha III Adh 5, Sl. 3.

The servitors of the Supreme Lord roam about amongst us to deliver us from the terrible afflictions of births and rebirths It is they alone who by their causeless mercy can make it possible for us to meditate upon the Supreme Lord. They can do this by imparting to us the true knowledge about the Name, Form, Attributes Pastimes and Paraphernalia of the Supreme God-head, through the medium of Transcendental Sound. We can then begin the process of meditation by engaging ourselves in the '*kirtana*' of the said Name, Form, Attributes, Pastimes and Paraphernalia with a purely serving attitude. The only true form of meditation available to us in the present age is '*kirtana*' When we sit down to meditate upon anything, our thoughts have a strong and swift tendency to run far and far away from their original object.

But when we are talking upon any subject our whole attention is concentrated on it. Let us, therefore, listen to the Transcendental Words (*Shabda Brahma*) of the *sadhus*, so that we can do '*kirtana*' Let us again understand that *kirtana* would be a mere mockery of the thing of that name, a mere fakement, unless it has reference only to *Satyam Param*, a proper knowledge of Whom we must acquire from the *sadhu* We must do *shrawan* before we start *kirtana*. We must reject all pseudo-*sadhus* and lend our listening ears to the words proceeding from one whose entity ('*Sattva*') is established in Bishuddha *Sattva* (the unmixed manifestive essence).

सत्त्व विशुद्धं वसुदेव शब्दितं
यदीयते तत्र पुमानपावृतः।
सत्त्वे च तस्मिन् भगवान् वासुदेवो
ह्यधोक्षजो मे मनसा विधीयते ॥

Srimad Bhagwat Skandha IV. Adh. III, Sl. 23.

Sub specie aeternitatis

(*Spiritual View*)

By E. G. Schulze

Man is in the habit of viewing life and its problems from the human point of view. In the history of religion we find that man has been struggling hard to attain, regain and preserve his human autonomy, i. e., the liberty to conduct the individual and social life according to 'principles' he arrived at in the course of the exercise of his rational, emotional and intuitive faculties. Any method of conduct suggested to him is liable to be approved by his enjoying temper, if an extension and intensification of his conscious or subconscious life may be expected from following the respective method. The progress of the individual and social life is seen in the emancipation from any obstacle dating from inner or outward influences and dictations The so-called development of the modern culture is confined to a gradual elimination of the theocentrical i. e., ontological "obstructions" for the benefit of the anthropocentrical i. e., psychological position of man. The hierarchy of values is established accordingly. Religion is admitted as one of the factors for the cultural advancement only under the condition that the function of man in its realm is promoted or at least unrestricted. Religion is considered to be a psychological factor. So-called theologians are maintaining the point that religion is the "maximum of work done by man".

According to the degree of intensity with which some work is performed, it is to be located nearer to or further from religion. Any whole-hearted action is liable to be considered as religious. If we keep these facts in mind we are not surprised to read in the book of one of the most prominent Catholic writers of present Germany that he calls "capitalism also a kind of religion." If we take the trouble to go through the standard works of comparative study of religion we find the following 8 very instructive definitions of what "religion" is, quoted from different authors : (1) linguistic disease, (2) divinisation of natural forces, (3) totemism, (4) astral cult, (5) veneration of the dead, (6) animism, (7) neoeuhemerism and (8) cult of the principle of vitality. Anybody who is likely to suppose that religion is concerned with the ontological i. e., non-psychological Subject and respective objects is misencouraged in his belief which is said

to date from mere credulity and confused thought. If we ask the humanists on what axioms their system is based we find from their replies that eudaimonisms and pragmatism are at the root : that everything is good and true that promotes our enjoyment. Any supposition in the garb of truth is accepted as favourable to the course even if it is a mere fiction, if it promotes life-force. We do "as if" it were so. One of the western atheistic philosophers, who felt his autonomy obstructed by the theological data, suggested the method of the camel-bird. Even if there were transcendental i.e., ontological facts we should do as if there were none, otherwise we would become dependent on super-human factors and lose our autonomy. We act "as if" religion contains truth whenever vitality is stimulated, we behave "as if" it is a fiction if vitality is restricted. The modern humanist has been trying to accommodate himself in the world of birth, development, decay and death and has agreed that his mind cannot transcend the relative plane. His consciousness has been quieted and automatically he is in the habit of classifying all ontological facts under the psychological relative category by the process of generalising his own limited experience. Here and there some so-called prophets stood up against this type of humanism—tried to make people change their outlook, but their motives could be explained by the method of psycho-analysis so excellently that only illiterate and credulous people could believe the soundness of their proposals. It is surely irreligion in the name of religion that is misencouraging so much the latent seeker after the religious truth. But due to the repetitive and automatic mode of our conduct we forget to extend the doctrine of "as if" to the positive side. Let us virtually think the object of religion and the pointed-at subject as existing in the ontological category and, bracketing our own view, let us try to see everything inclusive of ourselves from the "as if" ontological point of view. It is a dialectical method as valid as the method of blindly following the method of viewing things as circumstances have made us see them. Man being proud of and anxious for the maintenance of his autonomy has been misled by his enjoying temper to overlook the fact that he takes his bondage to, i. e., dependence on, circumstances and relations, which condition own and foreign experiences, as freedom. As long as man is intoxicated by the so-called enthusiasms for his own autonomy i. e., slavery to the relative knowledge acquired through the sensuous experience and mental analysis and synthesis of this experience made by him or his

fellow-man, he is not fit to revise the pitiable condition. If doubt, scepticism and pessimisms as to the plane of direct personal or foreign perception begin to overcompensate the narcotic enthusiams, the keyhole to the proper solution of the problem seems within a few inches of man's inquisitive groping fingers: intellectually the chance is given to discard all relativity deception and autonomy and to seek for the dependence on the Divine Autocrat. But immersed in life at the mento-emotional level, being in the *habit* of thinking based on *habits* of thoughts and not on any immediate consideration of facts, he is content to fit into the frame-work of his environment and conditions without question. Our opinion is entirely based on family-tradition, on fear of or desire for change, class-prejudice, on fear of want and poverty, and so on. The personal desire i. e., our respective characteristic inclination presents to us good and adequate reasons for our cherished opinions. It is not philosophy which makes man, but man who makes philosophy. And as far as psychological so-called religion is concerned, it is also true that man paints himself in his deities. The search for God prompted by our dissatisfaction with life proceeds along the line of "oughtnesses" our repetitive and automatic mode of thinking and moving is following. We are accustomed to expect all meetings on our plane i. e., everything inclusive the religious Subject God should stand at our disposition to fill up our wants. Man has been able to some extent to control or to protect himself against the forces of nature, but as his uncertainties have become only subtler and subtler and at the same time more poignant, he continues to appeal to divine aid. Fear must arise from the perception of anything except Godhead and our relation with Him. If human life is full of change and uncertainty, we are likely to take shelter at the dialectical opposite of changelessness and everlasting security. We arrive at the conception of an entity entirely different from any mundane agency and go on striving at and being enthusiastic for the union with or merging into the substratum of that very entity. Doubts may arise at times if this entity is really substantial and not only imaginative and fictively transcendental; but as any deviation from the firm belief in its real existence is realised as painful re-establishment of the forgotten uncertainty, we are too ready to be hypnotised by the psychological methods which are stored up in the vast body of secondary religious injunctions. We are trying to accept one of the conventional orthodoxies of our environment or allow ourselves to be held by a view and new idea which promotes sublimation or transmutation of the difficulty

into any "useful" activity towards the respective picture of one of the many painted drop-scenes preventing the challenging insincere activity of the inquisitor to make Infinite Reality serve his finite purposes. The History of semi-Religions offers the dramatic vain breaking of the seeking attitude through the encrusted forms established by the mind's function to set real spiritual truth, acts and facts in moulds which need to be broken from time to time, as truth loses its vitality by that process. But these human breaking actions cannot pierce through the opaque obstructions. It is from the loft for stage-machinery, i.e., by the deluding potency of the Supreme Lord, that the infinity of variable drop-scenes is dropped or raised. An infinity of charming drop-scenes is ready to satisfy the enjoying physical, mental or emotional temper of man for a longer or shorter period. The impatient spectators may rush towards the stage and tear the curtain they are tired to see, they may pull down one drop-scene after the other, and after a shorter or longer period they are tired again. Their enthusiasms end in pessimisms. They therefore prefer to close the light in the hall and to drop the iron curtain to attain to a plane void of any designative characters, which is inducing them to follow special psychological trainings in order to accommodate their inner condition to this voidness by a process of mental absorption. They are then enjoying a kind of pseudo-peace consisting in temporary elimination of the principle of vitality

All the time we have been in the hall busy with introspection into our and others' psychological structure and the enjoyment of drop-scenes and even of the iron curtain. We are confined to the hall of mundane i. e., perishable ingredients. But God is constantly attracting us. We realise it in the form of an echo by the impulsive desire to get out from the hall, but we find that the door and walls are firm and unshakable. Then again and again we hear a voice : the door is open though it seems to be closed ; it is open for every one who is sincerely submitting to the Truth Who out from unknown Mercy has made Himself present in the hall to tell us the method to be followed for our eternal good. He tells us : "Come to Me. I am recruiting from you all those who want to *serve* the Truth instead of enjoying material and mental objects." And a move is started in the hall pro and contra the Messenger of Divine Pure Love for God. Many defying Him as a false ecstatic prophet, few only assembling at His Feet. All fanatics of human autonomy revolt against Him Who seems for their eye to be like themselves. But the disciples of the Divine Master go towards all directions of the

globe, this hall for punishment of all those who posed themselves as spectators, and they display in humility and submission to the Divine Absolute Master the true spiritual attitude, seemingly moving on the same plane as the spectator. The drop-scenes and curtain are going to be dropped finally for the vision of those who have implicit faith in Him. And from behind the screen a voice is heard addressing all and one of them : "Listen ! *Listen* who has ears to *listen* ! You want to *see* the Truth ? *Listen* first ! Your eyes, ears, noses, mouths, tongues and skins and your analysing and synthesising mind are in an enjoying mood. You are accustomed to look on all objects as objects of your individual or collective enjoyment. You would not hesitate to make the Subject your object, if it came before your vision now. But the Truth does not expose Himself to your challenging mood, He is beyond the grasp of your senses. You are measuring everything. You are ready to measure the Absolute like the measurable things of this world. But I tell you that self-effulgent principles are not to be measured by human senses. Listen with submissive ears, and your eyes will be directed by transcendental sounds to view things from the proper point of view. Transcendental sounds seem to be mundane sounds for mundane ears ; but they have the power of revealing themselves to you as transcendental sounds through the medium of your spiritual ears, if you listen with self-surrendering attitude. The Transcendental Sound will teach you how to see things sub specie aeternitate, i. e., from the Absolute View. There are many pseudo-teachers who incite you to strive after gross and sublime forms of enjoyment and renunciation as mask for enjoyment. But the Divine Absolute Master has come to tell you that the only relation which can exist between your soul and the Absolute is that of spiritual service. This world is but the perverted and reverted reflection of the true world of the Absolute." We have to acquire an entirely new knowledge, for we still see everything upside down. The Divine Master is not concerned with the so-called altruisms of this world that promote only the enjoying human temper. Man alone has the equipments to follow the Message of Divine Loving Service. The Divine Master is mixing with man seemingly on the same platform devoting all his time for the only purpose of recruiting from them the true devotees. All other people we have to consider as non-devotees, i. e., atheistical offenders, who by enjoying actions and inclinations bereave the Lord of what is only and alone His. The devotees alone are serving the Lord in the proper manner. Through their grace and help we have

to approach Him. Whatever we undertake—everything depends on the Divine Will, on the Grace of the Divine Master and the helping hand of the devotees. He is the only Means. Everything which does not point at Him, which is not done by submission to His Divine Will, is but a failure. He alone is wise who does not look at the things of this world as the objects of his enjoyment. Let us scrutinise into the *Acar* and *Pracar* of the so-called gurus and we will cease to have any regard for them. The True Preceptor is directing all our activity to the service of the Absolute. He is teaching us how to make the best use of our time. Let us use our time! Let us try to have a peep into the transcendence under the Guidance of Him Who is nothing less than the Absolute and Who is whole-timely devoted to the service of the Absolute. Externality offers only the mundane side of things. If we penetrate into them we shall find that transcendence is very near to us. We are now in the habit of posing ourselves as lord, as actor, seer, spectator, doer, etc. Having turned our back to God and His Realm and having gone out for own enjoyment we, i. e, pure spiritual self, have been enshrined by body and mind and are now in a dormant condition. Mind is playing the role of the initiating soul. But body and mind cannot have any real initiative. Mind is factum, principle of inertia as much as gross matter, and has no initiative which belongs only to the soul. The soul identifies herself with the mind and enjoys the world-objects through the medium of the senses. If the only relation between soul and God is that of devoted service, then it is a rational conclusion to say that the soul given to enjoyment through the medium of the senses in subtler or grosser form is unable to grasp anything which lies beyond the realm of the limited human senses. The act of posing ourselves as lord and actor, inspector and enjoyer, is an act of nescience. If we aim at objects we are in this attitude actuated by ignorance *avidya*, that power of God whose function is to dupe us and which will dupe us as long as we are not prepared to submit to Him. The world seems to be our object, meant to serve us, because we are put into this hall of time and space. But sub specie aeternitatis every stress has to be given on the fact that we are meant to *serve*. Our eternal inherent disposition is to serve Him. But our whole attention has been misdirected. Instead of adjusting ourselves to the primary manifestation of the Absolute manifest to us in the Absolute Person of the Divine Master and His Associates, we are directing our attention towards the diverted reflection of Vaikuntha. If we shall be enabled to

see us as servitors, we shall have a different view, not lording it over the glittering side of the seemingly manifestive things of this shadowy realm. As long as we are continuing to move on this plane, we are likely to go astray. But He is attracting us. Krishna is the only Enjoyer and Supreme Attracting Lord. He is our only resort. Only by the strength of His attraction our attention and outlook will be directed from the external side of things to the true substantive Reality underlying and giving them as perversions their—though shadowy—existence. How long shall we be able to enjoy or rather suffer the drop-scenes of this world? Pessimism is our end—relative pessimism. But we require our eternal home, which is remaining, which is not liable to transformation. We are looking forward for everything that is promising us happiness. But we don't find a permanent plane with permanent relations, on a plane of impermanence. Our present view in day-time is to transcendental view, as dreams in the night are to the conscious state. This world and all relations we may possibly have here are miserable, impermanent and averse to the service of the Absolute. But eternal blissful knowledge is the character of the Spiritual Body of the Lord Who is the Real Absolute Form of permanence, undisturbed peace and bliss and progressive full cognition. Pleroma, i. e., fulness, is in Him. We as absolute inifinitesimal proper souls should know no other relation than that of unconditional service without the expectation of any rewards in return as pseudo-religions want to make us believe. Man wanted to be emancipated from the jurisdiction of the Absolute, and he came under the clutches of the non-Absolute imagining this state as Autonomy. Maya—the deluding aspect of the Supreme Lord—has been deceiving us as the proper punishment for our unserving temperament. The soul belongs to the spiritual world. She was never created as the creationists hold who think that soul is created in the moment of conception by an extra-ordinary act of creation by God (according to the Catholic authentic dogma). Soul is in her true position the eternal servant of Krishna, the Attractor Who attracts the attracted. He attracts spirit, not matter. The relative plane supplies the platform for the action of the law of *karma*; but *karma* does not operate on spirit. But the idea of spirit is nothing. Loving spiritual service is everything. Mental speculation is merely crippling the truth. By an intellectual study we increase only the infertile store of incombustible straw in our brain. Mental activity leads to the iron screen only. But we have a spiritual body and mind. They are the objects, God, as Subject,

is dealing with. Mental experience can permeate only three-dimensional planes. The Absolute category is extra-zoetical, *i.e.* beyond the range of human senses. Therefore all hasty conclusions as to the nature of God and our relation with Him will lead us only to a negative impersonalistic pantheistic view by eliminating from mundane manifestiveness all designative characters. But the spiritual variegatedness by far superexcels the variegatedness of the shadowy world of unwholesomenesses and impermanence. We are meant for the service of the Absolute. We revolted against this fact and have been disconnected, dislocated. However great the attracting power of the objects of the things of this world may be, the dissatisfaction of man with his present condition indicates the instinctive longing of his soul for the re-establishment of his eternal tie with the Absolute. We shall fail to understand any proposal coming from the side of the Absolute Agent, if we try to follow the empirical method of interpreting the Truth in the light of our limited experience. There are distinctive differences in the goal and method of the different religions, which distinctions should not be neglected. We find extended, limited and highest conceptions of God and the serving attitude by studying the history of religion with an open mind. Why should we be satisfied with anything less than the Full Scope if we can attain to the full scope of service by the Grace of the Absolute Master ? "LISTEN ! " Transcendental Sound is identical with the Transcendental Substance. He will direct us, if we submit to Him unconditionally, to see us as servitors in the proper manner. Dependence on matter or mind is not autonomy at all. Freedom from them in full dependence on the Absolute is the autonomic character of man he has to strive after in the association of the devotees. Idea is nothing. Intellectualism is nothing. On the psychological plane it does not matter much what method we are following, what apotheotic or anthropomorphic goal we may be pointing at —all these attempts lead merely to non-God. If Religion would be a mere psychological fact and process, we can pray to any concocted figure or non-figure of Godhead. The result will be always negative. But why should we at all talk about the beauty, form and activities of the daughter of a sterile woman ? If God would be nothing but a psychological "as if" fiction —and hidden behind all liberalisms stands the idea that there is no truth in religion at all, only to avoid the final despair the liberal hypocrites keep these "as if" fictions,—it would be really better to go to the playground for football in order to intensify our brute-force.

Non-religion is better than irreligion, for the latter makes us pose as servitors of the Absolute while we are only enjoyers and obstructs the coming in contact with true devotees.

But religion proper is an *ontological* relation. The Name of God is no mere notion, the Transcendental Sound no mere mundane sound, if He comes from the lips of the Absolute Spiritual Master. The Transcendental Sound can take the initiative and reveal Himself to us as identical with the Person, Form, Attributes and Activities of the Supreme Lord. By submissive listening to the words coming from the lips of the Absolute Person we may expect that our enjoying temperament may be corrected and we be enabled to see things sub specie aeternitatis. Serving attitude in the close association of the devotees can alone help us towards the realisation of the ontological, non-psychological plane of the service of the Absolute. We shall then find that the life we have been leading till now was a psendo-life only. When the love towards the Absolute will be the natural outflow of our spiritual heart, we shall realise unrestricted continuous and progressive flow of spiritual loving service. How is it possible that we are still busy with the intensification and extensions of our enjoying attitude—with strenghthening our brute-force? We can have full confidence and faith in the Divine Absolute Preceptor Who will direct us by the Transcendental Sound in accordance to the degree of our submissive surrendering attitude. What have we to do? *Listen*, listen and again listen! Listen to the Authentic Truth not dating from relative sources, removing the fingers of autonomic pride from our ears, which is a perfectly rational method to gain the spiritual view in the activity of service.

Self-dedication

(Tridandiswami B. P. Tirtha Maharaj's talk to Father P. Johans, S. J., and Mr Olivier Lacombe, at the Calcutta Gaudiya Math, on 26-3-36, 10-11 a. m.),

The true conception of Godhead and His religion is given in the second *shloka* of the *Srimad Bhagabata*. It says that God is one without a second; He is the Absolute Truth; so His religion is one without a second and this religion is free from any mundane defect. This religion of *Srimad Bhagabata* is established by the Supreme Lord Himself. Human knowledge and reasoning is limited, and so human intellect cannot comprehend the true aspect of Godhead unless and until He reveals Himself. He reveals Himself by manifesting. His Descent to the plane of our present ignorance.

The Supreme Lord made His Appearance in 1486 A. C. in order to teach the people by Precept and Example how to approach Godhead, how to acquire a true conception of the Ultimate Reality in order to serve Him in the best possible manner. In this world among the philosophers of the East and the West there are two processes of approach to Godhead. One is inductive or the ascending process which relies upon sense experience, and the body of inferences gathered by this process constitutes the system of empiric knowledge. One who proceeds towards the Ultimate Reality by this process at last reaches a goal which is impersonal Brahma. Brahma is Greater than this universe. He is free from all designative features. This is the highest conception of the Truth according to the impersonalist school. They proceed from this side towards the Ultimate Reality, which, according to them, is the summation of all negations. Now, there is another process which is called the descending process which consists in the absolute surrender of one's pragmatic self and everything belonging to the mundane atmosphere to the Initiative of the Supreme Lord. Then the Supreme Lord, out of His infinite Mercy, reveals Himself to the surrenderer who has dedicated his everything. This is called *shrauta pantha* or revelation to the aural reception. The Word, Logos or Transcendental Sound reveals Himself as the Transcendental Personality of the Supreme Lord to a self-realised soul through his ear, and this Transcendental Sound comes down in an apostolic succession of reciters and

hearers of the same. One who is in proper touch with the apostolic order or the *Guru* is in a position to receive the Truth. In the scriptures the following example is cited by way of analogy. It has a mundane reference to facilitate our understanding the purport. If we wish to see the sun we need not focus on it the man-made lights of the world for the purpose. It will not enable us to see the distant sun. The sun is a self-effulgent thing. We see the sun only when it emits its light to our unobstructed retina and by its own light. In order to see the rising sun, it is also necessary that we should turn towards the east, not towards the south, west or north, but towards the east and east only, and keep our eyes open for the light of the sun to come in contact with our retina. Just in the same way if we are receptive, if we are sincere seekers of the Truth and if we have an attitude of service or active submission, we may come in touch with the Absolute Truth when He chooses to take the initiative to come within the range of our vision. This is known as *bhaktimarga*, while south, west and north represent *karma*, *yoga* and *jnana margas* respectively.

One who is willing to have a glimpse of the Absolute Truth, is required to be earnest and then submissive. He should surrender himself entirely. In the last and most important *shloka* of the *Gita*, "*Sarvadharman paritajya* etc.," the Supreme Lord says to *Arjuna*, "you are to surrender your anything and everything, your all, to the Supreme Lord, and He will reveal Himself to you." So we find that the Absolute Truth reveals Himself to one who has dedicated his all. "Give all to the Lord and get all from Him," is the essence of Lord Chaitanya's Teachings.

Lord Chaitanya has taught us that he, whom God favours is enabled to realise Him through His Own Power or *Sree Gurudeva*, the Transparent or Manifesting Medium. Lord Chaitanya has also taught us to beware of false prophets. All non-serving entities are pseudo-*gurus* through whom one cannot see the Truth. The *Guru* is not opaque. The real *Guru*, the World Teacher, is the manifesting 'Other Self' of Godhead. In the form of the *Guru* Godhead appears in this world in order to teach the people Who God is, what *jiva* is, what *maya* is and their interrelationship. *Guru* is God in the form of His Own best servant. The serving aspect of Godhead is *Gurudeva*, the Counter-Whole of His enjoying aspect. The Enjoyer Godhead enjoys the Enjoyed Godhead.

We can approach the Supreme Lord as His servants. Godhead is a Person. The Supreme Lord Sree Krishna-Chaitanya has taught us that we can

also approach Godhead as the servants of His friends and parents and as maids of His consorts. These four relations are characterised respectively by *dasya* (servitorial), *sakhya* (friendly), *batsalya* (paternal) and *madhura* (amorous) mellow tastes (*rasa*). In the *sakhya* (friendly) *rasa* we can play freely with Him in an atmosphere of equality where we can love Him as our equal. We can fight with Him and climb His shoulders just as friends Sridam, Sudam and others of Brindabana did. This is the conception of Friend-hood of Godhead. The next higher is Son-hood. We can approach the Supreme Lord by serving Parental mood. In that case the Supreme Lord is served as the Divine Child and we become the associated counterparts of His parents Nanda and Yasoda. The highest, the most perfect, the most sublime, the most intimate relationship with Godhead (Sree Krishna) is that of Consort-hood. In that respect the Supreme Lord appears before us in His Own Specific Form that has an inconceivable likeness to the form of the male human figure in budding youth as at the age of 15. The unalloyed spiritual entities of *jivas* might be enabled to approach Him as the counterparts of His consorts, the *gopees*. We can love Godhead as the Master, Friend, Child and Beloved Consort of His Divine Counter-Whole. These four different relationships have been pervertedly reflected in this mundane world. Here also we have the relationships of servant and master, friend and friend, son and parents, husband and wife, but these relationships are the unwholesome perverted reflections of the reality. In the Kingdom of God these relationships point to God and are exercised on the plane of eternal existence, unclouded cognition and unceasing joy. So Lord Chaitanya has taught us to love Godhead in one of these four different ways. He has taught us that the only means of attaining these relationships is *Nama Samkirtan*, the chanting of the Holy Name of the Supreme Lord in the company of His pure devotees. *Nama Samkirtan* is the means, as also the end itself. The mundane atmosphere accommodates earth, water, fire and air. The mundane atmosphere has the attribute of sound. In this world every transaction is conducted by means of sound which is the only medium to communicate our ideas and thoughts. But this sound by concealing the truth of the thing or person denoted by the sound brings chaotic rupture into the world. This is the greatest defect of the mundane sound. Take for instance the sound 'water.' The sound 'water' is not identical with the thing itself. Lord Chaitanya has taught us that there is a spiritual atmosphere of which the mundane atmosphere is the pe-

verted shadow. The living sounds of that transcendental atmosphere are identical with the things which they express. Speaker, hearer and talk, observer, observed and observation have abiding positions of relativity as distinct from the passing experience of this phenomenal world.

In a straight angle there is no denying angularity. There is no angularity of vision on the transcendental plane. That plane is the plane of pure and unalloyed existence of every individual soul. In this mundane world all existence is subject to birth, changing existence and death, the triple qualities of the power of limitation. But on the plane of unalloyed existence or *suddha sattva*, the soul has eyes which constantly visualise the Absolute Truth and every sense responds to the Initiative of the Absolute Truth. There is no defect in the angle of vision There is no obstructive limitation or measurement there.

The sound of the transcendental atmosphere is the Holy Name identical with Godhead. Unless and until we elevate ourselves from this mundane plane of triple qualities,—of three dimensions of length, breadth and thickness—which is this plane of measurement, it is impossible for us to comprehend the Holy Name or Godhead. So Lord Chaitanya has taught us that we are to transcend time and space. We are individual souls. We are part and parcel of the Over-Soul. Our abode is not this mundane plane but the eternal Abode of God. We eternally co-exist with Him in the spiritual plane. We should not identify ourselves with the mundane entities born of flesh and blood. To the question "Who am I ?," Lord Chaitanya replied, "You are not a product of Nature ; you were not born nor will you die. You are eternal." In the 2nd chapter of the Gita also we find that fire cannot burn the soul, water cannot drown the soul, air cannot dry up the soul and weapons cannot kill the soul. It is immortal. We are souls and belong to the Kingdom of God. We have forgotten Godhead and as a punishment we have been hurled down to this mundane plane and have been wrapped up with these two coatings, the gross physical body born of parents and the subtle body made up of *mana*, *buddhi*, and *ahamkara*, mind, intellect and perverted ego. Lord Chaitanya has told us that the way of transcending the plane of these wrappers is to come in contact with an Absolute-realised soul, one who has already transcended. We can only be awakened by one who is awake. The soul who is awake can give us the Message of the Transcendental Sound or the Holy Name and of the *Guru* Who can impart the same and we are to chant the Holy Name Who

is identical with Godhead. This is the only true communion with Godhead. The Transcendental Sound will enter into our souls' ears and purge out all the ignorance which we have accumulated by means of the mundane sound. If we listen to or chant the Holy Name, it will dispel the darkness of ages and the long accumulated dirts from the mirror of our hearts. If we are willing to serve Godhead, render Him our confidential service we are to associate with Him by chanting His Name and by hearing the Transcendental Word. In the mundane plane when a sound is heard, the other senses come forward to corroborate the sound. But in the Spiritual or Transcendental Realm, the Word does not require corroboration by the other senses because It is complete in Itself.

The mind is a material thing and always meddles with matter. The only way to relieve it from associating with matter is by association with holy men, who narrate the Glorious Deeds of the Supreme Lord to our willing ears. Because what one has himself realised, one can convey to others, as a man who is awake can help to awaken others. We have to approach the transparent medium, the *Guru*, with questions regarding the Absolute Truth and can have our doubts removed if we are *bona fide* seekers of His service. When we realise that the same Universal Soul dwells with our unalloyed selves, that the same Soul is immanent in every soul, then and then only we are free *jivas* or *mukta jivas*, free from mundane influences. Then in whatever direction our attention is directed we find the Supreme Lord manifest in every entity with all His entourage in His Abode of Bliss and *vice versa*. Then our human life reaches its acme. Until we realise this stage, we must undergo some cleansing and helping processes called *sadhan*.

The sun is fourteen lakhs of times bigger than the earth. How is it then accommodated in our visual range? It is because of the distance. So *Parama Brahma*, the Absolute Infinity, is of middle size Who is Krishna. He can accommodate Himself in our properly adjusted spiritual range of vision out of His infinite Mercy. He can do so because He is Omnipotent. He reveals Himself in forms corresponding to the desires of His servitors. A servitor, who desires to be free from all gross ideas of the mundane atmosphere for being eligible for His service, can realise Him as his Divine Master, Divine Friend, Divine Child and according to the purity and intensity of his love, Divine Lover. The *Guru* is no other than *Krishna* manifesting Himself as *Guru* to one whom He favours. A human being cannot be *Guru*. Jesus Christ is accepted by the

Christians as their *guru*. In the Hindu Scriptures it is said that Godhead reveals Himself as *Guru* to those who supplicate for His service. "*Tesham satatajuktanam* etc." so says the *Gita*. It means that those who have really understood the nothingness, perishableness, and temporality of this mundane atmosphere, and are willing to have mediate communion with Godhead, are enabled to realise Him by surrendering entirely, absolutely cent per cent, to the Lotus Feet of the *Guru*. Then *Krishna* reveals Himself to his unalloyed essence, i. e., in his *suddha sattva*. Our unalloyed selves naturally oscillate towards the recipient position. By self-elected ignorance and serfdom of *maya*, we are led to say that we are things of this mundane world. We say we are Indians, Englishmen, Frenchmen, Americans, Chinese, etc., etc. This delusion is produced in us by *maya*. We are neither Indians, nor Englishmen, nor Frenchmen, nor Americans, nor any species or genus or race or class of this mundane world. Just as we put on coats and shirts of cotton, so we put on this gross coating of flesh born of parents. Inside this coating of flesh there is another inner coating of the mind, the perverted ego, and inside that perverted ego there is the doubly enwrapped real ego or '*aham*' or the eternal servant of the Supreme Lord. We must not confuse ourselves with the apparent 'I'. In order to realise the real 'I', the only way is to pray to be allowed to love the Supreme Lord as Master, Friend, Son or Lover. The only proper prayer should be to this effect, "May Thou be pleased to relieve me from this house of *maya*. I will no more wilfully violate Your perfect wishes. I will not forget Your Lotus Feet. You are my everything." God is sentient. He can take and can allow others to take the initiative. If we pray to Him with all humility and sincerity. He will certainly respond to our prayer. It is He Who gives us pure intelligence with which we can ascertain who is who, what is what and which is which. He says in the *Gita*, "*dadami buddhiyogam tam*", that is, "I am the Giver of *buddhiyoga* or pure intelligence to him who really seeks My Guidance." Unless He imparts this pure intelligence, we can never get it. Arjuna was equipped with his *Gandiva Dhanu*, a bow which is imperishable and which cannot be wielded by anybody else except Arjuna, and a quiver with an infinite and unending stock of arrows and an indestructible chariot, and he himself possessed self-control. When he went to heaven, Urvasi, the most beautiful celestial nymph, essayed to seduce him, but he could reject her. The Supreme Lord Krishna condescended to act as the charioteer of Arjuna. Just before the battle

of Kurukshetra, Arjuna was at a loss whether to fight and kill his kin or to live the life of a beggar without fighting for the throne. He was at a loss to understand what to do although equipped with the above requisites. But what did he do ? He fell at the Lotus Feet of his Charioteer and said, "My Lord, I am Your most helpless disciple. You are my *Guru*. I dedicate myself unconditionally to Your Guidance. Instruct me at this terrible crisis as to what I am to do." From this we learn the lesson that though we may be equipped with the best things of this world, we may be very learned, well-versed in all the Scriptures, and most intelligent, yet with all these it is impossible for us to comprehend that which lies beyond time and space. Lord Chaitanya has taught us that if we are sincere seekers of the Truth, we must associate with holy personages who are always in touch with the Supreme Lord. They will surely bless us. They will infuse their spirit in us which is called *shaktisanchar* or infusing of potency. That which can have any relationship with the Supreme Lord is our soul. The senses are superior to the body, the mind is superior to the senses, the intellect is superior to mind and the soul is superior to everything. The most precious thing we possess is our soul and we must offer her to the Supreme Lord Who is the only Proprieter or Recipient of the services of our unalloyed entity. A sensible person at once offers his real entity for the service of the Supreme Lord, and says, "I am Thy servant and You are my Master", and it is only then that the real response at last comes from the Lord and He gives the eternal bliss of His loving service to the fully dedicated soul.

The Gaudiya Mission.

Sree Chaitanya Math, Sree Mayapur :

On the 30th March, in the evening, Tridandiswami B K. Audulomi Maharaj explained the unalloyed mercy of Sriman Mahaprabhu to the fallen *jivas* in making known to all the means by which any *jiva* may attain to Divine Love, in the shape of the unalloyed service of the Supreme Lord.

Sree Purusottam Math, Puri :

Editor arrived here on the 29th March. He will stay here for two months to conduct the hundred-day celebration of *Harikatha* and *Harisamkirtan* and the construction of the new temple of Sree Govindaji of the Math.

Sree Gaudiya Math, London :

Sripad Rashbehari Brahmachari, Bhaktijyoti sailed for India on the 1st of April per S. S. "Kashi-ma-maru."

Sree Satchidananda Math, Cuttack :

Editor accompanied by a large number of devotees, arrived at Cuttack by Madras Mail on the 25th March.

The Yubaraj of Kalahandi, Mr. Tripathi, Mr. Ghanashyam Das B. A. (Lond.), Pandit Tilakinath Tarttu, Pandit Sridhar Misra, Sj. Sarat Chandra De, Sj. Sarat Chandra Ghosh, Prof. Nisi Kanta Sanyal M. A., and other gentlemen attended an elaborate discourse by the Editor at the Math for about four hours explaining why it is not possible for one holding elevationist and salvationist ideas to approach the Transcendental Message. Then he went on explaining how Sree Radhakunda is the highest place, how the transcendental milk-maids are the best servitors of the Supreme Lord Sree Krishna, and how of these transcendental milk-maids Sree Radhika is the foremost.

Sree Gaur Gadadhar Math, Champahati :

Sri Ram Navami Tithi was duly celebrated here on the 31st March when Pandit Radhagovinda Kavya-Puran-tirtha read and explained Sree Chaitanya Bhagabat. The local people were treated to Mahaprasad.

Sree Gaudiya Math, Amarshi :

On 20th March, 1936, Tridandiswami B. B. Srauti Maharaj delivered a lantern lecture at the Math in course of which he explained to the audience the devotional activities of the Editor.

Midnapur :

On the 23rd March, Tridandiswami B. B. Srauti Maharaj read and explained Srimad Bhagabatam at the house of Sj. Kangalicharan Das. "Sree Vyasadeva, after having re-arranged the Vedas and composing the Mahabharat

was feeling uneasy. The Divine sage Sree Narada, *Guru* of Sree Vyasadeva, told him that he had not got the peace of his soul due to his neglecting to write about the Transcendental Name, Form, Attributes, Pastimes and Entourage of the Supreme Lord Sree Krishna, the only subject of *bona-fide* spiritual enquiry Sree Vyasa was then advised to write the Bhagabat and make it clear that all *jivas* may attain to real and everlasting peace by chanting, to the exclusion of all other topics, the Name, Form, Attributes, Pastimes of the Supreme Lord Sree Krishna.

On the 24th March, Swamiji delivered a lantern lecture on the Advent of Sriman Mahaprabhu and His Teachings.

Joykrishnapur :

Tridandiswami B. S. Parbat Maharaj at the invitation of Sj. Prabhat Chandra Das, delivered a lecture on "Duty of Mankind" on the 23rd March, and on the next two days, read and explained the story of Prahlad Maharaj from the Bhagabat which declares that the Supreme Lord will surely protect His devotee from the tortures of unbelievers.

Bishnupur and Patrasaer, Bankura :

At the request of numerous gentlemen of these two places, Mahamahopadesaka Pandit Sripad Bhakti Saranga Goswami Prabhu, delivered a lecture at Bishnupur on the 24th March on "Unalloyed Devotion preached by Sree Krishna-Chaitanya Mahaprabhu". The people approached him with the prayer that a branch of the Gaudiya Math may be established at Bishnupur.

ALL-GLORY TO SREE GURU AND GAURANGA

—to:—

The Harmonist

(Sree Sajjanatosbani)

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Buddhism

Philosophy or Religion ?

I

(By E. G. Schulze)

From the liberalistic point of view a solution of the problem "Is Buddhism to be reckoned as Philosophy or Religion ?" is impossible, as the liberalistic principle denies the possibility of a religious plane at all. This article follows the principle of a rational method of the Comparative Study of the History of Religions from the non-liberal i. e., anti-liberal point of view. As the writer is more than convinced of the super-excellence of Vaishnavism as the Transcendental, Spiritual and Absolute True Religion over all Religions with limited, crippled and restricted ideas of the ontological Subject, objects and the relation between both, and, all the more, over all philosophies as products of secondary sensuous introspection into the acts and facts before our senses and mind and the conclusions drawn from the faulty premises of our empirical methods, he sees no necessity to distort the object of his comparison for securing the favourable result of a comparative study, distortion, a method so widely prevalent amongst the so-called liberal and "orthodox" scholars of higher or lower intelligence, being the refuge of those

who see no other way to establish the seeming half-believed, half-doubted preeminence of their fold. The writer, therefore, puts before the reader in the first paragraph an exposition of the teachings of Gautama Buddha as contained in the Pali-Scriptures following the hermeneutic principle of keeping himself strictly to the respective passages of the said scriptures. In the second paragraph he ventures to give an interpretation of what Buddhism stands for and a solution of the question if it may be reckoned as Philosophy or Religion. The reader is in this way enabled to form for himself an opinion on both paragraphs whereby the latter will be approved —and surely improved and extended— by the unprejudiced mind of any reader who takes a vital interest in the search for God.

Gautama Buddha started his activities and propaganda by an exposition of the four "Noble Truths". He laid great stress on the fact that these four basic principles of the Dhamma do not belong to the traditional dogma. The pitakas are nothing but an explicit commentary of these four truths, illustrated and described in a graphic way by examples taken from daily life. Gautama Buddha characterized the proper task of his mission and activities by his constantly repeated utterance : "One thing only, ye monks, I am going to make known to you today and on and on : the sufferings and the elimination of the sufferings." The four truths are (1) the truth about the sufferings (dukkha), (2) the genesis of the sufferings (dukkhasamudaya), (3) the elimination of the sufferings (dukkhanirodha) and (4) the path which leads towards the elimination of the sufferings (Dukkhanirodhagamini patipada). The *elimination of the sufferings* is the only goal Gautama Buddha's teachings are pointing at. He does not care for anything else which does not directly serve that purpose. The original Buddhism is, therefore, confined within the human zoesis, within the realm of what human senses can experience and comprehend. Buddha rejected all questions which required a reply from any higher authority than the experience of every sane man. "This, ye monks, is the noble truth of the sufferings : birth is sorrowful, old age is sorrowful, disease is sorrowful, death is sorrowful ; grief, affliction, pain, sadness and despair are sorrowful ; to be in contact with undesirabilities is sorrowful, to be separated from the beloved ones is sorrowful, not to get what is wanted is sorrowful. In short, the five groups of attachment are sorrowful." "This, ye monks, is the noble truth of the genesis of the sufferings : It is the thirst, producing rebirth, accompanied by likings and lust, which is enjoying now here now there, i.e., the thirst after

sensuous enjoyment, the thirst after existence, thirst after elimination of existence." "This, ye monks, is the noble truth of the elimination of the sufferings : it is absolute, trackless final elimination, giving up, rejection, getting rid of and expulsion of this thirst. (4) This, ye monks, is the noble truth of the path which leads towards the elimination of the sufferings it is the noble eightfold path : *proper mode of viewing things* (i. e the knowledge of the four truths), *proper disposition* (i. e. the disposition of renunciation i. e. to be free from sensuous lust and desires ; freedom from ill-will ; the disposition of not doing any harm to any animate being); *proper speech* (i. e. to desist from speaking untruth, backbiting, rude language and idle babble) ; *proper deeds* (i. e. to desist from destroying life, from taking things which have not been given and from any kind of unchastity ; *proper conduct* (i. e. to give up a perverted mode of professional conduct and following the proper lines of conduct) ; *proper fighting* (i. e. a monk is producing in his heart the will not to allow non-existing bad and detrimental moods and condions to be produced, and by exercising all his energy he is fighting, struggling and inciting his mind. He produces the will to drive out existing bad and detrimental moods and conditions, and by exercising all his energy he is fighting, struggling and inciting his mind. He is producing the will to awaken non-existing conducive moods and conditions and by exercising all his energy he is fighting, struggling and inciting his mind. He produces the will to preserve existing conducive moods and conditions, not to make them disappear but to cultivate them and exercising all his energy he is fighting, struggling and inciting his mind ; *proper contemplation* (a monk is contemplating in clear awareness and consciousness on the nature of his body, his sensations, his thoughts and congregates in order to overcome desires and sorrow in this life.) ; *proper concentration* (attainment of the four jhanas). [Samy. LVI]

All things, realities—dhamma—all aggregates, processes, and sankhara are *anicca* i. e., changeable, coming and going, perishable, *dukkha* i. e., finally they are all ending in sorrow and pain and *annatta* i. e. not the self. Salvation from the realm of anatta is the proper goal of Buddhism. Everything, every sensation and conception belongs to the sphere of the non-self. (Ang. III, 134 ; Dhammapada 277-279). This is the dogma of the *tilakkhana*.

According to the definition of the sufferings the 5 *upadanakkhandha* i. e., the five groups of attachment constitute the aggregate of the first truth : the

attachment to bodily form—*rupa*, it may be present or past or future, own or foreign gross or subtle, beautiful or ugly, near or far; the attachment to vedana—sensuous impression and sensation; the attachment to *sanna* —perception; to *sankhara*—emotions or processes, *vinnana* consciousness and awareness. (Samy. XXII, 48) *Rupa* is the name for the 4 *mahabhuta's* pathavidhatu, apodhatu, tejodhatu and vayodhatu. *Vedana* is the collective notion for the sensation of agreeable, disagreeable neutral impressions. *Sanna* has to do with the perception of blue, yellow, red and white. *Sankhara* are of three kinds: physical, lingual and mental processes. *Vinnana* is to be differentiated according to the process by means of which it comes into existence i. e., conditioned by physical forms and the eye—by sounds and the ear—by smells and the nose—by juice and the tongue—by objects of touch and contact —by objects of mental perception and the mind. (Samy XXII, 48; Mahbj. 28 Samy. XXII, 79. ib Xii, 27; Majjy. 38)

The five *upadanakkhandha* are *anicca*, *dukkha* and *anatta*. The proper view of the reality, as it is, makes us see them in this way: "This does not belong to me, this I am not and this is not my self". (Mahavagga I, 6. 38-48)

The body is changeable, sorrowful and not the self, the cause and the condition of its genesis are changeable, sorrowful and not the self. How may unchangeable, joyful and self-characterised effects result from changeable, sorrowful and not-the-self causes and conditions? There is no unchangeable, immutable, etc., body, sensuous impression and sensation perception, process or emotion, consciousness and awareness. If a disciple has properly understood this, he is tired of all these five groups. by being tired of them, he gets rid of passion; by being free from passions he is saved and in the saved disciple the knowledge arises: "I am liberated, rebirth has been exhausted, holy conduct has been lived, what had to be done, has been done, there is no more any world for me—thus he understands." (Samy XXII, 97)

The dogma of the conditioned genesis (Paticcasamuppada) is the fundamental knowledge which constituted Gautama Buddha's enlightenment. "If this is, then is also that: if this is not, then that is also not. By eliminating this, that is eliminated i. e. where there is *avijja*—nescience—there are organic processes (*Sankhara*); where there are *Sankhara*, there is consciousness (*Vinnana*); there is name-and-form (*Namarupa*); *salayatana* (the six planes of the activity of the senses) *phassa* (contact); *vedana* (sensuous impression and sensation); tanha (thirst); *upadana* (attachment, catching hold of) *bhava* (coming into existence); *Jati* (birth resp.

rebirth) ; *jaramaraṇa* (old age and death) The absolute elimination of the nescience is the basic fundament for the elimination of the organic processes, etc. In this way the whole compound of all kinds of suffering is eliminated. All these 12 links of the causal chain are properly understood by the Tathagata, i. e. by one who has attained enlightenment, and he is propounding, explaining and illustrating them to the world (Udana I, 3 ; Samy. XII, 20)

Nescience is the ignorance of the four noble truths. Physical, lingual and mental processes are called organic processes. The 6 kinds of consciousness differentiated according to the senses constitute the consciousness. Sensation, perception, the process of thinking, contact and imagination are called name. The mahabhutas are called form. The 6 senses constitute the respective realm of the six planes of the activity of the senses. Contact is established through the medium of the 6 senses. *Vedana* are of six kinds : produced by visual, aural, nasal, lingual, tasting and mental contact. Thirst is thirst after forms, sounds, smells, juice, objects of touch and objects of mental perception. Attachment is concerned with sensuous desires, wrong views, of ritualism, the wrong view identifying phenomenal things with the true self. Coming into existence takes place in the world of sensuous desires, of forms or formlessness. Birth is the process of conception and catching hold of the six senses. Old age and death is the decay and ruin of the body and mental organ. (Samy. XII, 2)

The eight-fold path is the means towards the elimination of the Causal Chain. (Samy, XII. 27)

Every deed of every animate being bears its fruit according to the detrimental (akusala) or conducive (kusala) character of its intention. This dogma of karmic law is combined with the dogma of birth and rebirth. As all deeds bear their respective fruits, deeds themselves should be eliminated by following the eight-fold noble path (Samy. XXXV, 145)

This Samsaric world is burning ? What is burning ? The forms, the sounds etc. etc. the see-consciousness, the contact of the eye with the objects, the sensation arising from this contact—it may be agreeable, disagreeable or neutral. And what makes them burn? The fire of lust, the fire of hatred, the fire of illusions, the fire of birth, old age and death, sorrow, pains, afflictions, grief and despair. (Mahavagga 1, 21, i-4 ; Samy. XXXV, 28)

By elimination of the thirst the whole process of causal conditions is eliminated and the world ceases to exist with the attainment of true enlightenment as to the nature of the thirst. Everything, every person, every impres-

sion is changeable and sorrowful in the long run. "Those who love three beings, have three sorrows ; those who love two beings, have two sorrows ; those who love one being, have one sorrow ; those who don't love anything, they don't experience any sorrow or pain. They are free from grief ; free from dust ; free from despair. Whatever may be painful, sorrowful and to be suffered in this world—all these afflictions date from the attachment to something that is loved. Where there is no love, there is no affliction. Therefore those alone are happy and free from afflictions, who don't love anything in this world. He who wants to get rid of grief, dust and despair should not love anything." (Udana VIII, 8)

Rebirth can take place in the following five realms : *Niraya* or hell ; *Tiracchanayoni* or animal kingdom ; *pittivisaya* or *petaloka*, the world of the ghosts ; *manussa*, the human creation ; and *deva*, the realm of angels and gods. Nothing in these worlds is permanent and eternal : even the gods are changeable, perishable. "Even Maha-Brahma, ye monks, is changeable and mutable. If the noble disciple is understanding this, he is tired, and being tired he turns his back even to the highest and all the more to the lowest objects." (Ang. IV, 33)

The final goal the Buddhist is striving after is called *Nibbana* i. e. extinction, going out ; it means the total emancipation from any kind of thirst. Nibbana is of two kinds : Sa-upadisesa-nibbana or kilesa-nibbana or tanha-nibbana i. e. the state an Arahat can attain while still living in this world where the 5 groups still have their limited play and anapadisesa-nibbana or khandha-nibbana or kamma-nibbana or parinibbana i. e. the state of freedom from the khandhas after the decay of the body. Nibbana is called nicca i. e. eternal and sukha i. e. true happiness and joy ; it is the realm where there is neither death nor birth. As there is something unborn, uncreated, it is possible to get out of the born and created world (Itivuttaka 43). It is the realm without coming and going, standing, production and destruction.. It is without beginning—it is the end of all sufferings. (Udana VIII, 1-4) When Gautama Buddhna was asked, if the Tathagata *is* (in a state of becoming existence) after his death, he replied that he did not disclose that he is (in such a state), that he is not, is and is not or neither is nor is not. Why ? Because it does not lead to higher knowledge, enlightenment and nibbana. But so revealed the four noble truths and the path leading towards the final nibbana. (Samy.XVI, 12) The way of a spark of fire, of an extinct flame, can not be traced. Where the Sankharas have been eliminated, the ocean of thirst

and lust has been crossed, all possiblities of speech are exhausted, there is no more any conception, nor explanation.

Gautama Buddha wanted to make his disciples independent of his own person. "*You* have to push ahead—the Tathagatas are only preachers !" (Dhammapada 276). His disciples are called *Ariva*, i. e. noble people, Saints or *Ariyavasaka* i. e. holy disciples or *Ariyapuggala* i. e. holy people. The classification of Upasakas and Bhikkhus is only social. The disciples are divided into four groups : (I) *Sotapannas* i. e. those who entered the current. The first three shackles *Sakkayaditthi* i. e. belief that the personality is identical with the self ; *vicikiccha* i. e. doubt and *silabbataparamasa* i. e. the belief in the efficacy of rites are broken when entering into the current. (2) *Sakadagamin* i. e. he who returns only once again into the kama-loka. Kamaraga i. e. sensuous desire and patigha i. e. inner contest are partially overcome. (3) *Anagamin* i. e. he who does not return. Shackle 1-5 are completely eliminated. (5) *Arahat* i. e. the Saint. Ruparaga i. e. the desire to return to the realm of forms, aruparaga i. e. the desire to come to the formless world, mana i. e. pride. uddhacca i. e. inner restlessness and avijja i. e. nescience have ceased to afflict the Arhat.

To deal with metaphysical problems Gautama Buddha considered as detrimental to the final cause. If a man would not like to follow him because he did not give elucidation as to the eschatological, ontological and metaphysical question after the nature of the liberated soul and the state of his existence, the finite or infinite condition of this world, the difference between life and physical processes, Gautama would compare his attitude with that of a man wounded by a poisened arrow and still disallowing the physician to remove it unless he gets to know who shot the arrow, to what caste and family this man belongs, if he is tall or small or of middle size, what kind of pigmentation may be found in his skin, from what place he is coming, what kind of bow, what instruments were used to prepare the dangerous instrument, the poison which has been applied to the arrow, etc., etc. Long before all his questions can be solved, the poor fellow would be expired. But the doctor has come and the 4 noble truths have been revealed. We should not make any delay. (Majjh. 63) All opinions and views of metaphysical problems should be given up as hindering the proper progress. People arrive at different conclusions due to their ignorance of the causal chain. But who is enjoying or suffering, attached and lust-driven ? "Who? Who is enjoying the food of the consciousness ? This question is not pro-

perly put. I don't say that somebody enjoys. But if you ask me what is the use of that food I would tell you that due to it rebirth is made possible.' (Samy. XII, 12). "Don't allow yourselves to be directed by what you know only from hearsay, from tradition, from rumours, holy scriptures, speculations, dogma, deliberations based on the apparent view of things, long-cherished views and opinions, from the admission or denial, by your opinion that such an ascetic is your master—but if you discern that such and such things are conducive or detrimental to the final course of getting rid of the sufferings, then you should act and react accordingly. (Ang. III, 65)

Like a line formed by blind people, one following the other, neither the first nor the middle nor the last man sees anything, are the words of the Brahmins who are versed in the three Vedas. Their words are ridiculous, meaningless, empty and vain. None of the Brahmins who is versed in the three Vedas saw Brahma face to face, and they did not say : "We know it, we see it, where Brahma is, who Brahma is, towards what direction Brahma is". These Brahmins are telling : "What we don't know, what we don't see, to that very thing we are showing the path and are saying : this is the right path, the direct path, the way to salvation that leads to communion with Brahma." But Gautama Buddha knows the way how to attain enlightenment and final nibbana. (Digh. XIII)

The Buddhist method of contemplation leads through the four jhanas of the form-region to the unlimited realm of space, consciousness not-anything and neither-perception-nor-non-perception. The jhanas are mundane—lokiya—conditions and effect, only temporary relief from bad conditions. Adhicitta- and Adhipanna-training are leading to Samatha i. e. peace, the temporary relief from inner obstacles, and vipassana i.e. deep insight, the intuitive comprehension of the four noble truths, and the three characteristics of all phenomena. To enter into the Nibbana vipassana is required, whereas samatha and the jhanas cannot directly effect the entrance into the final state. The production of the four Bhavansas-kindness towards all beings, compassion, conjoy and equanimity—are preliminary methods before entering into the four jhanas. Ethical purity, awareness of all physical and mental processes and detachment from any phenomenal attractive aggregate are the stages a Buddhist disciple has to go through before he is able to attain freedom from nescience i.e. before the causal chain can be eliminated.

The Absolute Personality

(By Tridandiswami B. P. Tirtha)

The Absolute Personality or Godhead is the Embodiment of All-Being, All-Intelligence and All-Bliss. He is the Eternal as well as Temporal Beginning Middle and Ending. He is the Prime Cause of all causes. He is the Fountainhead of all manifestations, spiritual and material. He is All-Love, All-Beauty and the Absolute Truth. He is the Only Attractor, the Only Enjoyer, the Only Proprietor. He is the Only Master. He is the Entire Whole, the Central Figure of all truth, beauty and harmony. He is the Lord of all Lords. He is the Emporium of all Eternal Divine Sentiments. He is the Guiding and Originating Centre of all true cognition, volition and emotion and their perversions. Viewed through the lenses of unsubmissive cognition, He manifests Himself as *Brahma*. It is His Negative Effulgent Aspect. Through unsubmissive cognition and volition, He is *Paramatma*, the All-Pervading Over-Soul, the Partial Immanent Aspect of the Supreme Lord. Through submissive cognition, volition and emotion, under the lead of the last, He manifests His Own Entity of *Bhagawan* possessed of the six attributes of Divine majesty, glory, beauty, power, intelligence and freedom in the fullest degree. In His Majestic Aspect, Godhead is *Narayana* in *Vaikuntha*, the lower half of the Transcendental Sphere In his Beautiful Loving Aspect, He is the All-Loving, All-Beautifull *Krishna* in *Goloka*, the upper half of the Spiritual Realm. In His Majestic Aspect, His All-Loving Nature is latent, and in His All-Beautiful Loving Aspect, His Majestic Nature is latent.

The Supreme Lord is endowed with unnumberable unlimited potencies of which the three principal ones are, (1) His *Chit* or Internal Self-revealing Potency from whom emanates His Perfect Transcendental Realm with all His Divine Paraphernalia. (2) His *Achit* or external, insensate, deluding *Mayik* or limiting Potency. It is the power of darkness that ever dogs the steps of the pure effulgence of His Internal Potency. The manifested mundane worlds, the material mind and body, passing time and space accommodating limited entities, the elements of Nature and their properties, the stellar systems etc., constitute the sphere of deluding experience which is the product of this *Mayik* Potency. (3) His Marginal or

Borderline *Jiva* Potency, lying on the line of demarcation between the *Chit* and *Achit* Potencies, which gives rise to all *Jiva* souls. The individual soul is an atomic part of His Borderline Potency. Although the individual soul is essentially spiritual, he is exposed, by reason of his infinitesimality and marginal position, to the simultaneous attraction of *Chit* and *Achit* Potencies at the opposite poles. The *Achit* Potency which is foreign to his nature can have no hold on him until he exerts his utmost against the dictates of his nature for submitting for eternity to its known unwholesome foreign domination. He is then, conformably to his stubborn wishes, put into a kind of waking dream by *Maya* under whose influence he identifies himself with a material mind and body in which he is imprisoned for the purpose, and is filled with an insatiable ambition of lording it over the phenomenal world by his enjoying and abnegating, optimistic and pessimistic moods. These three Potencies, like the rays of the sun, emanating from *Krishna*, exist in Him, are not separate from Him, nor identical with Him, but He exists in each of them as the Indwelling Guide. Hence they are *simultaneously* distinct and non-distinct from Him—a fact which is quite inconceivable by the perverted cognitive faculty of the conditioned soul.

The Supreme Lord is the Absolute. He does not care to accept the services of His extraneous potency, reserves the right of not being exposed to or come under the jurisdiction of perverted human experience and is beyond the scope of time and space, which are the manifestations and creations of His Powers. He need not be anthropomorphised nor apotheosised; by so doing, He is blasphemed. In the Absolute Realm the entity is identical with name, form, attributes and action, which is quite different from our experience of the mundane non-absolute plane. 'Krishna' is identical with His Name, Form, Attributes, Paraphernalia and Pastimes in His Realm of *Goloka*. He manifests himself to this world in His Eternal Transcendental Form of the Divine Name or Sound on the Holy Lips of the Divine Master and to the aural reception of submissive souls of devotional aptitude helped by the special grace of the Divine Master. It is never possible for man to have any conception of His Real Nature by the manipulation of experience gained by his assertive initiative.

Sree Krishna-Chaitanya

(Brief Outline of the Divine Leela)

(By Tridandiswami B. P. Tirtha)

I. Birth and Parentage :

On the evening of February 18, 1486, when the full-moon was eclipsed and loud chant of the Name of Hari surcharged the sky, Supreme Lord Sree Krishna-Chaitanya made His appearance at Sridham Mayapur. His father was Jagannath Misra. His mother Sachee Devi was daughter of Nilambar Chakravarty.

II. Infancy :

The Lord was named 'Nimai' from the neema tree for keeping off the god of death who had snatched away eight children from His mother's bosom. Nilambar Chakravarty named Him 'Visvambhar'.

When such articles as fried rice, gold, silver and a copy of Srimad Bhagabatam were placed before the new-born Baby, He stretched out His little Arms and took the Bhagabatam.

As the Baby learnt to go about the yard on His Knees and Hands, it filled all beholders with a new kind of joy and love for the Child.

Sachee and Jagannath found their little Baby couched on a terrible coiled serpent which slowly made off after detection.

The Child would weep if no one chanted the Name of Hari in His hearing. He would dance in many enchanting poses as soon as He heard the chant of the Name. Ladies of the neighbourhood loved to chant the Name for the purpose of witnessing the Dance of the Child.

The Lord was abducted by two thieves who intended to rob Him of His gold ornaments. They carried Him on their shoulders a long distance but by a strange misapprehension they brought Him back to the House of Jagannath Misra supposing it to be their destination. The thieves put Him down and made good their escape on detecting their blunder.

III. Childhood :

His parents heard the sound as of tinkling anklets from the bare Feet of their Child tripping into the inner apartment to fetch a book for Jagannath Misra.

They observed the Divine Footprints of Vishnu all over the room of the Baby and conjectured that it was Gopala.

the tutelary Deity of the family, who walked about the room, and thus left His Footprints to please them..

A Brahman pilgrim accepted the hospitality of Jagannath Misra. The Brahman cooked food with his own hand and sat down to offer it in meditation to Bala Gopala (i. e. Cow-Boy or Boy-Krishna), the Object of his worship when Child Nimai appeared before him and ate a morsel out of it, to the great displeasure of Misra and his family. The Brahman was requested by Misra to cook for the second time to which he agreed after a little hesitation. But to the utter chagrin of the family, the same mishap occurred again. Thrice did the Brahman offer his food to the Deity, thrice did Nimai appear before him and ate up the same. The Lord was pleased to show the Brahman His Divine Fourarmed Form of Bala-Gopala, revealed to him the cause of His appearance in the world and warned him not to divulge the secret. Thenceforward the happy pilgrim became a regular visitor to Misra's house at the conclusion of his day's begging tour,

The Child learnt at sight all the letters of the alphabet, simple and compound, and to read and write the various Names of Krishna with great ease. He wanted to have such things as the moon and the stars and would not cease crying till He heard the Name of Hari.

On an Ekadashi Day (Lord's Day observed by fasting) the Child began to cry so vehemently that He could not be consoled until He was given the offerings to Vishnu prepared by Pandits Hiranya and Jagadish who lived two miles away.

His childish pranks annoyed some of the Pandits who used to bathe in the Ganges. One day being disturbed in their bath they went in a body and complained to His father who accompanied them to the bathing place for chastising his Son Whom he could not find there ; but Misra thereafter found Him at home just returning from school unbathed and His Body spotted with writing ink and could not understand how the bathers could have been disturbed by the Child on that day. The girls, whose articles of worship were also alleged to have been removed by the Child, brought similar complaints that very day against Nimai to His mother who softened them with her endearing words of affection for them.

Nimai obtained a promise from His mother that she would observe fast on the Ekadashi Day.

The Child feared none but His elder brother Vishvarupa. He knew Nimai to be the Boy-Krishna and loved Him as such. Vishvarupa spent all His time with the devotees at Advaita's house. Sachee Devi used to send Nimai to fetch Vishvarupa home for his meals. The devotees were thrilled by the

sweet words of Nimai when He appeared in their midst at the house of Advaitacharyya. Vishvarupa renounced the world on the very eve fixed for His contemplated marriage and became a Sanyasi under the name of Sree Sankararanya. The grief of Sachee-Jagannath at his conduct knew no bounds. The hearts of the devotees were also filled with sorrow of separation. Advaitacharyya insisted upon their not indulging in sorrow and gave them the assurance that Krishna Himself had always appeared in the world in response to their prayers.

After Vishvarupa's renunciation, Nimai gave up His turbulence and turned all His attention to study. He kept Himself always by the side of His sorrowing parents. His wonderful memory and keen intellect gladdened the hearts of all. Apprehending that Nimai might follow the example of His brother if he read the Shastras, Misra Purandar thought it prudent to put a stop to His further studies. This made the Child more wayward than ever.

One day the Lord was seen seated upon a pile of rejected cooking pots. Sachee Devi implored her Son to come down from that unholy heap of refuse. But the Lord without budging an inch said to His mother from His seat,—"How could these pots used in cooking offerings for Vishnu be unholy? The idea of holiness or unholiness is a delusion of the mind. How can I distinguish one from the other when I am debarred from study?" But no one understood the real meaning of these words. On another occasion the Child was given fried rice with sweetmeats to eat. But He began to eat clay instead. Sachee Devi saw this. When asked why He ate clay, the Lord replied, "I see no difference between clay and sweetmeats as the one is the transformation of the other." "Who taught You this dry wisdon of abstract reasoning, naughty Child?" said Sachee Devi, "Don't You see the difference? Eating cooked rice nourishes our body, while eating clay undermines our health." "How can I know the difference as I am disallowed My studies?" was the ready retort. Sachee Devi persuaded her husband to send Nimai to the Tole (Grammar School) of Gangadas Pandit without any further delay.

IV. As Student :

Jagannath Misra lost no time in performing the investiture ceremony of his Son with sacred thread and in getting Him admitted to the *Chatuspathi* (Grammar School) of Pandit Gangadas. Nimai made rapid progress in his study. The senior boys like Murari Gupta, Krishnananda and Kamala Kanta were puzzled by His riddles in Logic and being unable to stand before the extraordinary intelligence of their

Junior, they were found more often to beat a safe retreat.

The Lord was an ideal Brahmacharin and duly worshipped Vishnu before He partook of His offerings. He wrote annotations of Kalap Vyakarana, a great Sanskit Grammar, but they are lost.

Misra Purandar dreamt that his Son Nimai had become a Sanyasi (Monk) and saw that He was going on His way to Puri dancing and chanting the Name of Krishna with millions of followers He constanty prayed to Krishna that his Son might stay at home and have a family. The joy of Jagannath Misra and Sachee Devi knew no bounds when they gazed at the Beautiful Face of their Child ever smiling on them, which made them forget all their anxieties about Him. Misra Purandar passed his days happily till, all of a sudden, he departed from this world. The grief of the Lord at the departure of His father was inexpressible. He consoled His mother Sachee Devi in her sad bereavement with encouraging words and by displaying His constant love for her.

V. The Lord's Academy and Marriage :

The Lord disapproved the cramming system of teaching then adopted by the Pandits of Navadwip and started His Own *Chatuspathi* in the house of Mukunda-Sanjaya, an opulent citizen of Nadia.

His marriage with Lakshmipriya Devi, daughter of Ballbhacharyya was a source of great joy to His mother.

He strolled round the city with His pupils inviting learned discussions ; but although Navadwip was then the stronghold of innumerable learned Pandits and scholars far-famed in Nyaya Philosophy, Smriti, Grammar and Rhetoric, none of them dared to confront Nimai Pandit in literary disputes.

VI. As Householder :

As an ideal housel-older, His door was always open to charity and hospitality to chance guests and Sanyasis (Monks). His consort Lakshmi Devi attended to household duties which delighted her mother-in-law.

The Lord entertained Srimad Isvar Puri, a Vaishnava monk and disciple of Sriman Madhavendra Puri of Madhva cult. The Lord had a long discourse with His vererable guest about the merits of "Krishna Lilamrita" a book written by the latter.

One afternoon, while roaming about the city, the Lord reached the house of Sridhar. This devotee was extremely poor and earned his livelihood by selling sheaths and spathes of banana trees. The Lord asked him for a gift of some vegetables but not knowing in Whose presence he was, the Brahman refused to consider parting with any portion of the little stock he had, without payment. But after a great deal of argument, the Lord managed to obtain His daily

consumption of vegetables from this Brahman devotee.

VII. Deliverance of the "Digvijayee" :

One evening the Lord met the Digvijayee (conqueror of all quarters) Pandit named Keshab Bhatta of Cashmere, on the bank of the Ganges. The Pandit was asked to compose a hymn in praise of the Ganges. The Pandit displayed his poetic genius before the Lord. After a short discussion on the merits and demerits of the piece, the Pandit was worsted by the Lord in the presence of His disciples. This discomfiture had a strange effect on the Digvijayee. It was the turning point of his spiritual life. He perceived that the object of learning was not wrangling pedantry which begets intellectual pride and vain glory, but devotional service to the Supreme Lord which is the eternal function of all jiva-souls. Thenceforward he became a true devotee of the Lord. This spectacular victory in literary tournament established the fame of the Lord as the first and foremost Pandit of the day.

VIII. Sojourn to East Bengal :

The Lord went to East Bengal for acquiring wealth by His teaching. Thousands of Brahmans flocked to Him for study. While in East Bengal He met Tapan Misra—a sincere seeker after the Absolute. The Lord instructed him about the Highest Goal of human life and the Means of attaining that End telling him that chanting of the Name of Krishna by being free from the ten offences is both the means as well as the End of spiritual existence. The Lord commanded Tapan Misra to go and live at Benares, where He would meet him again in a few years. It was during His sojourn in East Bengal that Lakshmi Devi, His beloved consort, left this world. The separation from Her Lord was too much for Her to bear. The Lord returned to Navadwip with a large fortune. He consoled His mother for the untimely departure of her daughter-in-law and married, for the second time, Vishnupriya Devi, daughter of Sanatana Misra, the Raj-Pandit. The wedding expense on a princely scale was borne by Buddhimanta Khan, an influential citizen of Nadia.

IX. Piligrimage to Gaya and Initiation :

It was at this time He travelled to Gaya with the ostensible purpose of performing the funeral rites in honour of His departed father, and there He took His spiritual initiation from the same Isvar Puri whom He had once entertained at His House. He returned to Navadwip fully saturated with Divine Love for Krishna. The devotees of Navadwip were joyfully surprised at this wonderful and sudden change of Nimai Pandit.

X. Activities after the Initiation :

He unbosomed His heart's grief to all those devotees such as Advaita-

charyya, Sribas Pandit, Murari Gupta, Mukunda Dutta, Gadadhar Pandit etc., at separation from His Beloved Krishna of Whom He had a glance at Kanai Natshala on His return journey from Gaya, and asked them how, when and where He would find His Beloved. He explained to His pupils that chanting of the Name of Krishna is the ultimate Goal of all learning and Himself taught them how to perform Krishna-Kirtana He narrated to His mother all those terrible sufferings that the jivas have to undergo in their births and rebirths in their mothers' wombs and asked her to chant the Name of Krishna without interruption.

The Lord used to spend the whole night with devotees in chanting the Holy Name in the house of Pandit Sribash. Deeply mortified at the non-devotional attitude of the people of the world, the Vaishnavas, under the lead of Advaitacharyya, earnestly prayed for the immediate manifestation of His Divinity and the Lord revealed Himself one day with all His Magnificence and Glory, Power, and Beauty, Intelligence and Freedom, in the Vishnu-temple of Sribash Pandit and vouchsafed the boons solicited by His devotees.

It was at this time that, Nityananda, the Other Self of Sree Chaitanya, after finishing His travels all over India and Thakur Haridas, the Namacharyya, after suffering untold persecutions at the hands of the anti-devotional empiricists, joined the banner of the Lord in preaching the Holy Name of Krishna from door to door. One day while preaching the tenets of the Lord they encountered Jagai and Madhai, two notorious drunken ruffians of Nadia. Indignant at the sound of the Holy Name they assaulted the two preachers with stones which drew blood from the forehead of Nityananda Who interceded with the Lord for pardoning them and ultimately captured their ruffian hearts. They became the true devotees of the Lord. Iron was transmuted into gold by the miraculous touch of the Philosopher's stone.

Henceforward the Lord held "Sree Nama-Yajna" (constant chanting of the Name) every night at the house of Sribash Pandit, in the company of all His sincere followers. No extraneous element was allowed to peep in, or enter the compound. One day an old ascetic, living entirely upon milk, obtained entrance into the fold, but was turned out by the Lord as a foreign element and sight-seer. He was redeemed by the Lord as he accepted the chastisement with good grace and surrendered himself entirely to the Lord.

One night when the Lord and His devotees were lost in the ecstatic dance and chanting of the Holy Name of Krishna, the only son of Pandit Sribash breathed his last. Sribash's love for the

Lord was manifested in his perfect self-control and strict forbearance at the departure of his only son. The Lord was apprised of the occurrence, went inside with the devotees and revealed the mystery of his departure from the lips of the departed boy.

From this time forward till His renunciation He preached His Doctrine of Nama Samkirtan in important towns and villages through His disciples with the result that thousands of people joined His banner and were re-established in the natural function of their unalloyed souls.

The complete success of His Doctrine as well as the Magic of His Name had their repercussions throughout the length and breadth of the country and roused the jealousy of some Pandits belonging to the anti-devotional school who brought a complaint against Him to Chand Kazi, the Governor of the city. The Kazi made great havoc and violence not only upon the Vaishnavas but also against the holy prapaganda of Nama Samkirtan. The Lord took out a procession of Nama Samkirtan in which almost all the citizens of Navadwip joined, each carrying a lighted torch. This immense procession took the route of the Ganges and passed through the villages of Gangaanagar, Barakona Ghat and Shimulia till it reached the house of the Kazi who was frightened by the huge demonstration and the loud chant of the Name which rent the sky. Nimai Pandit, however, gave him all assurance of safety. The Kazi, thus pacified, promised the Lord to abstain from any further depredation or outrage on the Lord's religion and to punish any delinquents with social ostracism. The Kazi was so much moved with the Truth, Beauty and Harmony of the Doctrine of the Lord that he gladly joined the banner of His Samkirtan party.

XI. "Sanyasa" or Renunciation of the World :

The chanting of the Name of Krishna swelled the ocean of ecstatic joy in the hearts of the devotees of the Lord. His all-embracing Doctrine of Divine Love for Krishna which opened the gate-way of the Spiritual Realm to one and all without distinction of caste, creed or community, fell flat on the hardened hearts of some of the unbelievers of those days who began to scoff and even went so far as to threaten Him with assault. The Lord took cognisance of the fact and prescribed a desperate remedy for the corroding malady. He made up His mind to renounce the world. The news spread like wild fire in the city from one end to the other. In vain did He try to console His mother, His consort and His beloved-disciples. It was, as it were, a bolt from the blue

when, one wintry morning they actually beheld Nadia void of His Lotus Feet, the aged mother bewailing her sad lot at the unexpected withdrawal of the Lord from their midst. The hard hearts of the unbelievers were purified and they set out in quest of the Lord to ask His pardon for the offences commited by them against Him and His devotees.

The Lord swam across the Ganges to Cutwa, a village 24 miles west of Navadwip, and embraced "Sanyasa" (the state of a recluse) from Keshab Bharati, a monk of the Bharati Order, and assumed the Transcendental Name of 'Sree Krishna-Chaitanya" (He Who awakens Sree Krishna in the hearts of all). As soon as the function was over, the Lord set out on His pilgrimage to Brindaban in quest of His Beloved Sree Krishna with these words in His mouth, 'I too shall cross the terrible and dark ocean of the world by serving the Lotus Feet of Mukunda, the Supreme Lord, as did the sages of yore."

For three days and nights the Lord roamed in search of His Beloved Krishna in the land of Radh and was at last induced by Nityananda, His Comrade, to visit the house of Advaitacharyya at Santipur where the Lord stayed for ten days deeply absorbed in the ecstatic joy arising from chanting the Name of Krishna. His mother and His followers of Navadwip who were on the point of starving to death for His separation from them, were quickened into life when "they gazed once more at the matchless Beauty of the Face of the Divine Lord. It is not the custom of a Sanyasi to pass his days in the midst of his former friends and relatives. So Sachee Devi desired that her Son Nimai might stay at Puri in Orissa where His followers from Navadwip might meet Him during the Car Festival of Jagannatha Deva. The appointed day of separation came. The hearts of the devotees all but burst with an overwhelming sorrow as the Lord left Santipur for Puri with five of His disciples. Travelling through Baraha. nagar, Calcutta, Athisara, Chhatrabhog, Jaleswar, the Lord visited Gopinath at Remuna in Balasore. He then went to Jajpur, saw Sakshi Gopal in Cuttack and, passing through Bhubaneswar and Atharanala, reached Puri, where He saw Sree Jagannatha Deva in His Lofty Temple. As He ran to embrace the Deity, He fell into a swoon and was carried to the house of Vasudeva Sarvabhauma who was fortunately present on the spot. Nityananda broke His single monk-staff into three parts and cast them into the river Dandabhanga. The Lord, after this incident, separated from Nityananda and the other devotees. Hence the Lord

reached Puri in advance of His devotees.

The devotees reaching Puri subsequently met Gopinath Acharyya, brother-in-law of Sarbabhauma Bhattacharyya and a disciple of the Lord. They learnt from him that the Lord was at his brother-in-law's house. They hastened there as fast as their legs could carry them and found the Lord, Who was quite unconscious, lying on the floor. The Lord displayed His external consciousness in the afternoon after a trance lasting through three quarters of the day.

XII. The Lord saves Vasudeva Sarbabhauma:

This Sarbabhauma Bhattacharyya was the foremost Naiyaik (Logician) of his time who committed to memory the whole Nyaya philosophy (Didhiti) from Mithila, the then centre of that branch of Sanskrit learning. He was the most erudite scholar of the Pantheistic school of Sankaracharyya. In appreciation of his great scholarship he was made the court-Pandit of the King of Orissa. Gopinath Acharyya introduced the Lord to Sarbabhauma Bhattacharyya, who, not knowing the Transcendental Personality of the Lord due to his empiric mode of approach, expounded the aphorisms of the Brahma-sutras strictly on the lines of the commentaries of the impersonalist school of Sankara, for seven consecutive days, to the Lord Who remained taciturn all the while, as the interpretations went wide of the mark. But when the Lord began to explain those aphorisms strictly on the basis of pure theism Sarbabhauma was so much overawed and attracted by the truth beauty and harmony of the expositions that he bowed down his head before the Lord, and composed those exquisite hymns in Sanskrit in His praise of which the following are a specimen, "I seek the shelter of the One Eternal Supreme Lord, the Ocean of Mercy, Who has taken Form as Sree Krishna-Chaitanya with the view of teaching the true knowledge, yukta vairagya (true asceticism) and His own method of unalloyed devotion. May my mind, like a bee, cling closer and closer to the Lotus Feet of Sree Krishna-Chaitanya, Who has appeared before us to restore His Own Bhaktiyoga, eclipsed so long by the ruthless hand of time." Sarbabhauma became a staunch adherent of the cult of Bhakti as preached by the Lord. With the conversion of Sarbabhauma, the whole of Orissa surrendered at the Lotus Feet of Sree Chaitanya Mahaprabhu.

Sarbabhauma Bhattacharyya, after his conversion, supplicated the Lord to meet Rai Ramananda, Oriya Governor of Vidyanagar and a true devotee, whom he could not recognise as such owing to his non-devotional aptitude.

XIII. Pilgrimage to Southern India :

In Southern India the dearth of pure theism was hardly less than in the North due to narrow sectarianism and rigid caste-rules. To deliver the people of the South from those suicidal prejudices, the Lord proceeded with one Kala Krishnadas on His pilgrimage to the South. He visited Alalnath at Brahmagiri, Kurmadeva at Kurmachalam near Chicacole in the district of Ganjam where He delivered a Brahman named Kurma and another leper Brahman Vasudeva. He met Rai Ramananda, the Governor of Vidyanagar, on the bank of the Godavari, and had a long discourse with him on the subject of the *summum bonum* and how to attain it. This famous discourse is the brightest self-luminous guiding star in the firmament of Vaishnava philosophy, beautifully set in the Chaitanya Charitamrita of Srila Kaviraj Goswami. From Vidyanagar the Lord went on to Mangalgiri in Guntur, Ahobilam in Karnal and Tirupati in Chittur districts. He then visited all the shrines of the Tamil territory and also Canjeeveram, Sree Rangam, Madura, Sheyali, Kumbhakonam, Tanjore in the Tinnevelly district. He then visited Janardana, Ananta Padmanava, Adikeshab and Kanya Kumari in the Travancore State. Thence He went to Payashvini and visited many shrines on the western coast. At Rangakshetra the Lord stayed for four months of the rainy season on account of *Chaturmashya* at the house of Venkata Bhatta who belonged to the Sree Vaishnava Community of Ramanuja. The whole family of Venkata by the influence of His Discourse became worshippers of Sree Krishna. Venkata's son Gopal Bhatta, a disciple of his uncle Srila Prabodhananda Saraswati, the famous author of Chaitanya Chandramrita and Radharasasudhanidhi, is one of the six Goswamis of Brindaban and composed the famous Vaishnava Smriti of Haribhaktivilas. The Lord visited Shringeri, Udupi, Podri Gokarna and other shrines on the western coast. At Udupi the Lord by learned controversy with the head of the Math established unalloyed devotion to be the means as well as end of all spiritual activities, and rejected the wrong process of Karma (fruitive work) and Jnana (empiric knowledge leading to Impersonal Aspect of Godhead). During His sojourn in the South the Lord procured two most precious works of the Gaudiya Vaishnava literature viz. (1) Brahmasamhita (a conclusive treatise on the Highest Excellence of Krishna and His Pastimes) from the temple of Adikeshab and (2) Krishna Karnamrita (a spiritual mellow lyric on the Form, Attributes and Deeds of Krishna) from Krishnavenna.

Wherever the Lord went, He preached the super-excellence of the Name of Krishna over all other forms of devotion, and turned the souls of the Buddhists, Jains, Mayavadins (salvationists) and Smartas (elevationists) to the path of Bhakti (unalloyed devotion).

On His return to Puri, via Vidyanagar and Alalnath, after a lapse of two years, the Lord met Paramananda Puri, Damodar Svarup (His Alter Ego) from Benares, Govinda, a disciple of Sree Isvar Puri, Pandit Kashishvar and many other Brahman Pandits of Orissa. King Prataprudra of Orissa surrendered himself unconditionally and with all humility at the Lotus Feet of the Supreme Lord and became a devout follower with all his family through the intercession of Sarbabhauma Bhattacharyya and Rai Ramananda.

The Lord now settled down at the house of Pandit Kashishvar at Puri and sent Kala Krishnadas to Bengal to let His devotees know of His safe arrival. The Bengal devotees hastened to Puri for a sight of the most Beautiful Face of their Lord, and were exceedingly delighted on meeting Him again. Thakur Haridas also came with them and was given a small cottage near the temple of Sree Jagannath Deva to perform his *Bhajan* (intimate service of Krishna) by chanting the Name three lakhs of times a day. The Lord performed the purification ceremony of Gundicha Mandir (representing the heart of a devotee) every year with His followers both of Bengal and Orissa on the eve of the Car Festival of Sree Jagannatha Deva. He gave all of them the true conception of (1) the Highest Excellence of Krishna, (2) the highest excellence of unalloyed devotion, (3) the special features of the three grades of devotees in terms of chanting the Name of Krisna (a) without offence, (b) with fourfold service and (c) with confidential love, and the respective functions of those three kinds of devotees to one another and to God. The Lord warmly embraced His disciple Vasudeva Dutta when he prayed for the wholesale redemption of all fallen jiva souls by taking upon himself the sins and offences committed by them in this and previous births and undergoing eternal damnation on their behalf. His prayer was granted. The Lord redeemed Amogha, son-in-law of Vasudeva Sarbabhauma, from his non-devotional aptitude and saved him from death.

XIV. Pilgrimage to Brindaban.

The Lord started for Brindaban on the Vijaya day by way of Bengal and went up to Ramkeli in the district of Malda, via Panihati, Kumarhatta and Vidyanagar. He redeemed the two brothers Dabir Khas and Sakar Mallik, ministers of Hossain Shah, Moslem King of Bengal and changed their

names to Rupa and Sanatana. The Lord commanded them to proceed to Brindaban for reclaiming the forgotten shrines and pastime-centres of Sree Krishna, the Lord of Love. The Lord then retraced His steps to Santipur via Kanai Natshala, as suggested by Sanatana and predicted by Nrisinhananda Brahmachari of Navadwip, giving up His idea of proceeding to Brindaban. After instructing Raghunath Das, son of Gobardhan Das of Saptagram, to observe yukta vairagya (i. e, proper use of everything so as to be conducive to the service of God), the Lord returned to Puri,

The Lord then set out for Brindaban through the jungle route of Jharikhanda (Chhoto Nagpur and Orissa Garjats) with Balabhadra Bhattacharyy. Throughout the journey across the dense forest the Lord incessantly chanted the Name of Krishna. The wild beasts of the forests when they saw His Beautiful Figure and heard Him chanting the Name, forgot their animal nature and followed Him with an yearning of deep affection, the tiger kissing the deer under the influence of Divine Love. In this manner the Lord reached Benares where He put up at the house of Tapan Misra for a few days. Thence He went to Mathura and accepted food which had been cooked and offered to Vishnu by a Sanoria Brahman, a disciple of Sree Madhabendra Puri. The Lord circumambulated the twelve groves of Mathura and Brindaban deeply saturated with Love in Separation for Krishna. The Lord removed the hallucination from the mind of Balabhadra Bhattacharyya when one night he had mistaken the fisherman on the Jamuna for Krishna, his boat for the Kaliya serpent and his lamp for the crest-jewel in its hood. The Lord then left Mathura and returned to Kashi via Prayag. On the way He instilled Love of Krishna into a Pathan Prince Bijlee Khan and his following who were thenceforward known as 'the Pathan Vaishnavas'. At Prayag (Allahabad) the Lord met Rupa Goswami and his younger brother Anupama. He also met Pandit Raghunath Upadhyaya with whom He had an interesting talk on the excellence of the Transcendental Name, Form, Mellowness and Realm of Krishna. The Lord instructed Sree Rupa Goswami at the Dashashvamedh Ghat on "Krishna Bhakti Rasa" (mellow principle of loving devotion to Krishna) and sent him to Brindaban whence he was to meet the Lord once again at Puri. Arrived at Benares the Lord stayed at the house of Chandrasekhar. Sanatana Goswami having made good his escape from prison at Gauda by bribing his keeper, was hastening to Benares to meet the Lord. When he arrived at Benares in the garb of a darbes (Muhammedan

fakir). Chandrasekhar could not recognise him until he was made known by the Lord. The Lord now taught Sanatana the inner truths of the Vaishnava Philosophy consisting of :

(1) the knowledge of Relationship,

(2) the true conception of the real nature of the Absolute Personality of Godhead and the jivas,

(3) the Majestic and Loving Aspects of Krishna, and the respective devotional services to Each of Them,

(4) the means or process of attaining the summum bonum, sadhan bhakti or devotional practices. It is of two kinds, (a) devotional practice under shastric or scriptural injunctions known as baidha sadhan bhakti and (b) spontaneous inclination for the loving service of the Lord of Braja under the guidance of any of His devotees in Braja ; this is known as raganuga sadhan bhakti,

(5) the summum bonum—the Divine Love for Krishna—the Highest End of spiritual existence.

These truths as taught by the Lord to Sanatana and Rupa Goswami represent the highest level of Vaishnava transcendental literature and philosophy. The Lord sent Sanatana to Brindaban under directions to meet Him subsequently at Puri. He also sent Subuddhi Roy, a Bengal Chief to Brindaban, instructing him to chant the Holy Name of Krishna incessantly as the only expiation of all sins and offences. Subuddhi Roy had lost his caste by being compelled to drink desecrated water from the hands of Moslems. He had been prescribed the fatal penance of committing suicide by swallowing hot ghee by the Smarta Pandits of Benares.

XV. How Prakashananda Saraswati became a devotee :

During His stay at Benares, the Lord accepted an invitation at the house of a Mahratta Brahman who was a devotee of the Lord, where He met Prakashananda Saraswati, the most formidable exponent of the Pantheistic school of thought at Benares, with his innumerable following. In reply to their query as to why He had refrained from performing the duties of a Sanyasi, the Lord said that He had no right to read and understand the Vedanta by His limited empiric knowledge, that the Truth reveals Himself to a sincere seeker of His service when one submits oneself unconditionally with all humility to the bona fide Spiritual Guide i. e., One Who wields the Divine Power of enabling a person to realise the Absolute. That accordingly He had sought the shelter of the Feet of the Divine Master Who, out of His causeless mercy, had given Him the Holy Name of Krishna and had directed Him to chant the Name incessantly, as He was doing. The result had been that He was fully intoxicated with Divine Love for Krishna, the Name being identical with Him, His Form, Attributes, Paraphernalia and Pastimes. Compared to this ocean of Krishna-Prema—the summum bonum of spiritual existence—Brahmananda (the so-called bliss of undifferentiated monism) is but a drop, not to speak of the fourfold objects of virtue, wealth, lust and liberation that are sought by the elevationist and liberationist schools, which are worthless straw. Chanting the Name of Krishna is both the Method as well as the End of all genuine spiritual endeavours. The Vedantasutras are the Words of

God and are, therefore, free from the fourfold defects of (1) error, (2) inebriation or inadvertence, (3) inadequacy of senses and (4) deception. They speak of the Eternal Personality of the Absolute Who is All-Being, All-Intelligence and All-Bliss. He is endowed with His Plenary Potency manifesting Herself in threefold form viz : (1) Divine Internal Potency. (2) External or Deluding Potency and (3) Marginal Potency from which spring respectively, (1) the spiritual realm, (2) the mundane realm and (3) the jivas. Being marginally placed, jivas posses an alternative choice between Divine Service (i. e. devotion) and enjoying the phenomenal world (like the karmi) or renouncing them (like the jnani) for merging their individuality into an abstract Brahma. Jivas are eternal servants of Krishna in their unfettered state. Both jivas as well as the mundane and spiritual worlds are simultaneously distinct and non-distinct from Krishna. Like the rays of the sun, they exist in Krishna, they are not separated from Krishna Who exists in them, but at the same time they are not identical with Krishna Who is Omnipotent, Omniscient and Omnipresent. This is known as the *Achintya Bhedabheda Doctrine*. It is Achintya because this doctrine is inconceivable to limited human understanding. The Vedanta or the crest jewel of the Vedas is replete with this doctrine of Absolute Truth, and Srimad Bhagabatam is the immaculate and authoritative commentary of the aphorisms of the Vedanta, because the compiler of the Brahmasutras and the commentary thereof, being the same Divinely commissioned person viz., Krishna Dvaipayana Veda Vyasa. The simple and clear expositions of the aphorisms given by the Lord made an indelible impression on the minds of His audience and they distinctly understood the ulterior motive of the Pantheistic commentaries of the Brahmasutras. They accepted the cult of pure Bhakti (unalloyed devotion) and joined the congregational chant of the Holy Name as propounded by the Lord. With the deliverance of Prakashananda, the whole following of the Benares school accepted the path of the Bhagabatam or the Naimisharanya thought. The Lord returned to Puri by the Jhari Khanda route.

XVI The concluding period of the Divine Leela :

Thenceforward the Lord resided at Puri till His Disappearance in the forty-eighth year of His Career which divides into two halves viz., (1) His Career as an ideal Householder and (2) His Career as a bona fide Vaishnava Sanyasi Preacher. As Sanyasi His Career is divided into three periods viz., (1) the first six years when the Lord preached His doctrine of unalloyed devotion through the length and breadth of India, reforming and assimilating the multifarious wrong cults into the fold of pure Vaishnavism, (2) during the next six years the Lord cultivating active contact with His devotees at Puri as Teacher expounded the esoteric of loving devotion as practised by the congregation of His highest devotees, and (3) the concluding twelve years which the Lord devoted exclusively to the tasting of Krishna Prema in the shape of Love in Separation in the inviolable privacy of His Sanctum in the constant company of two associates—Sree Svarup Damodar and Rai Ramananda.

ALL-GLORY TO SREE GURU AND GAURANGA

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Buddhism

Philosophy or Religion ?

II

(By E. G. Schulze)

Gautama Buddha's position as philosopher has reference to the historical and metaphysical situation of the country at that time. If the traditional dogmata are presented and illustrated by the wrong practices of those who, as professionals, stand for the maintenance of the same, a reaction against the valuation and even substance of the dogmata is to be expected. If people claim a birth-right on the monopolic exposition of the Scriptures, or on the other hand, if the Scriptures themselves are regarded as a collection of sounds, represented by visible letters, carrying mere mundane reference, a protest against such corrupt views becomes necessary. The problem is a little complicated. We need not cast away the *baby* with the bathing-water. If the system in actual working is corrupt, the principles i. e. the dogmata are Absolute Truth, the representations in themselves relative, it is then our task to seek the Mercy of the Absolute Truth for being enabled to serve Him by our living practice. If mind in a speculative manner has been distorting the Truth and we—on relying on the whole as Truth—are disappointed in

the long run, we are liable to react in an affected mood and darkened vision and to discard the usefulness of the substantive principle itself. We may then like to pose as autonomic free agents at liberty to try for a solution of the problems of life and after-life on our own hook—and to make a show of our meaningless independent position. Having no taste for the living service of the Absolute, we fail to accept the ideal of service offered by the Absolute Himself in the Personality of Sree Gurudev and His devotees. By living conduct and serving attitude towards the Person who is given to the service of the Absolute we may have the only chance of understanding the spirit of the Spirit of the dogmata which otherwise seem to be nothing but a collection of mundane miscellany. These books, however, require us to be ready to leave aside our previous opinions and preoccupations, and to surrender unconditionally to the Personality of the Divine Teacher for His service knowing ourselves at the same time to be quite unfit for this service. In this case the Truth Himself exerts His Own teaching Initiative and makes us know the transcendence of sounds covered by the mundane letter of traditional dogmata. If tradition is tradition of untruth, we shall be eager to throw it to the dogs, —if Tradition is really Tradition i. e. Truth, we shall have to adopt the proper method of giving Him as such our unreserved *hearing*.

In case of the pseudo-religionists we are likely to be deceived by their apparent assurance that they keep to the Tradition proper and really want to point at the ontological problems. But Buddha is quite plain in telling us that his message is not to give elucidation of the ontological problem but simply to show the way for the psychological elimination of the experience of sufferings on the psychological plane. It is an undeniable fact that this world is a place of infinite miseries without any permanent happiness, that we suffer as long as we continue to cherish our enjoying temperament, that the elimination of the enjoying temperament will mean the end of all sufferings. But as to the motive, path and method Vaishnavism differs from the psychological egoistic method Buddha was suggesting not as the remedy but as consummation of the disease at a special stage of the disposition of the people, which should not be unduly generalised as the curative method for all times. God has always made Truth known *fully* to all submissive seekers after Him. He has made Himself accessible to present-day mentality since the time of Buddha. Why should we screen our vision that we might use oil-lamps for groping in the immensity of the dark void, the psycho-analytical

method, if we have got to walk in the self-effulgent light of the sun? We should view things in the proper light of our practical need which is supplied by real contact with the Absolute Person in the Eternal Role of the only Giver of His Own whole-time service. We don't deny that it is possible to benumb the enjoying temperament temporarily by the method of the eight-fold path—but we know also that the desire for mundane enjoyment which leads unto death is only sublimated and transformed into living death; desire after peace of mind is after all again *desire*—and should logically and fortunately lead again to sufferings—as it does actually, as the relief is only temporary—though it may seem to be eternal for the time being. A temporary means and the eight-fold process of psychological training in time—can never lead to a really permanent and desirable state. But as long as we have neither knowledge of or belief in the *objective* i. e. substanttive, non-relative existence of an ontological plane, we are unable to proceed in a supra-psychological way. All psychological congregates, processes and sankhara are anicca, dukkha and anattta. Any sober introspection should make us realise this fact. We arrive at the nihilistic conclusion. But are we allowed to carry it to the plane of ontological references? If "we" are really nothing but an agglomerate of non-substantive functions and processes—why are we then dissatisfied with that very state? Rejection and contradiction is possible only between limited, opposite categories. The very interest in the elimination and nullification of the present impermanent situation indicates that the agent proper has been dislocated from the proper plane and shifted to a relative plane of futile opposite characteristics. If we understand that such and such a thing or function cannot be the proper self and if we are getting tired of all their relativities, we are going to be liberated from the intoxicating influences. The world ceases to inflict upon us and we seem to be liberated. But the notion of freedom requires a settlement of the "from" and "for". Can my desire in itself be uprooted only by the elimination of the objects of this world—while it continues as desire to be liberated? Though the paticcasamuppada is not quite intelligible to the writer and he can refer to the fact that the Buddhists from the time of Buddha's disappearance till the present day have been differing greatly as to its proper meaning and have not been able to supply a satisfactory solution of its logical discrepancies—he is ready to accept the suggestion that it has to do with psychological factors which may be properly realised only in course of a respective psychological training.

Taking the psychological truth for granted—the proposed process of the elimination of avidya promises only the elimination of the psychological attitude that this world offers us only impermanent, non-selfish and sorrowful objects, but we don't get rid of the nescience about the existence or non-existence of the ontological plane and of our ontological *i. e.* proper function. The mere elimination of the psychological process cannot mean the uprooting of any rebirth, for it is obviously the agent proper who decided against his inherent disposition and came, therefore, under the influence of the non-proper relative psychological obstructions. As long as this positive nescience continues, real cessation of the enjoying temper is not to be supposed, and any change—as radical and extreme it may be—on the psychological plane can have no reaction on the position of the ontological agent. Psychological nescience of the mind is different from the ontological nescience of the absolute infinitesimal soul proper who does not belong to the psychological plane. The law of Karma cannot be abolished by extinguishing the psychological principle of action; the law of Karma acts on the psychological plane only; it does not effect the spiritual soul if she is free from wrong misidentifications with the agencies of the mental and physical plane. The Buddhistic method consists in inciting the thirst for elimination of thirst, obviously a contradictory process Karma is effective as long as there is any movement on the psychological plane it may be in satisfaction or dissatisfaction with the stay on it. The cessation of any form of perception means only the end of perception and infertilisation of the psychological plane, but it does not at all include the removal of the ontological agent from that plane. It is only a process of negative exclusion of consciousness of the fact by making the fact super-conscious.

We quite agree that any attachment and love for anything in this world is entangling us only in the miserable experiences of the unreliability of any relation But it does not mean that attainment and love on the ontological plane are as well unwholesome. We rather hear through the living channel of the living tradition of Truth Absolute that the very existence of the unwholesomeness here hints at the superexcellency of perfect wholesomeness there just as shadow indicates the existence of light; and the intensity of the shadow corresponds to the intensity of light. So we rightly cultivate right attachment to everything by actual reference to the now-to-us transcendental but the only real position till we are enabled by the Grace of responsive acquaintance,

penetrating through psychological nescience, see through the mundane symbols to their true substantive nature, which have reserved the right of incompatibility with the psychological plane. That ontological plane is the plane of permanence and bliss as it is the plane of service and the source of the longing of the real soul for the gradual elimination of any enjoying disposition. All other so-called permanence is a temporary relative permanence, called so for the reason that it is contrasting to the primary restlessness of unsublimated thirsts and passions.

Buddha himself did never deny the existence of a transcendental super-world. He wanted to keep his adherents away from all mental speculations about that plane. Later "followers" misunderstood him and established the system of sunyavad or relative nihilism. What Buddha thought really is a question of controversy amongst his followers many of whom took the bold step to deify him to be the Supreme Lord. The body of the Buddhist scriptures seems to suffer from serious interpolations by those who managed to make Buddha support their heterogene views. But if we take it for granted that Buddha used really, the parable of Majjh. 63. in the way in which it seems now, so we shall like to say that the parable fails to present the real fact. We are not keen on getting cured of our mental diseases but our spiritual disease of misidentifying our soul with body and mind as result of our wrong choice to go out for our own unnatural enjoyment instead of serving the Supreme Lord in loving attitude as we are meant for, is to be cured. And we require a doctor who is living on the spiritual plane. He alone can make the soul awake from the intoxicated state. Opinions and views of the metaphysical problems we should really disencourage, for they are simply misleading us. And all so-called small "m" masters we should abandon. We shall like to take shelter at the Blessed Feet of Him, Who is the Giver of the full conscious realisation of the ontological relations. We shall like to associate ourselves with those who as His disciples devote themselves whole-timely to the spiritual service of the Absolute Persons. The Divine Preceptor is the Spiritual Absolute Person in His Own Eternal form of Whole-Time Service to the Supreme Lord Sree Krishna. He alone can supply the proper method of coming out from this world of miseries not for the vain purpose of negative coming out but for the purpose of attaining absolute spiritual service. Liberation and salvation are psychological errors fostered by the enjoying-temper, they have no value for the devotee, who

is told by the most reliable source, *i.e.* the ontological representative himself—that he is in his proper nature not an enjoying *he*—but a serving *she*, that the function to attain all psychological manipulations means but an irreparable loss of time. To submit to any psychological method is simply suicidal. It is better to die from psychological pains and to persevere in praying to God to make us find out the Transcendental Preceptor and His disciples and in longing for the unconditional loving service of the Absolute. It is better than to listen a second even to the wrong doctrines derived from no other authorities than the same psychological apparatus we ourselves possess and the incompetence of which is open to every sane human non-speculative, non-intoxicated brain—for we can be assured that God will never forsake those who really seek for the service of His own. Buddhism is a philosophy, unable and unwilling to give any hint at the Absolute Transcendental Subject God, the Infinite Absolute, the serving subjects i e., the infinitesimal absolutes and the connecting link between them i. e. unconditional loving serving attitude. Buddhism, therefore, in its present incomplete state, has no right to be called "Religion", which word is derived from the verb 're-ligare" i.e., to re-bind, sc. the dislocated objects to the proper Subject. Historical Buddhism is probably the perfection of mundane psychological philosophy. The higher mundane category is fit to enlighten the lower. Amongst the blind the one-sighted may be called king. But what of the full-sighted ? Buddhism can be understood and interpreted properly not by the liberalistic attempts, but only in the light of Vaishnavism as the highest category of religion, nay, as *the* Religion. Listen, who has ears to listen, to the proper message the Harmonist as one of the loud-speakers of true Vaishnavism is broadcasting.

Sree Gaudiya Math.

An Historical and Descriptive Sketch

(By Mahopadesaka Sripad K. M. Bhaktibandhab B. L.)

From Lord Sree Krishna, Cause of all causes, the preceptorial line flows eternally in the following order of spiritual succession,—Sree Madhavendra Puri who is the first seed of the tree of Prema-Bhakti. Then comes Sree Iswar Puri and after him Sree Chaitanya Deva, the Absolute Himself, manifesting the Leela of being Recipient of the transcendental knowledge in the line of Brahma. From Sree Chaitanya the same preceptorial order is continued through Sree Sanatana Goswami, Sree Rupa Goswami, Sree Raghunath Das, Sree Jiva, Sree Krishnadas Kaviraj, Thakur Sree Narottam, Sree Viswanath Chakravarty, Sree Valadev Vidyabhusan, Vaishnava Sarbabhauma Sreela Jagannath, Sree Bhaktivinode Thakur, Sreela Gaurkishore and His Divine Grace Prabhupad Sreela Bhakti Siddhanta Saraswati Goswami Thakur. This is the "Bhagabat Paramparyya" or the Divine Preceptorial Order This order of succession is quite dissimilar to the succession of preceptors and disciples according to the rules of Pancharatra and the Smartas. In the transcendental succession there is no scope of the question of the interception of historical time. The absolutely pure current of transcendental knowledge has ever coursed through the preceptorial channel of the highest order of transcendental teachers. To disseminate and give full scope to the actual practice of transcendental knowledge by following in the footsteps of Sree Rupa and Sanatana Goswamis representing the fullest exposition of the Doctrine in the Personality of Sree Krishna-Chaitanya, refuting all misinterpretations and answering all opponents, is the mode of activities of Sree Gaudiya Math. The Gaudiya Math in pursuance of the Teaching and Practice of the six Brindaban Goswamis, keeps strictly aloof from the evil company of the salvationists (or gnostics who are opposed to the principle of devotion) and elevationists (who are engrossed in sensuous exploits).

According to the Teaching of Sree Krishna-Chaitanya the fully surrendered cent per cent servitors of Krishna are alone fit to be designated sadhus or devotees. All others are non-devotees

or anti-devotees (a-sadhus). The estate of the sadhu is attained by listening to transcendental discourses of the Absolute from the lips of sadhus and by chanting the Name of Hari under their guidance by giving up all predilections for unspiritual thought and conduct. Subsequent to Srinibas Acharyya Prabhu, Sree Thakur Narottam, Sree Shyamananda and Sree Rashikananda Murari kept up the true doctrine of Mahaprabhu fully propounded by Sree Rupa Goswami.

Later on there came a time when the pure doctrine of Divine Love was misrepresented and mis-practised in diverse ways, and from out of such apostacies new doctrines sprang forth under the name of the Religion of Love which came to be mis-identified with the principles of the elevationist and salvationist schools. Sree Viswanath Chakravarty and Sree Valadev Vidyabhusan who appeared at a subsequent period, re-asserted the true standard of the Doctrine against enemies and pseudo-followers. Then followed a period of stagnation, the dark age of the Religion During this period of gloom the countless forms of pseudo-Vaishnavism once more obtained possession of the stage. The office of the Saviour Acharyya in the preceptorial order gradually came to be usurped by the most unworthy hereditary discendents of the former Acharyyas. Hereditary Acharyyaship is opposed to the fundamental Teaching of spiritual scriptures. The Smarta Brahmans have turned the functions of initiation, preaching of the scriptures, worship of Sree Vigrahas, and the other forms of the Divine service into a monopolistic means of earning their livelihood and social privileges by the adoption of the hereditary principle. Theistic education thus came to be monopolised and bartered in exchange for worldly advantages by the hereditary gurus. The genuine Vaishnavas who have always been very few in number occupied with their Bhajan did not experience the Divine Call to remove the dirts that rapidly accumulated round the Vaishnava tradition. In this way the current of the genuine preceptorial teaching remained withdrawn from the view of the people and its principles and practices were utterly forgot. The magnitude of the evil brought about its own remedy. At the moment of greatest depression Sree Thakur Bhaktivinode by the Will of the Supreme Lord made his appearance in the Divine Preceptorial Order in succession to Sreela Jagannath Das Babaji the then universally recognised spiritual leader of the devotees of Brajamandal, Gaudamandal and Kshetramandal, for making the genuine Teaching of Supreme Lord Sree Krishna-Chaitanya once more available to the people. Sreela Thakur Bhaktivinode was a most prolific writer and

his more important published works on the subject of pure devotion in different languages run up to the neighbourhood of a century. He edited religious periodicals, rediscovered and edited the standard works of the school, identified the birth-site of Mahaprabhu and the other sacred places in Navadwip, revived Sree Viswa Vaishnava Raj-Sabha founded by Sree Rupa and Sanatana, re-instated in its pure from the congregational chant of the Holy Name and commenced an active preaching propaganda from the pulpit.

Sree Viswa Vaishnava Raj-Sabha was revived in 1883-84 A. C. Sree Navadwip Dhama Pracharini Sabha was founded in 1893-94 A. C. Maharaja Bir chandra Manikya Bahadur of Tripura and his successors have been the presidents of the latter institute since its establishment. Sreela Thakur began to publish the 'Sajjanatoshani' as a bilingual religious monthly, in Bengali and English, from 1881-82 A. C. The propaganda was extended to Kshetramanda! (Puri) where in 1871-72 A C. the 'Bhakti Mandapa' was founded in the temple of Sree Jagannath Deva by his initiative for broadcasting the genuine principles of Vaishnavism and reforming the abuses of Sanatana Dharma. In furtherance of his purposes Sreela Thakur Bhaktivinode attacked the evil at its source by undertaking the suppression of the worst transgressions against public order and decency that were practised with impunity by the pseudo-Vaishnavas in Brajamandal in the name of religion. Among the reforms undertaken in this quarter by Sreela Thakur Bhaktivinode may be mentioned the fact that he put a stop to the brigandage practised by the notorious Kanjhor gangs who made it extremely unsafe for the pilgrims to visit the land of Braja.

Sreela Gaurkishore Das Babaji Maharaj who attended the discourses of Sreela Thakur Bhaktivinode as well as Sreela Jagannath Das Babaji had been living in Brajamandal for a long period before they ultimately settled down in Gaudamandal in order by their conduct to bear testimony to the truth of the doctrine of the identity of Sree Gaudamandal with Sree Brajamandal. The revolution in religious thought that was brought about by these occurrences which ushered in the new Movement is now known all over the world. To Sreela Thakur Bhaktivinode all mental speculation, historical secularism, allegorical interpretation, the points of view of elevationism and salvationism alike appeared as mere rubbish by close scrutiny in the light of the pure Bhagabat Dharma. His precepts and examples, though they have since met with many setbacks, in slights and insults, have always maintained intact their fundamental features

of uncompromising relinquishment of 'asat sanga' and a preservation of the absolute purity of Divine service in the shape of pleasing the Senses of Krishna. This consummation has been due in no small measure to the Transcendental Personality of Sreela Bhakti Siddhanta Saraswati Goswami Thakur, the Founder-President of Sree Gaudiya Math.

Sreela Prabhupad after His initiation by Sreela Gaurkishore Babaji devoted Himself to ceseless chanting of the Name of Krishna in Sridham Mayapur, the birth-site of Mahaprabhu revealed by Sreela Thakur Bhaktivinode. Closely associated by birth with Sreela Thakur Bhaktivinode, perhaps the greatest of the Vaishnava Acharyyas, favoured by initiation by Sreela Gaurkishore Das Babaji, the visible form of spiritual renunciation, the eternal aptitude and desire for the service of Krishna that are inherent in Sreela Prabhupad found the fullest opportunity of identifying Himself with the discourses of Sree Chaitanya, the highest service of Sree Nama. The prayer-songs of Sreela Narottam Thakur, Prema Bhaktichandrika, Sree Chaitanya Shikshamrita and the works of the Brindaban Goswamis were His loved companions from His school days.

In *1895 A. C.* He wrote His 'Bange-samajikata' in which He has given us a short history of the religious societies of that period for establishing the superiority, nay uniqueness, of the doctrine of Achintya-Bhedabheda-Siddhanta (the inconceivable simultaneous dualistic and unitary relationship of the Jiva soul to the Over-Soul) enunciated by Mahaprabhu, as providing the true point of view of the Vedanta philosophy. Smartas and pseudo Vaishnavas in a final attempt to preserve the hereditary principle of preceptorship dared to disparage even Sreela Raghunath Das Goswami by declaring that he belonged to an inferior 'caste'. Sreela Prabhupad destroyed this pernicious propaganda at the root, by His printed discourse on 'Brahmana o-Vaishnaver Taratamya Bishayak Siddhanta' which was read by Him at a mammoth gathering at Balighai Uddhabpur in the district of Midnapure on 8th September, 1911 A C. for publicly exposing the rottenness of thought behind such pernicious blasphemies. In the same year, at the special request of late Maharaja Sir Manindra Chandra Nandi of Cossimbazar, He attended the Cossimbazar Sammilani where by observing a four days' fast in order to remain aloof from the association of pseudo-Vaishnavas, He condemned all doctrines inimical to those of unalloyed devotion preached by Sree Rupa Goswami in a short speech which was violently interrupted by the party of vested interests. In order to carry

on His propaganda on His Own lines, Sreela Prabhupad established the Bhagabat Press at No. 4 Shawnagar Lane, Kalighat, in April-May 1923 A.C. In Oct.-November 1912 A.C. He visited the birth places of the close associates of Mahaprabhu in Rarha. The printing press was removed to Brajapattana, Sree Mayapur, from where Sree Chaitanya Charitamrita, Srimad Bhagabat Gita with the commentary of Sreela Viswanath Chakravarty Thakur, Gaurakrishnodaya, Navadwip Panjika, Sridham Tatva and several other works were published. After the disappearance of Sreela Thakur Bhaktivinode in June-July 1914 A. C. Sreela Prabhupad began to edit the Sajjanatoshani from the Feby.-March 1915 A. C. number of that year. In June-July 1916 A. C. He founded the Bhagabat Press at Krishnagar. On the 27th March, 1918 A. C. on the Anniversary of the Birth of Mahaprabhu, Sreela Prabhupad accepted the triple-staff of formal renunciation (Sannyasa) and established Sree Chaitanya Math where He installed the Sree Vigraha of Mahaprabhu and for the spread of the Teaching of Mahaprabhu set up permanent preaching centres or 'Sree Bhaktivinode Asanas' in different places. As early as 1901-2 A. C. while He was staying at Puri He had given regular dissertations on the Teaching of Mahaprabhu at that place. In 1922-23 A. C., He had commenced compiling a Vaishnava Encyclopedia, the Vaishnava Manjusha. For collecting materials for His Encyclopedia, He had travelled extensively and visited the religious centres of Southern India sanctified by the Dust of the Lotus Feet of Mahaprabhu.

In November-December 1918 A. C. Sreela Prabhupad established Sree Bhaktivinode Asana at No. 1 Ultadingi Junction Road, Calcutta, and in Magh re-inaugurated the Sree Viswa Vaishnava Raj Sabha. During the period 17th August to 8th Sept. 1919 A. C. congregational chant of Hari Nama and regular discourses on a grand scale were held in the form of a public festival (Mahotsaba) in the Bhaktivinode Asana. This was the beginning of the present Annual Celebrations of Sree Gaudiya Math.

In March April 1919 A. C. in connection with the Anniversary Celebrations of the Birth of Sriman Mahaprabhu, Sreela Prabhupad held the first Bhaktishastri Examination at Sridham Mayapur. In 1905-6 A. C. the Sarbabhauma Examination embracing all branches of devotional literature was introduced and a school of theistic culture was established at Sree Chaitanya Math under the name of Paravidyapitha. In 1920 A. C. circumambulation of Sree Navadwipdhama was re-started. On 6th Sept. 1920 A. C. Sree Vigrahas of Sree Guru-

Gauranga-Gandharbika-Giridhari were installed in Sree Bhaktivinode Asana where the first Branch Centre of Sree Chaitanya Math under the name of Sree Gaudiya Math was established. The establishment of a Temple and Math at each of the nine Dwips of Navadwip was also decided upon. In 1920-21 A. C. Sreela Prabhupad began the publication of the Vaishnava Manjusha with financial help from Maharaja Sir Manindra Chandra Nandi of Cossimbazar. Branch centres of Sree Chaitanya Math were rapidly established in different parts of India.

The various Branch Maths were established in approximately the following order of time: Sree Madhva Gaudiya Math of Dacca, Sree Purusottama Math of Puri, Sree Gaur-Gadadhara Math at Champahati—the nativity of Dwija Baninath, Modadruma Chhattra in Modadruma—the nativity of Sreela Brindaban Das Thakur, Sree Sanatana Gaudiya Math of Benares, Sree Paramahamsa Math of Naimisharanya, Sree Saraswata Asana of Calcutta, Sree Vyasa Gaudiya Math of Kurukshetra, Sree Tridandi Gaudiya Math of Bhubaneswara, Sree Brahma Gaudiya Math of Alalnath, Puri, Sree Krishna-Chaitanya Math of Brindaban, Sree Gaudiya Math of Delhi, Sree Gopalji Math, Prapannasrama of Amlajora, Burdwan, Sree Rupa Gaudiya Math of Allahabad, Sree Satchidananda Math of Cuttack, Sree Ekayana Math of Hamshakshetra, Sree Ramananda Gaudiya Math of Kovur, Sree Gaudiy Math of Madras, Sree Jagannath Gaudiya Math of Mymensingh, Sree Gaudiya Math of Bombay, Sree Saraswat Gaudiya Math of Hardwar, Sree Gaudiya Math of Patna, Sree Gaudiya Math of Gaya, Sree Kunjabehari Math of Sree Radhakunda, Sree Braja-swananda sukhada-kunja, Sree Gostha Behari Math of Seshashayee, Punjab, Sree Gaudiya Math, Darjeeling. These Maths serve as centres of congregation of devotees and chant of the Name of Sree Hari, as places of public religious discourses, as training centres of whole-time recruits and householders in the practice of devotion. Sreela Thakur Bhaktivinode conformably to the Wish of Sree Chaitanya Mahaprabhu that His Name should be broadcasted throughout the length and breadth of this world laid the basis of world-wide propaganda that is being carried on by Sreela Prabhupad in our day. His activities have removed the last obstacles and no one doubts that the fulfilment of the Wish of Sree Krishna-Chaitanya is within sight. The Teaching of Mahaprabhu was carried beyond the shores of India by two Sannyasi preachers Tridandiswamis B. P. Tirtha and B. H. Bon who were sent out to London with Sree Sambidananda Das M. A. (later Pratna-vidya-visarada and Ph. D. of

London University) on the 10th of April, 1933 A. C. The London Gaudiya Math Office was at once established and Missionary work begun by a series of public lectures by Bon Maharaj in London, Oxford, Cambridge and several other centres In 1934 A. C., at the instance of many English friends, the London Gaudiya Mission Society was established under the Presidentship of the Most Hon'ble the Maquess of Zetland now Secretary of State for India, and as a sequel to Bon Maharaj's successful preaching in Germany, a Gaudiya Math Office was shortly afterwards established in Berlin.

Sree Sambidananda Das M. A., has obtained the Doctorate of the University of London for a thesis on the Gaudiya Vaishnava Religion. On the 8th of September 1935 A. C., Bon Maharaj returned to India with two German disciples when the citizens of Calcutta accorded him a most cordial welcome. Maharaja Sir Bir Bikrama Kishore Deb Barma Manikya Bahadur, K. C. S. I. Dharmadhurandhara, the present President of Sree Navadwip Dhama Pracharini Sabha, has expressed his intention, conformably to the wish of Sreela Probhupad, to construct the Temple of the London Gaudiya Math.

The Weekly Journal "Gaudiya" is the mouth-piece of Sree Gaudiya Math. It was started by Sreela Prabhupad on 19th August 1922 A. C. The Gaudiya Printing Works were established in 1923 A. C. and located at 242/2, Upper Circular Road, from where they have been removed to their present location at 14/4, Kaliprosad Chakravarty Street, Baghbazar, Calcutta. The third and fourth Gaudiya Editions of Sree Chaitanya Charitamrita were rapidly brought out with the generous financial help supplied by two munificent donors Sj. Gopal Chandra Roy Bhaktiratna and Srestharyya Sakhicharan Roy Bhaktivijaya. The masterly Gaudiya Edition of Sree Chaitanya Bhagabat has since been published by the Gaudiya Printing Works with the donations of Sj. Ambika Charan Nath and Sj. Avidyaharan Das Adhikari.

Sreela Prabhupad set out on the circumambulation of the Gaudamandal with a large company of devotees on the 29th January 1925 A. C. It was decided to install 108 Foot-prints shrines of Mahaprabhu at those places that have been sanctified by the Dust of His Divine Feet. Foot-prints Shrines were accordingly set up at Mandar and Kanai Natsala on 13th and 15th October 1929 A.C., respectively, at Jajpur on 25th December 1930 A. C. at Kurmakshetra on 26th December 1930 A. C. and at Singhachal, Kovur and Mangalgiri on the 27th, 29th and 31st December 1930 A. C. A Foot-prints shrine was erected at Chhatra Bhogaon the 2nd April, 1934 A. C.

In 1932 A. C., Sreela Prabhupad travelled all over India from the Himalayas to Cape Comorin, broadcasting everywhere the Message of Mahaprabhu. Pandit Sree Adamar Vitthalacharyya Dvaita Vedantavidwan of Udupi has recorded his impressions of this famous tour in his "Saraswati-Digvijaya" written in simple Sanskrit verse. It was a tour of conquest of the hearts of all religious persuasions.

Sree Sajjanatoshani began to be published in English with the alternative title of the "Harmonist" from Sree Gaudiya Math, Calcutta, under the editorship of Sreela Prabhupad from 1927 A.C. A Fortnightly Hindi Periodical, the "Bhagabat", was started from Sree Paramahamsa Math of Naimisharanya in 1932 A. C. The "Nadia Prakash" (in Bengali) which was started as a Bi-weekly was turned into a Daily Paper, as the organ of Sree Chaitanya Math of Sridham Mayapur. Besides these, the fortnightly organ "Paramarthi" in the Oriya language and the monthly organ "Kirttana" in the Assamese language are being published from Cuttack Sree Satchidananda Math and Assam Goalpara Prapannasram respectively. The Nadia Prakash Printing Press and the Bhagabat Press have been established at Sridham Mayapur and Krishnagar respectively for coping with the expanding publishing activities of the Mission.

The history of the foundation of Sree Gaudiya Math in Calcutta and its activities is closely associated with the name of its Secretary, Mahamahopadeshaka Sripad Kunjabehary Vidyabhusan. It was at his instance and through his earnest efforts that Sree Gaudiya Math was established by His Divine Grace in Calcutta for serving as the headquarters of the extended preaching activities of the Mission. In 1930 A. C., Srestharyya Sreela Jagabandhu Bhaktiranjan (J.B.D.), a big merchant of Baghbazar, Calcutta, provided at his own entire cost the present magnificent edifice with its noble temple, spacious lecture hall and residential accommodation for the inmates. On 5th October 1930 A. C. Sreela Prabhupad formally installed the Sree Vigrahas of Sree Sree Guru-Gauranga-Gandharbika-Giridhari Who where taken in a beautifully decorated Rath (car) accompanied by an enormous Samkirtan procession from No. 1 Ultadingi Junction Road in the newly constructed temple of Baghbazar. This event was celebrated by the holding of a theistic exhibition lasting for over a month. Sreela Bhaktiranjan does not stand alone in the construction of big edifices for the Mission. He has been preceded and followed by other pure souls in similar pious work, by Sj. Pannirulu Pillai Dharmapran in the construction of a Lecture Hall for

Madras Gaudiya Math, by Sreshtharyya Sj. Sakhicharan Roy Bhaktivijaya in building the biggest Temple (in Bengal) at Sridham Mayapur on the Birth-site of Sriman Mahaprabhu, by Maharaja Sir Sree Sree Bikram Deo Barma Bahadur D. Litt., Harijanashraya of Jeypur (in Andhra) in the construction of the new Temple of Madras Gaudiya Math, by the (Srestharyya) Zemindars of Baliati in the construction of the great Temple of Sree Madhva Gaudiya Math at Dacca, by Sj. Avidyaharan Das Adhikary in the construction of the Lecture Hall of Sree Chaitanya Math (Sridham Mayapur), by Sj. Madanmohan Bhaktisudhakar in the construction of the Temple of Sree Chaitanya Math and by Sj. Krishnaprosad Das Adhikari Bhaktibhusan in the construction of the Temple of Sree Tridandi Gaudiya Math at Bhubaneswara, Orissa.

Sreela Jagabandhu Bhaktiranjan, donor of the Sree Gaudiya Math Temple, passed away on 19th November 1930 A. C. The anniversary of his disappearance is celebrated at Sree Gaudiya Math, Calcutta, on a magnificent scale. In gratefuii appreciation of the activities of Sree Gaudiya Math the Hon'ble Justice Sir Manmatha Nath Roy Chowdhury Kt., of Santosh, President Bengal Legislative Council, Hon'ble Sir Bijoy Prasad Singh Roy Kt., Minister, Self-Government, Bengal, Hon'ble Raja Sj. Bhupendra Nath Singh Bahadur M. L. C., and Maharaja Sir Sree Bir Bikram Kishore Deb Barma Manikya Bahadur K. C. S. I., Dharmadhurandhara of Tripura, have successively presided over the anniversary functions in commemoration of the services of Sreela Jagabandhu Bhaktiranjan. The Gaudiya Math of Calcutta continues to hold its annual celbrations, which extend for over a month commencing from the Jhulanjatra festival and include the observance of the following festivals viz: celebrations in commemoration of the disappearance of Sree Rupa Goswami, the Advent of Sree Baladeva the Advent of Sree Krishna Nandotsab, the Advent of Sree Advaita Prabhu, the Advent of Sree Radhika, the Advent of Sree Vamanadeva, the Advent of Sreela Thakur Bhaktivinode. Certain other special functions, Sree Govardhana Puja or Annakut Mahotsab, the Advent Ceremony of Sree Vishnupriya Devi and Sree Vyasa Puja or Acharyya Puja are also held here on a grand scale.

Persons unable to differentiate between the morphological and ontological aspects of the propaganda of Sree Gaudiya Math are liable to be fascinated and deceived by the former. The Gaudiya Math aims at the following :—

(1) To show the light of Transcendence by eliminating all dirts of empiricism and mundane bearings.

(2) To serve Sree Hari along the graded devotional path after acceptance of the Daiva Varnashrama Dharma favourable to the attainment of Paramahamsa Dharma lying beyond the range of the former. To relinquish Varnashrama Dharma at the immature stage and to accept "Adaiva Varnasharama" are both uncongenial to the teaching of Bhagabat Dharma.

(3) To show that the difficulties of the present age are due to the fact that people have given themselves up to Jada Saguna Upashana, to elevationism and salvationism, to the attainment of lucre, enjoyment and name under cover of seeking spiritual bliss, to hypocrisy under cover of lonely devotional activities (Nirjana Bhajana), to denial of the right of enjoyment of the Sole Enjoyer in the name of immorality or superceding morality, to Ajukta Vairagya, to enjoy even the Only Enjoyer Krishna, to sensuous enjoyments in the name of devotion, to cherish perversities of devotion through the channel of enjoyment, to consider a Sadhak (one on the way of devotion) and Siddha (self-realised) as equal, to consider pecuniary contributions to the purely theistic organisations as identical with the performances of the materialistic altruists, to consider the preaching of the Name of Hari as inferior or equal to transitory social altruistic performances. To rectify all these many errors leading to averseness to the spiritual service of Godhead the revival of which is the special function of the Gaudiya Math in the present age.

(4) Showing that imitation, hypocrisy, unlicensed dealings, abuse of free will and mental speculations do not constitute Vaishnavism, but that sincerity of the pure soul, openness of heart, thorough and whole-hearted submission to the spiritual Preceptor both in precepts and practices constitute the backbone of Vaishnavism.

(5) Showing that search after invidious forms of popularity or gratification of the senses of Godless multitude is not Universal Love, but rather malice prepense. To show that the preaching of the Absolute Truth, though not pleasing to the public taste, unfalteringly in precepts and practices, is the real Universal Love and benevolence to the Jivas.

(6) That offences against the reflections of the Name are not the pure chanting of the Name; that pure chanting of the Name leads to Transcendental Love.

(7) That to put the spiritual and the mundane into the same category is detrimental to the attainment of pure Love. Pure Love is unique, so also the Object of Love and the means of attainment thereof. That devotional Love is the normal function of every soul in

her unalloyed spiritual state and not functions of the gross or subtle bodies that enwrap the soul in her conditioned state

(8) That to think of Archa-vigraha as made of stone, or to think of a Vaishnava Guru as an ordinary mortal, to think of a Vaishnava as belonging to a certain caste, to consider the washing of the feet of Vishnu and Vaishnavas to be the same as ordinary water, to consider the Name and Mantras of Vishnu as identical with ordinary mundane sounds, or to consider the Supreme Lord Vishnu as equal to other subordinate deities is not only unfavourable but detrimental to the attainment of devotion to Godhead.

(9) That no true culture about the Name, Pastimes or the Personality of Krishna can be had with the mundane intellect. That the pretence of chanting that is indulged by the mercenary readers, lecturers, singers, etc., to pander to the atheistic tastes of the populace is fraught with the gravest offence against the Name, which, instead of doing eternal good brings irremediable evils upon all parties concerned

(10) That Sree Sree Radha-Govinda, the Absolute Divine Couple, is the only Object of our worship that the way of worship shown by the transcendental milkmaids of Braja, is the only way as well as the Goal, for a prospective recipient of transcendental love. That the same is not attainable except through complete sincere submission to the lotus feet of the real spiritual preceptor ; that chanting the Name of Hari by being freed from all offences by such full submission is both the process (Sadhan) and Goal (Sadhya) of the only desideratum, viz : Krishna Prema.

Bhakti

(*A short discourse by Editor*)

Bhakti is often misunderstood. Such misunder-standing may be of different kinds. Those who are very much addicted to the pleasures of the flesh are liable to mistake such pleasure as love of God. Most people now-a-days are anxious to acquire wealth and fame and other good things of this world. They often profess appreciation for the religion of love that was preached by Mahaprabhu Sri Krishna Chaitanya. Mahaprabhu, as is well known, was opposed to barren asceticism. This attitude of his is much liked by all persons who live a luxurious life. But bhakti or devotion is not bhoga or enjoyment of the pleasures of the senses. There cannot be a greater calumniation of a pure devotee than to call him a worshipper of the goddess of worldly prosperity. The conduct of a devotee is unintelligible to both bhogis (epicureans) and tyagis (ascetics). It is also not less unintelligible to those who study the shastras by themselves or under teachers who are not true devotees. Few people are sufficiently open-minded to be prepared to recognise the great mercy of Mahaprabhu in rebuking the student, who had studied the shastras under a teacher who had no idea of religion, when the said student, forgetting the propriety of conduct of a kanistha adhikary (neophyte) towards the highest order of devotees, resumed to find fault with the conduct of Mahaprabhu Himself in taking the name of Gopee instead of that of Krishna. Similary Sribash Pandit's conduct in requiring the assistance of a scavenger for removing wine, meat and other articles for the tamasik worship of the goddess of worldly desires, that had been placed at the door-steps of his house by Gopal-Chapal in order to discredit him in the eyes of the people, has also been misunderstood by certain persons who consider that it is the business of human life to grow rich and live a life of pleasures. The pure devotees, by their sharp rebukes, direct our attention to the gravity of the offence of misunderstanding and misrepresenting the conduct of pure devotees, which is the greatest possible obstacle in the way of the attainment of love of God, although it is liable to be regarded as comparatively trivial by most people. It is, therefore, necessary not to rashly declare such conduct of the pure devotees to be prompted by malice or anger specially as it is in reality the most unambiguous expression of the highest magnanimity.

A Letter

Dear Herr Schulze,

I have the good fortune to read our article in the Harmonist of December last Excuse me, if I put in black and white here thoughts that have flashed on me after going through it.

I think, your way of approaching the subject is commendable. A western mind is naturally more fit to know about the complicated tissues of empiric thought-tangle that is daily enmeshing European culture in its mad pursuit after things of the mind. It would, of course, be a Titan's task to disentangle them, and it is certainly beyond human comprehension how we can try to do that with any hope of success while we are in the grip of it. The help must come from somewhere which is not within *Maya's* sphere. Grace is that help. But grace, as it is popularly understood, is something quite different from the true commodity. Grace is Godhead's pure potency as manifested in relation to His Own servitors and through them in relation to the world at large. The make-shift grace of an eighteenth century deist is nothing but a mis-nomer. There can be no unwholesome exploitation of nepotism in the Realm of the Absolute. It can be manufactured in the factories of degenerate hopes and special privilege-hunters who want to strut about with their hall-marks of caste, nationality or creed, as well as their particular special prophets. But *Sree Chaitanya Charitamrita* says, "Whoever fully serves is alone great, those who are opposed to His service are insignificant and worthless."

"येइ भजे, सेइ बड़ अभक्त हीन छार।"

Speculative ventures in the West in the domain of philosophy are, to-day, in a state of bankruptcy. But underlying all sincere philosophical speculations there may sometimes be found a tendency, though fruitless, to discuss the unalloyed truth. There is a nice shloka in the *Bhagabata*.

'आत्मा परिज्ञानमयो विवादो ह्यस्तीति नास्तीति
भिदात्मनिष्ठः।
व्यर्थोपि नैवोपरमेत पुंसां पराव्रतधियां स्वलोकात्॥

'There are people who say they do not believe in the existence of the soul, considering themselves, in their self-delusion, as separate entities. Yet they do not desist from speculating about it.' Herein lie the significance as well as the irony of fate of all human speculation.

Vaishnava philosophy, given to the world in its most explicit form by our *Sree Gurudeva*, has a special significance for the speculation-ridden world of today. In the midst of the huge turmoil of conflicting currents of thought, He alone stands like the guiding light on a rock in a storm-tossed sea, ever pointing towards *Baikuntha*. I think, all honest speculative idealists or realists will find their missing link, if they can have the good fortune to hear His words. The baffling tragedy of a Hamlet's or Faust's life will no more need to be acted. For all divergent types of life principles are enabled to find their true direction in His teachings. His words are the vocal Body of the Absolute Self. They are the quintessence of all philosophies that have ever sought to find out the Truth with an iota of real sincerity. In this His mode of preaching, in its comprehensiveness and universality of appeal, is a thing quite unique even in true Acharyyas like Ramanuja and Madhwa whose later day representatives have generally appealed to people, who were immediately related to them as disciples, in the light of a particular school of interpretation. But *Prabhupada*, in spite of His deeply absorbing interest in their philosophies, have always thrown such light on them as to show them in their proper perspective. Scholastic philosophy of medieval India was so long regarded like archaeological curios de-fossilised by certain Pundit adventurers from the West to be exhibited in their manuscript forms in society studios. But *Prabhupada* has shown them as living principles in the organon of spiritual life In Him the Achary as of the days of yore live their lives eternal. For He perfects and expands their teachings. And we can understand them only through Him.

Europe wants to find true India. There are great souls there who are seeking their spiritual regeneration from her. But where is that India of the Upanishads, of the Bhagabat Gita and above all, of the Srimad Bhagabata, to be found? Certainly not in the hybrid teachings of the so-called spiritual up-starts who through their compromising cults of ego-worship have sought to delude the world. Of course the make-shift spirituality of these mushroom apostles has an enchanting effect on those who do not know that spiritual regeneration, the eternal resurrection, is not tantamount to self-deception. And it is for these novices that our *Sree Gurudeva* in His infinite mercy has raised a clarion voice which should reach every corner of the world. Some may misunderstand His mode of preaching. But it has a simplicity, perspicacity, directness and thoroughness, all its own, which is sublime.

Through Him we have the clearest undistorted view of the Absolute. In Him lives the eternal India of the *Vedas*. He alone, in this age of degenerate self-seeking, has tried every available means to bring home to every human soul the innermost teachings of the genuine *Vedic Shastras* and have saved them from being mixed up with and mistaken for the spurious ones. But where is that John who will announce this Great Advent to the world? Misgivings overweigh weak hearts like ours. But He is "स्वराट", yet as Perfection's self-manifestation as all-Service, He is all-Grace; that grace which the so-called theistic philosophers of the East and the West *have* so often tried but failed to find through their perverted speculation. Let His Will be done.

For God's sake brother (excuse me if I have the boldness to accost you so), don't take all these as sentimental nonsense—exaggerated effusions of an impotent enthusiast. We have tried to understand every word of it through a life of submission unto Him Who is the eternal Object of all service and love. Degenerate fool as I am, I have no entry into the esoteric significance of this Great Advent. For my self-purification here I try to give you some of my very crippled ideas about the exoteric aspect of this Sublime Life.

Sree Vishwa Vaishnava Raj Sabha

(The Gaudiya Mission)

Sree Purushottam Math, Puri:

On April 3, the Mahanta of "Siddhabakul" Math, paid a visit of courtesy to editor. When Thakur Haridas came to Nilachal, Mahaprabhu assigned him this place for his *bhajan*. It was also in Siddhabakul that Sree Rupa Goswami resided during his visit to Puri and it was here that he put in black and white the innermost thought of Mahaprabhu in the couplet expressing Sree Radhika's longing for meeting her Beloved on the banks of the Kalindi. Sree Rupa Goswami wrote his "Bidagdha-Madhab" at Siddhabhakul.

On April 6, Mr. J. N. Dutt, Bar-at-Law, came to see editor, the subject of their talk being that present day scholars find it difficult to understand the nature of unalloyed devotion to Sree Krishna propounded by Mahaprabhu owing to their minds being contaminated by ideas of elevationism and salvationism.

On April 11, Mr. K. L. Gupta, M.A., B.L., Advocate, Mr. S. K. Mukherji, Solicitor, and Mr. A. N. Pal Choudhury, Retd. Deputy Mgt. and Zemindar met the editor. The subject discussed was that of all engagements the best is the service of the All-pervading Lord Vishnu, that the service of Vaishnavas is superior to the service of Vishnu Himself and that the only condition for eligibity to this service is complete self-surrender to the Divine Master.

On April 16, the German devotees Herr E. G. Schulze and Baron H. E. von Koeth arrived at Puri from Calcutta.

On April 24 the 'Chandan Jatra' festival was duly celebrated All the devotees of the Math headed by editor went to the Temple of Sree Gopinath where Mahamahopadesaka Pandit Ananta Vasudev Vidyabhusan sang the prayer-song to Sree Gopinath.

Sree Chaitanya Math, Sree Mayapur :

On April 10, Prof. Panchanan Sarkar, M.A., paid a visit to Sridham and had a talk with Srimad Audulomi Maharaj regarding the Divinity of the Visible Form in which the Supreme Lord is pleased out of His infinite mercy towards bound jivas, to descend to the mundane plane through the Medium of His Own Self as the Eternal Supreme Teacher of all spiritual entities.

Sree Gaudiya Math, Calcutta :

From April 15, Mahamahopadesaka Pandit K. Vidybhusan, Secretary of the Math, has been reading and explaining the 11th Skandha of Srimad Bhagabat.

Midnapur :

On April 12, Tridandiswami Srimad B. B. Srauti Maharaj delivered a lecture on "Sanatan Dharma" under the presidency of the Yubaraj of Kotaigara State Sj Aparnakinkar Pal Choudhury, M.A., B.L., at the Bhadreswar Natyamandir of Bhadrakali. More than 2000 people assembled to hear the message of Swamiji.

Upadesak Pandit Anadikrishna Brahmachari of Amarshi Gaudiya Math on being invited by Sj. Bhimacharan Giri, read and explained Srimad Bhagabat at his residence on April 25.

On April 21, Tridandiswami B. B. Srauti Maharaj discoursed about Lord Hari at the house of Sj. Hriday Chandra Chanda.

Daulatpur, Khulna :

On April 5, Tridandiswami Srimad B. P. Aranya Maharaj delivered a lecture on the "Gift of Sriman Mahaprabhu" in the Daulatpur College. Sj. Dwijapada Banerji, M.A., Professor of Philosophy, presided at the meeting.

Sree Jaydev Gaudiya Math, SrinathPur :

On April 27 Sri Krishna-Samkirtan was performed here by the devotees of Sree Chaitanya Math, Sree Mayapur.

Sree Gaudiya Math, Madras :

On April 12, the devotees of the Math were invited by a prominent

merchant of the town M. R. Ry. Muthiappan Pillai Avl. to read and explain religious scriptures and sing religious songs at his house.

Jessore District.

Tridandi swami B. P. Aranya Maharaj has been preaching the doctrines of Sree Sree Mahaprabhu in this district. At the regust of the public of Jessore, Swamiji delivered a lecture on "Advantages of Human Birth" in the town hall on 20th April, under the presidency of Sj. Bishvambhar Majumdar, Dt. Addl. Judge. All the important persons of the town were present in the meeting.

On April 21, Swamiji with his party of Brahmacharis arrived in Manirampur where on the next day he delivered a lecture on "Sanatana Dharma" in the courtyard of the local school. Sj. Pulin Behari Bose presided at the meeting.

On April 24, Swamiji delivered a lecture on "Sanatana Dharma" in a meeting held in the Trimohini Katchary of the well-known zemindar of Narail. Zemindar Sj. Dhirendra Nath Roy was present in the meeting.

GAUDIYA DIRECTORY

Parent Math:

Sree Chaitanya Math, P. O. Sree Mayapur, Dist. Nadia, Bengal, (India)

Tele. Address: Sridham, Nabadwip. Organ—*Nadia Prakash* (bengali Daily).

Branches:

1. Sree Gaudiya Math, 16 Kaliprasad Chakravarty Street, P. O. Baghbazar, Calcutta, (India).

Organs—*Gaudiya* (Bengali Weekly), *Harmonist*—(English Fortnightly)

Tele. Address: "Gaudiya" Calcutta. Phone: B. B. 4115

2. Sree Madhwa Gaudiya Math: 90, Nawabpur Road, Dacca.

3. Sree Gadai-Gauranga Math: Baliati, Dacca.

4. Sree Gopaljiu Math: Kamalapur, Dacca.

5. Sree Jagannath Gaudiya Math: Barabazar, Mymensingh.

6. Sree Sarbheg Gaudiya Math: P.O. Chakchaka, Kamrup, Assam.

7. Sree Prapannashrama: Goalpara, Assam. Organ—*Keertan*, (Assamese Monthly).

8. Sreedham Mayapur Yogapeetha: the Holy Birth-Site of Sree Chaitanya Mahaprabhu, Sree Mayapur, Nadia.

9. Sree Adwaita-Bhaban: Sree Mayapur (Home of Adwaita Prabhu).

10. Kazir Samadhi-Pat: Bamanpookur; Sree Mayapur, Nadia. (Tomb of Chand Kazi).

11. Sreebas-Angana: Sree Mayapur. (The orginal Platform of *Keertan*)

12. Sree Murari Gupta's Pat: Sreedham Mayapur, Nadia.

13. Sree Swananda-Sukhada-Kunja: Swarupganj (*Bhajan Sthal* of Thakur Bhaktivinode) Sree Godrum, Nadia.

14. Sree Gaur-Gadadhar Math : Champahati, Samudragarh, Burdwan.
15. Sree Modadruma Chhatra : Mamgachi, Jannagar (Home of Thakur Vrindabandas, the world-known writer of Sree Chaitanya Bhagabat).
16. Sree Bhagabat Asana : Krishnagar, Nadia. (Publishing House of Books on Devotion).
17. Sree Kunjakutir Math : Krishnagar, Nadia.
18. Tetia Kunjakanan : P.O. Krishnagar, Nadia.
19. Sree Ekayana Math Govindapur, P. O. Hanskhali, Nadia.
20. Sree Dwadash-Gopal-Pat : Kanthalpuli, Chakdaha, Nadia.
21. Sree Prapannashrama : Brahmanpara, Maju, Howrah.
22. Sree Prapannashrama : Amlajora, Rajbandh, Burdwan.
23. Sree Chaitanya Gaudiya Math: Dumurkunda, P.O. Chirkunda, Manbhum.
24. Sree Bhagabat Janananda Math : Chirulia, Basudebpur, Midnapur.
25. Sree Amarshi Gaudiya Math : P. O. Amarshi, Midnapur.
26. Sree Purushottam Math: 'Bhakti-Kuthi', Seaside, Swargadwar, Puri.
27. Sree Brahma Gaudiya Math : Alalnath, P.O. Brahmagiri, Puri, Orissa.
28. Sree Tridandi Gaudiya Math : P. O. Bhubaneswar, Puri.
29. Sree Sachchidananda Math : Bansgulee, Criya-Bazar, Cuttack. (Preaching Centre of Orissa) Organ—*Paramarthi* (Oriya Fortnightly).
30. Sree Balasore Gaudiya Math : Balasore, Orissa.
31. Sree Gaudiya Math, Patna :
32. Sree Gaudiya Math, Gaya : Ramna Road, Gaya.
33. Sree Sanatan Gaudiya Math 42, Faridpura, Benares City, U.P.
34. Sree Rupa Gaudiya Math : Allahabad, U. P.
35. Sree Krishna Chaitanya Math : Puransahar, P. O. Brindaban, U. P.
36. Sree Gaudiya Math Office : Bisram Ghat, Muttra.
37. Sree Kunja Behari Math : Sree Radha Kunda.
38. Braja Swananda Sukhada Kunja : Sree Radha Kunda.
39. Gosthabehari Math : Seshasayee, P.O Hodal, Gurgaon.
40. Sree Gaudiya Math, Delhi : 43 Hanuman Road, New Delhi.
41. Sree Vyas Gaudiya Math : Kurukshetra, Thaneswar, Karnal.
42. Sree Paramahansa Math : Nimsar, Sitapur U. P. Attached Institution—*Bhagabat Pathshala* : Organ—*Bhagabat* (Hindi Fortnightly).
43. Sree Saraswat Gaudiya Math : Hardwar, Saharanpur, U.P.
44. Sree Gaudiya Math, Bombay : Proctor Road, Chotani Buildings, Bungalow No. 1, Bombay 7.
45. Sree Gaudiya Math, Madras : P. O. Royapettah, Madras.
46. Sree Ramananda Gaudiya Math : P. O. Kovur, West Godavari, Madras.
47. Sree Gaudiya Math : London, 3, Gloucester House, Cornwall Gardens, London, S. W. 7.
48. Sanketbeharijiu Math, P. O. Barsana, Muttra.

Foot Prints of Sree Krishna Chaitanya :

Shrines of the *Archa* of the Foot-prints of Sree Chaitanya haye been installed at Kanai-Natsala, Mandar, Jajpur, Kurmachalam, Simhachalam, Kovur, Mangalgiri, Chhatrabhog.

ALL-GLORY TO SREE GURU AND GAURANGA

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(Sree Saffanatosbani)

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Gaudiya Math and History

When the sun peeps through a window into a dark chamber it can be seen as a ball of light smaller than the aperture of the open window. This does not prove that the sun is really so small. Everyone has had an opportunity of witnessing sunrise and sunset. But even a child now-a-days knows that the sun never really rises nor sets. The sun is seen to be moving, but it is the earth whose movement causes this illusion. Unless these things are properly understood, mistaken impressions produced by direct perception cannot be removed.

There is an analogy between the impression produced on the uninformed observer by the spectacles of sunrise and sunset which cause the phenomena of day and night and the aspect of the truth presented by empiric history. In neither case does the experience of the race directly relate itself to the Absolute Truth. The sun of the truth is always bright, infinitely big and absolutely unchangeable. It sends its rays of light unconditionally and in full profusion in every direction. The faculties of man see the truth as an object which has a beginning, a middle and an end, and is constantly changeable. It also appears as very small in magnitude. These impressions are sought to be recorded in empiric history exactly as they are experienced and this account is regarded as true.

It is more or less true as a record of direct experience. But the experience itself is not true in the absolute sense. It is only possible for a person who is located in a fixed position in space to receive the true impression of the nature of the sun which is then constantly and unchangeably present to his view.

Besides there is also need for proper instruments for the due observation of the distant luminary. It has been possible only with the help of the most powerful telescopes to obtain a closer view of the sun as it is. Careful observation by means of suitable instruments carried on by a very large number of distinguished persons has enabled us to build up the modern science of astronomy. It is only by putting together all this extended experience that the phenomena of sunrise and sunset have been provided with a reasonable explanation that is different from the impression of a person who relies on his unaided direct vision.

History has supplied us with an account of the experience of the race from period of antiquity. This account has become extended by being regarded from different angles of vision and through improved instruments. By means of history we are trying to understand the nature of social and dolitical institutions made by man for improving his worldly condition. In this world the present of man depends upon his past for his progressive existence. We can never be sure of our position in regard to any institution till we have learnt the history of its evolution. We are then in a position to make use of it in an intelligent manner for gaining our purpose.

There is a real distinction between civilized and uncivilized peoples. Uncivilized man depends more on first impressions of phenomena. The child is naturally foolish. The adult is as a rule much wiser than the child because of his greater experience of life. In this world even the wisest man requires facilities for the proper exercise of his powers and faculties. The civilized man possesses extended scope for such purpose and is also endowed with greater knowledge for exploiting his greater opportunities.

In this manner man is progressing in knowledge and power and happiness through the Ages. History is the record as well as the principal condition of this progress. The method has been applied with extra-ordinary success in the past and we expect to apply it with equal success in the future. This fact is well-known to everybody.

There are, of course, many obstacles in the way of human progress. There are also many actual set-backs. Civilization is destroyable by adverse circum-

stances. But the present Age is, nevertheless, more advanced than every other Age known to history. This improvement has been achieved by means of the cumulative past civilized efforts of the race. For the same reason it is very likely that the wheel of progress will not stop nor on the whole really go back again.

This optimistic view is supported by the hard facts of every-day-life. The destiny of man is thus found to be made or marred by himself. The poverty and the various miseries of a backward people are the results of an unwise past. It is not possible to undo the effects of one's past life except by means of prolonged expiatory activities on the right lines. Therefore, history has also another and equally useful lesson to teach all of us. The future of man individually and collectively is found to be altogether uncertain. Mundane progress carries within itself the seeds of its dissolution which may overtake it at any moment. The causal chain, the basis of evolution, means also that the necessary evils are carried from link to link as a matter of course in the same manner as the relative good is similarly carried. This is the real picture of the substantive character of the series. Is it a progress towards real, i. e. permanent and unmixed, good ?

The history of man as known to us at the present moment is briefly as follows.

We do not know whether there are men outside our earth. Mars is suspected of being inhabited by a race like man An examination of the strata forming the surface of our planet shows a certain sequence in the appearance of life on this earth. This is the basis of the acceptable portion of the evolution of man in the theory connected with the name of Darwin. Man certainly did not appear on this earth till millions of years had passed from the time when the first forms of life appeared in this globe. But even so the date of appearance of the first man on our earth cannot be ascertained with any approach to approximation. Present civilization is probably not much older than a hundred thousand years. Recorded history extends to an antiquity which is less than ten thousand years old.

The unrecorded pre-history of man has also been partially recovered by inference and a certain amount of material assistance furnished by imbedded bones and implements. Man gradually learnt to make a fire and the use of metals. He then invented the art of writing. From that moment civilization progressed consciously and by concerted effort.

The modern state and society have their basis in the nature of man. They can also be traced, in one form or another, to the beginning of the historical period. On this view the divisions of the historical period as ancient, medieval and modern cannot be regarded as tenable. Very much of the ancient is modern and *vice versa*. The so-called modern Age does not possess any measure of a distinctive civilization that is wholly its own. Still there has been continuous change tending to improvement *cum* deterioration. Historical evidence does not support either the cyclic or the linear view of progress of material civilization.

Nevertheless, history presents us with dynamic personalities, forms of activity and varied situations in a connected narrative. Those historical personalities, activities and situations do not recur. History does not repeat itself in any real sense. What it does is to acquaint us in a tentative and erroneous manner with the working of this phenomenal Nature. This acquaintance enables us to deal with it with apparently less chance of committing mistakes. It does not eliminate, either more or less, the chance of mistake, in as much as human judgment itself happens to be by its nature radically defective. It is by no means legitimate expectation that the future should be merely a deduction from the past. The uncertainty of all calculations on the subject of life proves the reality of its living existance. History has always an honoured place in human affairs for promoting this unsatisfied interest in life.

The Gaudiya Math does not propose to abolish the study or writing of empiric history for its own limited purposes. It, however, pleads the practicability of avoiding the merely negative and tentative use of the historical method that is insisted upon by the blind vanity of a class of modern historians. Tentative history confines itself to the account of events taking place in limited time and locality by the faulty agency of human beings. All these factors are destined by their very nature to pass away. These are not the eternal verity. This history has a purely negative value in respect of the Truth Absolute. It is a misfortune, which, however, admits of being remedied if it is perceived in its true perspective. But there is another history which is immune from this fatal defect and which supplies us with real tidings of the Positive Absolute.

Empiric history, being merely negative, is purposeless unless it points to transcendental history. It can be and must be rescued from this unnecessarily harmful defect by being sought to be related to positive history. When

it is so related it acquires a secondary but real value. No event on this mundane plane is purposeless, or the outcome of the inter-play of blind forces. The way in which history is being written makes the affairs of man appear as the result of circumstances that are produced by the working of the laws of inanimate Nature. According to this view man cannot be held fully responsible for the consequences of his activities. Such a conclusion strikes at the very root of the most cherished principles and hopes of humanity and calls for serious reconsideration on this teleological ground alone.

The Gaudiya Math represents the religious thought in its pure form which has always differentiated itself from all forms of mundane thought including the historical. Religious thought offers the positive view of transcendental events. In doing so it is liable to be supposed by angular view to be performing at times the function of empiric history. As a matter of fact its treatment of even mundane events transcends and perfects the empiric historical method. Religious thought is the only true synthetising force in this world. It cannot, therefore, be amenable to the empiric historical method. It relieves man from all methods that tend to confine him to unwholesome limitations imposed upon him by his initial consent in the shape of mundane limitations.

Religious thought and method alone have access to the positive plane of the Reality. Empiric history is used by the Gaudiya Math for the positive purpose. But the Gaudiya Math does not confine itself to the task of spiritualising or rectifying empiric history. It performs also this portion of its duty only in the measure that is necessary for its positive purpose. This task of revising minutely all the vagaries of empiric history does not require to be performed as primary spiritual function. The nature of abuse of the empiric historical method will manifest itself as soon as the plane of true vision is reached. Therefore, the Gaudiya Math directs its activities to the elucidation of the history of Divine Events appearing in this world from time to time by the method of Descent. The transcendental record of these Divine Events provides the positive and only effective help for lifting man to the plane of the Reality.

There is no necessity for separate elaborate rectification of empiric history. It will be effected automatically on the rectification of the judgment of the individual who has to study empiric history for the spiritual purpose. It is not the purpose of the Gaudiya Math to abolish empiric history but to enable man to make the proper use of it for

the positive purpose. The Gaudiya Math provides unstinted facility for the proper study of the history of transcendental events whose real meaning can be taught only by persons who have access to them.

The Individual Soul

(*By Tridandiswami B. P. Tirtha*)

The Supreme Lord is the Absolute Person. He is vested with innumerable potencies of which three are fundamental viz., (1) His original internal potency identical with Him giving rise to the Transcendental Realm with all His Paraphernalia, (2) His external deluding potency which is related to the internal potency as the perverted reflection of the latter giving rise to this *mayik* universe with mind, body, elements, time and space, and (3) His borderline *jiva* potency giving rise to an infinity of essentially spiritual entities, infinitesimal in magnitude and susceptible to domination by His internal or external potency according to the initial choice of each such entity.

There are two distinct categories of *jiva* soul viz., (1) freed and (2) bound. Those who are conscious of their own real nature and willing to make the best of their free will engage themselves in the eternal service of the Supreme Lord as subservients of His internal potency Who can make them realise the service of the Absolute Infinity. They are free or liberated souls. Those who choose to abuse their free will by submitting to the domination of His external potency, forget their real nature, identify themselves with their physical mind and body and seek to lord it over the phenomenal world in their enjoying mood and renounce it in their pessimistic attitude. Bound or conditioned souls are enthralled by the threefold qualities of *maya*, the deluding potency of the Lord serving as jailer of the prison-house of this material world. But free souls who are naturally immune from the jurisdiction of the deluding potency are cognisant of the abject plight of fallen souls and the cause of their misfortune in refusing to submit themselves entirely to the guidance of the internal potency (spiritual preceptor) for serving the Supreme Lord of All Love eternally with absolute confidence. A fallen soul can get rid of the clutches of *maya* if he realises the defective nature of his sense-perception

and listens to the Transcendental Words of the *bona fide* Transparent Master with submissive spirit, honest enquiry after Truth and serving temperament. As spiritual beings, all individual souls possess the faculty of free will divinely bestowed upon them by God. They can abuse this gift of God or can make the best use of it. The Supreme Lord does not interfere with His gift viz., the *jiva's* freedom of choice. With this gift one can realise God and His Kingdom. This is the best use of it. With it one can forget Him and pose oneself either as an enjoyer or a renouncer of the world. He thus becomes a *karmi* (elevationist), or a *jnani* (salvationist), or a *yogi* (ascetic). Freedom in man enables him to discriminate between God and non-god or *maya* or illusion. The path of God is the positive path of devotion and the path to non-god is *karma* (fruitive work), *jnana* (dry wisdom) and *yoga* (asceticism) and the various other mixed empiric attempts. Those who rely upon their own exertions are either elevationists or salvationists. As elevationists they try to elevate or ameliorate the physical, moral and mental condition of the people by empiric attempts which are often militant against one another. As salvationists they try to get rid of this chaotic disorder relying solely upon their own sense-experience and try to ascend to or arrive at an apparent consciousness where the observer, observation and observed—knower, knowledge and knowable—are merged into one undifferentiated Brahma or the Great which is void of any name, form, attributes and action, or to attain *nirvana* which is cessation of all perception (self-annihilation). But those who are fully conscious of the deceptive nature of these two theories, adopt the descending or revealed path and surrender themselves entirely to the Lotus Feet of the Absolute Person and realise Him and His Name, Form, Attributes and Pastimes in His Blissful Realm and engage themselves in His eternal confidential service under the guidance of the Divine Master. This is known as unalloyed devotion which is the eternal function of the proper entity of all individual souls.

Janmastami or Jayanti

(By Kishori Mohan Bhakti-Bandhab)

To denote the "Tithi" (Lunar date) of birth of men or the advent of the incarnations of God, it is necessary to give a name to that at the same time. But the very word Janmastami or Jayanti itself denotes the "Tithi" of the birth of Krishna. The word Janmastami or Jayanti has its exclusive use for the indication of the birth tithi of Krishna alone and none other. When the planet Rohini appears in the Krishnastami tithi of the month of Bhadra it is called Jayanti. It is so said by the sages in as much as any man can become a master of this world and acquire great virtue provided he worships it (tithi). But mundane literatures of the present day have made a very bold attempt to attach the word Jayanti to the birth tithi of mortal beings, in imitation of the unrivalled birth tithi of Krishna.

God is known to be without any birth ; He has no father nor mother. But Krishna is such a Personality that although without any birth, He can manifest the Leela of eternal birth according to His Own sweet will. This statement has been corroborated by Krishna Himself in the Geeta (Chap 4 Sloka 6), where He says to Arjuna, "There is a great difference between my birth and that of others. I am the Lord of all sentient beings, without birth and without death. I come to this world according as I desire, whereas the jeevas are hurled down into this world and are born under the influence of My deluding energy, Maya. I am the Lord of Maya but the jeevas are under her clutches".

It is, indeed, a mystery and somewhat revolutionary to learn that what is without birth should be born, what is beyond the range of time and space should make His Advent felt at a certain time and place. A compatibility or consistency of the type is only possible in the personality of Krishna alone. An inconceivability that is beyond the range of comprehension of gods and other mortals is possible only in the Omnipotent Krishna. There should not be any restriction to the limit of power of the Alpowerful, inasmuch as any limitation of His Power will be a contradiction in terms. Any attempt in that direction will tantamount to atheism ; because curtailment of a little bit from the Omnipotence of Krishna is to make Him inferior to Krishna. The song of Krishna in the

Geeta declares that whosoever is in a position to understand the mysterious nature of the birth of Krishna is privileged not to suffer from the pangs of rebirths. A very fine declaration, indeed!

He is the Lord of time and, though He comes down here within the range of any historical time, never becomes subject to it, rather the latter is ever distantly subject to Him. When He comes into this world, He comes with His eternal realm. Hence even the shadow of anything of this world can never come in contact with Him. Ordinary run of people may think that when Krishna has come into this world, He is, thereby born within limited time and space. He can thereafter be measured like things of this world. It is by such unwarrantable assumptions that very great personages of this world and even the creator Brahma himself err in understanding the nature of the Leela of Krishna. The inconceivable nature of Krishna can only be understood through His Grace after complete submission to Him.

Fire is known to be always present in a latent form in wood and firestone; but its presence is not felt except by actual friction between the two. So here friction is the cause. Like fire manifesting itself by the friction as its cause, Krishna manifests Himself in this world according to His Own sweet will. The main cause of Krishna's Advent in this world is to give spiritual delights to those loving devotees who remain in anxious expectations of His Sight.

The Geeta says that Krishna takes His Birth into this world in different ages to save and protect the sadhus, (devotees) to kill or destroy the a-sadhus (non-devotees) and to establish the nature of the proper religion of jivas. But this function is not the function of Krishna Himself. These functions are performed by the Descent of the Portions of His Portions, like Rama, Nrisinha, Varaha, Vamana, and others, of Whom Krishna is the Fountain-Head. Even human beings inspired with the power of Krishna can perform many of these functions at times. Just as it is not necessary for the Emperor to interfere personally for the maintenance of peace and order, which function is performed by his executive officers, so, for the maintenance of peace or the removal of disturbances of this world, it is not necessary for Krishna Himself to come down into this world. The sole object of His Descent is to give spiritual love to His loving devotees—a function that cannot be performed by any one except Krishna Himself.

Like subordinate kings following the Emperor in his march for a conquest, the various Divine Portions of Krishna as for example Narayana, Vasudeva,

Sankarshana, Pradyumna, Aniruddha, Matsya, Kurma, and others, come down to this world along with Krishna. Hence in Krishna's time and thereafter we notice in Vrindaban the various Leelas of these descended Portions. Mentions of these Leelas are to be found in the cases of Brahma, Sridam of Mathura and others, in the Bhagabatam. In the Leelas of Krishna we notice many *asuras* killed by Him : bet they were not the functions of Krishna Himself but were done by His Plenary Portions who are in the Fountainhead. To be able to come to this conclusion is to be in a position to follow the doctrines laid down in the Geeta. Sparks of fire that can destroy a village or a town can again enter into the fire itself from which they came. So the descended Plenary Portions of Krishna can destroy the miseries of human beings but the function of offering spiritual love to His loving devotees rests entirely with Krishna Himself.

Because the sun is seen in the morning of a particular day when he rises in the east, it should not be inferred that he is born on that particular day. He rises daily and when he comes to the notice of a particular man for the first time the latter thinks that he is born on that day. Simply because Krishna makes Himself visible to the eyes of men at the particular time and to a particular section of people, it should not be inferred, therefore, that Krishna is born at that particular time and that He had no existence before. He is eternal and His Advent into, and Disappearance from, this world are aiso eternal. He has got His eternal Leelas in the realm of eternal Vaikuntha and to give felicitations to His loving devotees here He brings down all those Leelas into this world. Human beings have their births and deaths, their gross bodies are destroyed ; but the case is otherwise with Krishna Whose Body and Personality are identical,

In respect of His being born in this world as the Son of Vasudeva and Devaki, we must never forget that Krishna's Birth is not like that of an ordinary son born from the womb of his mother. The sun appears in the eastern horizon, but for that the latter cannot be called the mother of the former. Similarly, because Krishna appeared or manifested Himself in the persons of Vasudeva and Devaki, the latter are by no means to be taken as parents of Krishna in the mundane sense. Krishna appeared in the pure essence of cognition (vishuddha sattva) of Vasudev and Devaki. Worldly children are born as naked ; but when Krishna made His Appearance in this world He had on His person yellow clothing, a crown on His head, and various ornaments and with *shankha*

(conch shell), *chakra* (disc), *gada* (club) and *padma* (lotus) in His four Hands. Ancient astronomers ascertained by calculation that Krishna was born five thousand years ago during the transition of the Dwapara Yuga into the present Kali Yuga.

Ugrasena was the King of Yadavas and Kamsa was his son. Devaki was the sister of Kamsa. Kamsa, who was very atrocious, having dethroned his father, himself became the King. After marriage with Vasudeva, when Devaki was being carried in a chariot with Kamsa as charioteer, the latter heard a heavenly voice to the effect that the eighth son of Devaki would be his Death. The voice excited Kamsa to make an end of Devaki, thus mysteriously declared as the cause of his future doom then and there; but the persuasions of Vasudeva ultimately prevailed upon him to desist from such heinous crime. Grave suspicion subsequently led King Kamsa to throw both Vasudeva and Devaki into prison and to kill one after another six children of Devaki no sooner they had been born. Her seventh child was mysteriously withdrawn from her womb and placed into that of Rohini, another wife of Vasudeva, then living in the house of his most intimate friend Nanda Maharaj of Gokula through the influence of Yoga Maya, the Internal Energy of Krishna. Thus with reference to the seventh child of Devaki, Kamsa was deceived into the belief that there was a miscarriage.

The eighth time Devaki held Krishna Himself in her womb as a result of which His effulgence fully illuminated the whole prison-house. Anticipating the birth of his own doom, Kamsa always deeply brooded over Sree Hari in the womb of Devaki, in his inimical spirit, and felt His Presence everywhere in the world. Brahma, Shiva, all heavenly gods and sages, like Narada and others, came to the prison-house to pray Sree Hari in the womb of Devaki. Krishna appeared in the form of Sree Narayana, with four hands in the prison-chamber and advised Vasudeva to carry Him from there to the private chamber of Yasoda (wife of Nanda) in Gokula on the other side of the river Jamuna then flowing with rapid currents during the rainy season.

Mysterious are the ways of Krishna. The sentinels on watch at the prison-gate fell deeply asleep, the prison-door unlocked, the river became easily fordable and with the new-born Child in his arms Vasudeva waded to the home of Nanda and exchanged Krishna with the new-born daughter of Yasomati, who was brought over to the prison chamber to be passed off as the eighth child of Devaki. When Kamsa heard about the birth of the eighth

child of Devaki he at once ran to the prison and, disregarding the piteous entreaties and requests of his sister Devaki, forcibly snatched away the daughter and vehemently dashed her against a stone slab. The daughter, who was no other than Yoga Maya, the Internal Energy of Krishna, slipped from Kamsa's hands and ascending in the air and displaying there her ten handed figure, declared to Kamsa that his Death must have been surely born somewhere else and that it would be of no use to him to kill either herself or other new-born babies. This etherial voice induced Kamsa to set free Vasudeva and Devaki from the prison and, in consultation with his minister and other officers, to devise means for killing new-born babes of the age of ten days and above.

Hiranyakashipu performed great austerities (tapas) to receive boons from Brahma and utilised all the political and diplomatic resources at his command to put an end to his own son Prahlad but he could not even make a guess about the cause of his own doom. Similarly king Kamsa, in his mad attempts to kill all possible agencies of his impending destruction could not even conceive the whereabouts of his own Destroyer whom he knew to be hidden away somewhere.

The Birth of Krishna has many things to teach us. The aspirations of a loving devotee to serve the Lord of his heart, Krishna, are always barred by mountains of obstacles and difficulties. To forget Krishna is to embark on the propagation of atheism; but at the idea of the real possibility of the Advent of Krishna all atheism is driven away. Terrified at the idea, Kamsa, the personification of malice, attempts to have the aptitude of devotion nipped in the embryo; and failing there, he runs mad and vainly seeks to destroy whatever goes to help the cause of devotion. Kamsa, the prototype of atheism, while trying to throw the devotee into the prison, struggles to perpetuate his own existence, but all his attempts imperceptively prove to be a failure, and, in the long run, with the Advent of Krishna, he is blotted out of existence.

The Advent or Manifestation of Krishna in the pure essence of the soul does not depend in the least upon the corporal freedom or bondage of any sentient being. As king, Kamsa thought himself to be all-powerful over the corporal body, and tried to make Vasudeva and Devaki prisoners in the body. But through the grace of Krishna Himself, the wicked king was fully deceived and brought about his own ruin in the long run. None can shut up God Himself within the prison cell that seems to be at the disposal of atheism. He is always nursed and

nurtured in the devotee's house. For this reason no sooner did Krishna appear in the pure cognitive essence of Devaki than He was carried to the house of Nanda in Gokul by Vasudeva who is the pure essence of cognition. Even when there is the darkness of atheism all around, Krishna appears in the heart of the loving devotee. This is the lesson that we can derive from the birth of Krishna as the Son of Vasudeva and Devaki in the prison-chamber, when all the surroundings thereof were surcharged with an atmosphere of atheism in the land of king Kamsa. Hence a life without the Advent of Krishna in him is not worth a farthing. But to enter into the Madhura Leela of Krishna requires a preliminary admission into the precincts of the Audarya Leela of Sree Gaura-Sundara

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Gaudiya Math and Eugenics.

Beauty, strength and health, of body and mind, are coveted by every person in this world. Everybody is aware that these are not unmixed blessings. But if a person is asked to name the possessions that he or she desires, he or she will fail to find anything more covetable than these three. The benefactors of the race, therefore, apply themselves to the production of beautiful, strong and healthy men and women. The Science of Eugenics has become the most cherished study of the twentieth century. Germany has declared its official adherence to the conclusions of this Science, which that country is trying to enforce on its people by legal sanction.

The desire for perpetuating the pleasures of this world is not wise in as much as it happens to be based upon avoidable ignorance of the nature of such pleasures. Sensuous pleasure is not the cure of sensuous pain. They are the complementary and mutually aggravating aspects of the same malady. If we want to banish pain we should be prepared to banish also pleasure.

Eating is a source of pleasure. There is a great variety of tastes. The same taste is not uniformly pleasant. Every taste has its proper scope. Even the most repulsive is not bad under all circumstances. Good cooking combines the various tastes in the correct assortments and proportions. Nothing

is pleasant or painful for long and in itself. The Scriptures say everything is potentially painful, as otherwise, no relief would be necessary. Persistence is painful, or in other words, the very principle of life or conscious existence is the cause of misery. The pleasures of life are complementary forms of pain.

These considerations have an intimate bearing on the quest of worldly beauty, health and strength. A thing is beautiful only for a moment to the fancy of some particular observer. Strength is also realised as accidental, uncertain and partial freedom from greater and specific forms of weakness and for the time-being. Health is momentary immunity from certain forms of disease and a source of no less discomforts and mischief than any kind of so-called disease. Health is worse than disease as it is fond of its shortcomings. It is the period of stagnation.

Before we apply ourselves to the task of improving the breed of the race, it should be our duty to be fully convinced that the possession of health, strength and beauty can ensure our real well-being. The gods are said to be endowed with all these covetable possessions, also the demons. The Scriptures declare that it is those very possessions that have made both gods and demons inferior to man in the scale of being.

These worldly good things are not only not good, but they become positively harmful to their possessors the moment they are considered as valuable in themselves. Everything in this world may, of course, be used for the purpose of our real well-being. Health, beauty and strength, of body and mind, may also be so used. Those who possess one or more of them almost always come to value them for their own sake.

Why are these symbolic values so much coveted on their own account? Is it not because they are supposed to be a source of immediate as well as prospective pleasures to their possessors and to others? It is impossible for man to avoid being enamoured of their enjoyable use. Man is thereby either raised to the status of celestials or degraded to the condition of the demons. Those who possess great physical and mental endowments are either unmindful or hostile to the real claims of life. The gods belong to the former, the demons to the latter category.

It is not desirable, nor practicable, to be deprived of health, beauty and strength. An ugly, weak and diseased person is not eligible for the real function of life if he is envious of those who possess those covetable things.

No really wise man should unduly care for these baubles for their own sake. The attractive qualities of the

body and mind have no abiding value, that is to say no value for the soul. They are also not so desirable as they seem to be at first sight. The soul alone is really beautiful. The spiritual principle is alone possessed of all real beauty, strength and spontaneity. Those qualities cease to be valued, are wholly lost sight of, as soon as the corresponding earthly qualities are cultivated by the isolated method that is followed by the natural sciences.

The *Upanishad* makes a categorical distinction of opposition between the good and the pleasant. Whatever is pleasant is not good. Man covets what is pleasant. Man is ignorant of the fact that it is not good for him to follow such pernicious course. Sensuous living should be avoided by all means by those who want to attain to the life that is proper for man. A life of abstinence is not desirable. These opposite courses are equally harmful and are really the complementary aspects of the same undesirable process. What is necessary is to seek after the good which is neither pleasant nor painful.

Is beauty necessary for man ? What good does it bring to him or her ? It makes man attractive in the eyes of himself and his fellows It provides him with greater scope for indulging for a time in the pleasures of life. Both these alternatives are evils to be shunned on the path of a worthy life. No man must seek to live for the pleasures of this unnatural existence. The senses and appetites are wholly misleading. Whatever glitters is not gold. It is certainly never the purpose of human life to try to secure a fund of deceptive and degrading pleasures of body and mind. The pleasures of the mind are not qualitatively different from nor independent of those of the flesh.

A person who is endowed with a keen eye only for the beauty of the flesh need not congratulate himself on the possession of a faculty of abiding value. The soul is possessed of the perfect eye for beauty. The eye of flesh, that pretends to find beauty in non-soul, is under a cruel delusion. Those who are eligible to see the beauty of the soul, have no attraction for a principle which is worse than a counterfeit. All so-called beauties of this world are the obstinate and unaesthetic denials of real beauty. One with a particle of genuine inclination for real life can have nothing but unmixed repugnance for the deluding perversions and shadows that go by the name of beauties of this world.

These statements may appear to be opposed to most current notions of a scientific Age that is so cautious and so unwilling to subscribe to views that are unsupported by the testimony of reason and the senses. But natural science itself has no access to the Reality.

The body and mind are not helps but obstacles to the realisation of the real life. If the body and mind or the obstacles, are pampered, how can we expect that the adoption of such course will necessarily enable us to progressively realise our proper function? The body and mind stand between us and our souls. They and their good and bad points are really the black art of the cruel Enchantress who keeps us tied to the concerns of the non-soul by their means.

This world is not our abiding place. Neither are our souls human beings. The human life imprisons our proper-selves in the double dungeon of the human body and human mind. Is it our duty to seek to be reconciled to this prison-life? Is the prison-life to be accepted as our own proper life and embellished as such? No person in his senses can be expected to be in love with a life of captivity. Why should the scientists declare in favour of its retention? Golden chains are not better nor more useful than iron fetters. Whatever keeps us away from the normal activities of our souls is to be shunned as deadly poison.

Had it been really beneficial for us to have an abundance of the so-called good things of this world, why should Providence set Himself in opposition to our laudable endeavours, for attaining the same? Should we not pause in the midst of the orgy and think out our proper course in a dispassionate manner? What is the real value of a fair skin, of well-developed muscles, of perfect immunity from disease, of the best of features? They stifle to death our very souls, if they are supposed to be our permanent possessions. The soul desires to be freed from his present unnatural hankering for these so-called good things that make him forget his real function. He has no affinity with anything of this world. He wants to be relieved of all abnormal worldy affinities. He wants to be left to himself, to know himself, to have a function worthy of his perfectly pure nature. This world and its concerns can supply no occupation that is really acceptable to him. In these circumstances he wants to know in all humility what he is to do. He does not want to stunt himself.

Is it really necessary for the purpose of the soul to live and multiply for propagating and intensifying the conditioned state? Why should the possessions of the body and mind of man incite us to surrender our soul to their pursuit? If our souls are really convinced of the utterly illusory and degrading nature of all worldly possessions, why should we not rather seek to be enlightened about the proper use of those possessions?

The greatest obstacle that stands in our way, both as individuals and

communities, for devoting ourselves to the pursuit of the good, as distinct from the pleasant, is vanity. We are vain of high birth, of opulence, of superior knowledge, of personal beauty. We accordingly devote ourselves with a singleness of purpose to the congenial occupation of augmenting and safeguarding these ephemeral and corrupt possessions. The civilized nations are specially liable to such short-sightedness. The valuation of worldly possessions at their proper worth must not be confounded with their undervaluation that is prompted by the bitterness of disposition engendered by failure to secure them.

The Gaudiya Math does not ask any one to renounce his or her worldly possessions. But if the acquisition of beauty, strength, health and other worldly possessions be pursued in the manner that is detrimental to our well-being, such engagement would be an unmixed evil. The Gaudiya Math does not advocate the abolition of any racial distinction or any historic institution. Every one is assured by the Gaudiya Math in the undisturbed possession of all his or her present earthly advantages and opportunities. The Gaudiya Math has no policy of persuading any person to neglect any duties of this life. The Gaudiya Math wants to allow our earthly sojourn to take its own course.

The ordering of this world is not in the hands of man and is also absolutely faultless and requires no modification for the better. The changes, that perpetually overtake the affairs of man, are intended by Providence. Therefore, to vent one's malice against any entity as being the cause of what one may regard to be one's misfortunes, is unphilosophical and foolish. Everybody reaps as he or she sows. But everybody is given what can really be turned to his or her eternal good. If it is regarded from the point of view of the Giver, which is also right point of view, there is no ground for being dissatisfied with the arrangement of this world.

The Gaudiya Math is opposed to all those ideas that underlie revolutionary and reforming activities prompted by contempt for or malice against our fellowmen. The Gaudiya Math does not maliciously quarrel with the *status quo*. It wants to understand why it *should be* what it is. It wants to understand how we could properly adjust ourselves to our environments by a policy of real charity and good will and by means of whatever worldly possessions Providence has allotted to each of us for the purpose.

There can be no reasonable opposition to such a proposal. Let every one keep what he or she has, but let all persons only lend their fully

unprejudiced ear and judgment to the true tidings of the soul. Self-realised teachers can inform us of our real desideratum. He brings the tidings of a most wonderful realm of which all of us are the eternal dwellers. We are exiles in this land of delusion which is so full of misleading joys and sorrows. We should be interested in the unknown land of our nativity. We are bound to be selfish and malicious if we learn to unduly cherish the conditions of living in this world. Our proper selves are neither selfish nor malicious. We want to know why we are at all on a plane where we are subjected to such harmful and uncongenial degradation.

The physical body is the root-cause of all this degradation. Every form of malice emanates from this rotten source. Why are we so much enamoured of this unnatural and uncertain possession? Notwithstanding all the efforts that we incessantly lavish for the preservation and improvement of this most valued of all our earthly possessions, the troubles of the physical body never cease. In order to meet the endless demands of the flesh we accumulate those possessions that plunge us into greater depths of sorrow and delusion.

There are scientists, philosophers and even religionists who hope to be able to improve the physical body in such manner that instead of being the cause of all our troubles, as it is at present, it will become the source of unmixed happiness. The pleasant is, however, never the good. The two are distinct and incompatible with one another. The body craves for pleasure. Its demands can never be productive of good. Enjoyment of pleasure is obstructive of the joy of the soul.

The Gâudiya Math does not recommend asceticism. Just as no purpose of the soul is served by following the course of sensuous enjoyment, there can be no relief for the soul if we simply give up all worldly pursuits, or choose to court misery and privation. If the mere adoption of either of the method of enjoyment or abrogation would help us to attain our good, Providence would not have made the affairs of this world of a mixed character. There must be a real use of both worldly prosperity and worldly adversity. Those who are just now in a bad worldly position need not suppose that it is their duty to get rid of this misery or that the performance of such duty is conducive to their good.

There is a consensus of opinion among the historians of India that the poverty, loss of political power and moral degradation of the people of India have been the result of their culpable neglect of worldly affairs under the influence of a religion which inculcates worthlessness of worldly pursuits. The

religion of India and of every country discourages worldliness but not the proper pursuit of worldly occupations. The quarrel is over what constitutes propriety of conduct. In India, as elsewhere, different systems of philosophy offer different interpretations of the teaching of the various religious Scriptures. It is possible to find the real solution by the study of the Scriptures.

This life is neither good nor bad in itself. It can be made good or bad by the use that is made of it. It is useless to quarrel with the actual present. We have to take our affairs as we find them and go to work with our present opportunities and equipments. But what should be our goal? Should we set out on the quest of pleasure, or on the quest of good? Are the two the same?

Empiric Science and empiric Philosophy seem to be inclined to favour the view that the pleasant is good, that the pursuit of pleasure is our legitimate and only business. In rejecting the view that pleasure is the end of human life, the Gaudiya Math does not accept the pessimistic view of life. There is a very real and highly beneficial use of human life. That use is free from all hankering for earthly pleasure and pain. Those who seek for physical and mental ease become the slaves of sensuous impulses in gross and subtle forms. This is detrimental to the interest of the soul. The soul has nothing to do with such pleasure or pain. The body and mind are constitutionally subject to both. The soul is deluded into supposing, by allowing himself to be ruled by body and mind, that he is also unavoidably subject to pleasure and pain.

So long as the body and mind persist to dominate the soul he cannot see the consequent experience of pleasure and pain incidental to such connection or in its true perspective. The soul may of course be subject for a time to pleasure and pain against his own seeking. This is not harmful for the soul. But it is quite another thing to accept such subjection as the *desideratum*. If pleasure is sought, pain cannot be avoided, neither can the permanence of the pleasurable state be desired. Few Epicureans are consistent enough to care to think out the real nature of the entity which they declare to be desirable and natural.

What would really suit both Epicureans and Stoics is, however, neither pleasure nor pain. The term 'happiness' has been invented to express the *desideratum*. But happiness also has always been defined by its advocates as constituted of physical and mental states. The state of this so-called happiness is sought to be attained by physical and mental activities in the form of those activities and not as an entity apart from and

incompatible with the pleasurable experience. No empiric psychologist can consistently admit any function of the soul as distinct from the body and mind.

The production of offspring can be regarded as a duty only by those persons of either sex who do not want to incarcerate their progeny within physical and mental casings for the gratification of a sensuous appetite merely because it is unavoidable in the state of incarceration. It can never be one's duty to produce consequences that are altogether detrimental to the interests of one's soul. The more one is anxious to pursue the objects of one's sensuous gratification for the sake of such gratification, either in the direct or in the vicarious forms, the less is he or she likely to be aware of the nature of the duties for the performance of which he or she has been put into this world by Providence.

In India we find two distinct codes of religious regulations for affairs of this world both of which profess to be in conformity with the spiritual purpose of life. The *smriti* that belongs to the non-theistic school glorifies the mixed *svattika* ideal. That ideal is somewhat similar to Eudamonism. Feeling and willing are to be regulated by the intellect which prevent them from following any irrational course. It is, therefore, necessary for a person, according to this school, to acquire intellectual control over one's senses (feeling and willing) before one can be considered fit for producing offspring. According to this school every male has to undergo, till the age of thirtytwo the necessary training under a proper instructor who is to teach him self-control by habituating his pupil to a course of absolute ascetic obedience to himself. The kind of life that is led by the student in the home of his *guru* is regarded as the real training and more important than any course of intellectual instruction. The *guru* has entire charge of the education of his pupil and his sanction is also required for the entry of his pupil into the state of wedlock. The codes do not provide for the tranining of girls in the same way. The education of girls is left to households to which they respectively belong.

This non-theistic scheme of education is not advocated by the theistic *smriti*. The spiritual *codes* set the object of pupilage outside the bounds of this earthly life. That object does not relate itself to the material needs of the body and mind. The activities of feeling and willing cannot be isolated from knowing. Every act is coloured by elements of all three principles. The activity of feeling yields the sensations of pleasure and pain which in their turn, stimulate the activities of the will and intellect. It also supplies

the objective direction to those activities. Similarly willing, which is the function of the efferent senses, seeks to get rid of the sensation of pain by its activity under the direction of intellect and experience. While knowing supplies the concrete direction to actions prompted by feeling and experience. The outlook of all three is confined to the scope of this life.

The view, that the best result is obtained by balancing the three, one against another, is irrational. If knowing is allowed to have absolute lead of affairs, it quickly finds out that all activities of feeling and willing are productive of ephemeral and undesirable results. It thereupon seeks to assert itself by counselling a policy of abstention from feeling and willing. As the knowing faculty constitutes the distinctive principle of the state of man, such claim on the part of the intellect is not also unnatural. The objection to gnosticism is due to the utter barrenness of the result attainable by the same. It amounts to nothing less than self-destruction.

The way out of this difficulty is declared by the *satvata smriti* (spiritual reminiscences). The regulative codes are called *smriti*, or reminiscences, on account of their professing to derive their authority from the *Veda, i. e.* revealed knowledge, as distinct from the *knowledge* that is associated with feeling and willing and with corresponding sense-organs of this physical body and mind. The term *smriti* was borrowed by the non-spiritual codes from the spiritual series

The *satvata smriti* prescribes training under the *guru* but not of the mechanical kind laid down by the non-spiritual *smriti*. By merely accustoming the pupil to a life of hardships certain qualities may, indeed, be produced or encouraged at the expense of their complements. The *satvata smriti* wants to resuscitate the functioning of the soul on his own plane where he is free from any reference to the supposed life that is available to him in the conditioned state. The propriety of performing any activities of knowing, willing and feeling is judged by its relationship to this purpose.

The spiritual mode of living is not producible by any worldly contrivance. The means for the same is also spiritual. The *bona fide guru* is the spiritual agent for reawakening the soul of his disciple. The whole purpose of life is attained automatically as soon as the disciple attains spiritual enlightenment. The spiritual pupil is never controlled mechanically. The guidance offered by the *bona fide guru* is of the nature of the spiritual service of his own pupil. Novitiate consists in willingly walking in the path of the

services in which the pupil is instructed by the advice and ideal conduct of the *guru*. The pupil is always perfectly free to accept or reject the same. Such free submission of the pupil to the guidance of the *bona fide guru* is possible on the spiritual plane.

Marriage in the case of a person who is spiritually enlightened is not any affair of this world, nor has it in view the rearing of healthy, beautiful and intellectual offspring. Marriage is an act of service and is undergone for the spiritual benefit of all entities. Such ideal of marriage may not be attractive it may even appear to be un-successful, to the jaundiced vision of conditioned souls. But the Gaudiya Math is in a position to satisfy all sincere enquirers regarding the propriety of following the course that is prescribed by the *satvata smritis* of India.

Lights on Vaishnavism

Mahaprabhu Sree Krishna-Chaitanya is unique among the prophets and *avataras* among many other reasons, for the fact that He alone has declared unhesitatingly against the blind dogmatisms of sects and individuals alike. He is the most unambiguous Preacher of the Absolute as distinct from temporary and therefore, the seeming truth that is propagated by the so-called gropings of the race of the egotists who give themselves out to be *avataras* and prophets on the bankrupt resources of the blind speculations of their puppy brains. Mahaprabhu sternly distinguishes between such impious ravings and the expression of knowledge that is a corrollary of the transcendental spiritual service of the Absolute, which is the eternal and only proper or natural function of all unalloyed souls. He declares the mind to be not only distinct from the soul, but the mental function as the only enemy of the soul function. The functioning of the mind can be got rid of by turning the senses of the soul towards the concrete transcendence, and by no other method. So long as the mind continues to function on the data supplied by the channels of the physical senses seeking to enjoy objects of mundane phenomenon, there can be no question of the spiritual function. The Descent of the Absolute to the plane of the eclipsed soul in the Form of the Nama or the Divine Sound identical with the Absolute, supplies the awakened soul with the Object of his service (not enjoyment), notwithstanding the persistence of the physical sense-organs which are

disposed to regard the Transcendental Sound as ordinary mundane sound for the reason that He has been pleased to manifest His Descent to the plane of sense-perception. The awakening of the conditioned state is effected by the mercy of the transcendental agent of the Absolute viz., the *bona fide* spiritual guide or the *sat-guru* by means of the *mantra* or special application of the Nama by the agency of the *guru* to the submissive disciple. This is briefly speaking the epistimology of the Vedic or Shrauta method of realising the service of the Absolute.

From the above it will appear that the *sine qua non* of Vedic Theism, promulgated by Mahaprabhu in the least ambiguous form, consists in this that it honestly seeks to be in actual touch with the Absolute Reality. Mere mental assumptions, whether reached by the process of emotional, volitional or intellectual effort, or by any combination of them are discarded as useless and obstructive of such purpose.

The atma is distinguished from the physico-mental ego. The atma realises his nature by the awakening of his function of eternal loving spiritual or transcendental service towards the Divine Pair, Sree Sree Radha-Krishna (Krishna-prema), in and through the prior or preferential service of the *sat-guru* or Sree Radhika and Her agents.

The words of the Geeta are the Word of Godhead and cannot be read or heard by any mundane sense-organ. Reading of the Geeta by the pure devotee and reading of it by the empiric savant (?) are performances of diametrically opposite characters. Reading of the Geeta is not the same thing as reading of the Sakuntala. Reading of the Geeta is not superfluous for the *siddha*, on the contrary it is the eternal function as well as support of the *siddha* state itself. And once again let it be repeated that the meaning of the Geeta is never accessible to the conditioned soul by his intellectual, emotional or meditative enterprises. The caricature of *dhyana* or *tapa* on the physico-mental plane can have no spiritual value whatever. The empiric postulation of a so-called inner consciousness makes no difference as to the result of pursuit of such course.

The personality of a real Vaishnava is categorically different from the pseudo-personalities of those who are confined by Maya to the physico-mental plane of existence. The Vaishnavas are Absolute-realised souls who are never subject to any mental aberrations of the kind that are unavoidable in the conditioned state. The shedding of tears by a Vaishnava is not a neurotic feat. '*Bhava*', '*Anu-bhava*', '*Sthayi-bhava*' are not mere technical labels but the language of the transcendental plane identical with the Reality.

The writer has not sought his (lights) from the writings of Sree Rupa Goswami, the authorised divine exponent of the Teachings of Mahaprabhu. Under the inevitable urge of narrowness and misguided hostility to the Teachings of Mahaprabhu outlined above, which are prevalent among all souls who happen to be under the cultches of Maya being devoid of real love for Krishna and the Vaishnavas, the writer has been pleased to refer to the Teachings of Mahaprabhu as the 'orthodox individual Vaishnava view' as distinct from his own superior

'universal realisation'. 'The writer has not failed to take the reader into his confidence as to the method by which his universal view has been realised. It has been achieved by 'the proper way of reading the Geeta' which is thus described : 'One should understand as far as possible, meditate on what one has understood and then put it into practice in life.' This is the empiric method pure and simple. The writer has also described his process as 'an attempt to *raise* himself and his understanding to the level of Krishna'. Does this attitude deserve to be acclaimed as 'the dedication of the whole nature to Krishna' ? It is the unrepentant dis-ingenuous 'assertion' of the utter ignorance of one's unregenerate empiric nature against the Supremacy of Sree Krishna. The reader is also referred to Srimad Bhagbat (10/2/32-33, 10/14/3-4) which clearly distinguishes betweer. the paths of empiric knowledge (Jnana) and transcendental service (Bhakti),

(*Advance, April* 12)

Sree Viswa Vaishnava Raj Sabha

(*The Gaudiya Mission*)

Advent Celebration in Sree Mayapur :

On May 5, the Advent of Sree Nrisinhadeva was celebrated in the Temple of Sree Nrisinhadeva. The *tithipuja* was duly performed by the devotees who came to the Temple singing *sankirtan* songs. Pandit Radhagovinda Prabhu expounded from Srimad Bhagabat the instructions of Maharaj Prahlad to the *asura* boys. In the afternoon about 300 people were treated to Mahaprasad.

Sreedham Mayapur :

On May 15, the teachers and students of Dharmadas Trust Model U. P. School Kalighat, Calcutta, numbering about 100, went to Sree Chaitanya Math at Sreedham Mayapur. In the morning they visited all the places of importance. In the afternoon they all assembled in the Avidyaharan Natyamandir when Tridandiswami Srimad Bhakti Kebala Audulomi Maharaj explained the significance of all the places of Sreedham Mayapur and the 'Teachings of Sriman Mahaprabhu'.

Sree Brahma-Gaudiya Math : Alalnath :

From May 4 to 6, the Advent *tithi* of Sree Nrisinhadeva was observed with Mahotsab. Religious discourses and *sankirtans* were perfromed every day. On the last day Mahaprasad was distributed to all present.

Poona

On May 6, Tridandiswami Srimad Bhakti Vilas Gavastineni Maharaj delivered a lecture at the "Agnihotra Mandir" on the "Duty of Mankiud". The people of the town are taking an awakened interest in the Eternal Message of Sriman Mahaprabhu.

Sree Purushottam Math, Puri :

On May 9, the Editor gave a discourse on "The Grace of Sree Krishna and the Grace of Sree Krishna Chaitanya" at the Math premises from 6 to 9 p.m.

On May 12, Mahamahopadesak Pandit A. C. Banerji, Bhaktisaranga Goswami had on interview with H. E. the Governor of Orissa. He had a talk with His Excellency about the activities of the Gaudiya Mission.

ALL-GLORY TO SREE GURU AND GAURANGA

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The Harmonist

(Sree Sajjanatosbani)

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Sreedham Mayapur

It is necessary to recognize the importance of Sreedham Mayapur for a universal purpose. Such importance is not claimed for any mundane tract of land. It is claimed on behalf of the spiritual plane of the Eternal Manifestation of the Activities of the Divinity.

Even 'blind' acceptance of the claim on behalf of the spiritual entity is bound to redound to the spiritual well-being of the person who sincerely offers his homage to the transcendental Divine Realm to which at present he has no access.

Those who, wilfully disbelieving the testimony of the pure devotees who have access to the plane of transcendence, refuse to accord due respect to Sreedham Mayapur, are prevented by the Divinity Himself from having any inclination for His service. This is the greatest punishment for the soul. Blasphemy is the worst offence that is possible for the conditioned soul to commit against God, because in extenuation of such offence he cannot put forward the plea of ignorance.

Sree Krishna-Chaitanya has stressed the transcendetal nature of everything pertaining to the Divinity in a more explicit form than any other teacher of religion. He has simultaneously stressed the specific nature of the Name Form, Attributes, Activity and Entourage of the Absolute.

Those who object to the 'Name' Krishna through wilful ignorance of its transcendental nature thereby commit a deliberate offence against the Name.

Sreedham Mayapur is not any mundane nomenclature. It is the spiritual name of the transcendental abode of Mahaprabhu Sree Krishna-Chaitanya Who is Same as Krishna.

If any person refuses to believe in the Divinity of Sreedham Mayapur for the reason that he can see only a mundane village, such excuse is an offence against the Divine Realm identical with the Divinity. It is tantamount to the denial of Sree Krishna-Chaitanya, Sree Krishna or God Himself.

What reason can there really be on the part of a conditioned soul 'for disbelieving' any tidings regarding the Transcendence? The conditioned soul is in no position either to accept or reject such tidings. He ought to remain strictly neutral and pray for real enlightenment from God Himself.

It may be urged that the doctrine is peculiar to Mahaprabhu Sree Krishna Chaitanya and that it is not, therefore, to be expected that those who follow the teachings of the other prophets could pay any heed to such instructions as they are not supported by the prophets whom they follow.

Such an attitude is hardly tenable. Is there any teacher of religion who has taught his followers that God is any mundane entity? If God is transcendental, can His Realm be mundane? God always remains beyond the reach of our thoughts. We cannot have any access to Him i. e. to anything pertaining to Him.

This mundane world is not the Realm of God. In this world God is transcendent and immanent. God has His Own Realm where He is always visible to all entities who inhabit that realm of un-alloyed spiritual existence. Sreedham Mayapur is the Realm of God. The realm of God can 'manifest her *descent*' to the plane of mortal vision without ceasing to be transcendental.

What does the conditioned soul see when this Divine Realm manifests herself to his mundane view? He sees her in the likeness of a mundane tract. This is not his fault. He has no faculty by which he can recognise the transcendental as such. But that is also no reason why God and His Realm are to be without the power of manifesting their descent to this world for the deliverance of conditioned souls by affording them the chance of His service by the resources of their mortal existence.

Nothing is easier than scoffing at everything Divine, nothing is so keenly relished in this Iron Age of stubborn and passionate 'disbelief' in the actual or even possible existence of the

super-mundane. It is the favourite resort of all disbelievers who include also those who want to make God the exclusive property of any mundane caste or sect.

Sree Krishna-Chaitanya has taught us that Sree Krishna, His Name, Form, Qualities, Activities and Realm, are not any name, form, qualities, activities or realm of this world. Neither can they be approached by the faculties of the conditioned state. They are not subject to any mundane limitation either of time or space. They are unlimited entities of infinite magnitudes possessed of real initiative. They are not approachable unless we are made eligible for their sight by their mercy. All this is in perfect keeping with the Transcendental Nature and Absolute Lordship of God that are proclaimed by all the religions. Those who believe in God cannot withhold their assent to the fullest exposition of the Name, Form, Quality, Activity and Realm of God, that has been made available to all of us by the Mercy of Mahaprabhu Sree Krishna-Chaitanya.

Those, who object to the 'name' Mayapur or to the site of what they are pleased to call the old town of Nabadwip, do so under the impression that Sreedham Mayapur, the Eternal Abode of the Divinity, is subject to the jurisdiction of their mundane judgment. They would be well-advised if they tried to learn the method by which they could obtain the sight of Sreedham Mayapur by the mercy of the spiritual realm of God endowing their spiritual eyes with the eligibility of beholding the Blessed Land of the Birth of the Supreme Lord.

If any person is not seriously inclined for the spiritual quest he need not also go out of his way to scoff at the ideas and vocabulary of the devotees for the reason that they are incomprehensible to his perverted judgment.

Those who are sincerely anxious to be blessed with the vision of the City of God must seek for the mercy of the Living City by keeping their souls' ears perfectly open to receive the tidings of Sreedham Mayapur from her own lips. For doing this properly they must follow the advice of those who are themselves accepted servants of the City of God. These will instruct them in the quest of the transcendental City. Sree Krishna-Chaitanya has taught the world the true method of the spiritual quest. By following His Teaching it is possible for all conditioned souls to attain the sight of Sreedham Mayapur where alone they can have the sight of God in His most Magnanimous Form of the Supreme Teacher of His Own Service.

This epistemological quest is identical with the quest of Sree Krishna or the Absolute Knowledge.

Om Vishnupad Sreela Gaur-Kishore Das.

By Prof. Nishikanta Sanyal, M. A.

The infinitesimal dissociated particle of the power of the Absolute, that manifests himself on the border-line between the spiritual and the mundane spheres, is all-spirit in essence. In other words he has his own unalloyed spiritual body and senses which are identical with his entity. It is both natural as well as easy for him to seek incorporation in the spiritual sphere. He may or may not be incorporated in the realm of the spirit even when he seeks for the same. He may also seek to function in the mundane sphere. But he may not obtain the automatic fulfilment of his wish also for this purpose. Nevertheless it is far easier for him to obtain a footing in the spiritual than in the mundane realm.

This infinitesimal particle has perfect freedom of choice between two incompatible and alternative courses of conduct. He may choose to serve the Absolute or, in the alternative, to dominate over (measure)the non-absolutes. He is unable to realise either of these wishes till he is prepared to undergo a process of progressive acclimatisation to either sphere under proper guidance. It is only by strenuous whole-hearted endeavour, backed by the guidance of a power far superior to himself, that the infinitesimal entity is gradually enabled to find his footing and function in the respective spheres.

The mundane is not independent of the spiritual sphere. It consists of two distinct constituents viz., semi-conscious and unconscious entities. The semiconscious entities, dwelling in the mundane sphere, do not possess real consciousness. They possess only shadowy or deceptive consciousness. The apparently semi-conscious entities are termed 'jiva-maya' while the unconscious entities are 'jada-maya'. 'Jiva-maya' is related to 'jada-maya' as enjoyer and enjoyed, measurer and measured, lord and servant.

The term 'to measure' and 'to enjoy' are in the above sense synonymous. They denote the activity of the mundane mind misidentified by the soul in the conditioned state as his own. The infinitesimal Absolute is said to wish for a footing in the spiritual sphere when he is inclined to learn to serve the Absolute Infinity under His unconditional guidance. He is said to wish to function in the mundane sphere if he is inclined to learn to lord it over the entities of this material world. This latter function is, however, not practicable till he is endowed with a second

ego and material organs by means of which he is enabled to establish contact with mundane entities. This second ego is 'jiva-maya'. It is so constituted that the soul can identify himself with its entity and through its means establish the relation of lord, enjoyer or 'measurer' with the entities of this world.

By the above process this mundane civilization has been built up. It should be possible to retrace our steps, by a system of corresponding activities, towards the service of the Absolute Infinity. But so long as a person continues to be enamoured of the state of lordship over 'Nature', he is not likely to go in for the alternative course.

Sreela Gaur-Kishore Das Babaji was known to the Gaudiya-Vaishnava communities of both Nabadwip and Braja as a self-realised soul and for his severe ascetism. He was utterly lacking in all those qualifications that are valued by worldly people.

A vaishnava ascetic does not belong to the category of the destitute, unemployed and stupid people of this world. Sreela Gaur-Kishore Das Babaji had also nothing in common with that objectionable type of the Babajis of Nabadwip and Brindavan who are the very worst specimens of fallen humanity. Sreela Gaur-Kishore Das Babaji did not also belong to the category of the infinitesimal absolutes. He belonged to the Divine category of plenary power and as such it was never possible for the conditions of the physical or mental spheres of this mundane world to exercise any control over him. But he chose to appear to the perverted view of worldly people in the likeness of a mortal being destitute of all good and bad qualities and given to the severest ascetic practices.

It was to this vaishnava ascetic that the Editor of this journal was directed by Sreela Thakur Bhaktivinode for receiving his spiritual enlightenment. The Editor was then passing as a young man of high lineage possessing a handsome physical appearance, a keen and trained intellect and the purest morals. From the worldly point of view he was thus the exact contrast of the person to whom he was sent for his spiritual guidance.

Sreela Gaur-Kishore Das Babaji promptly refused to have anything to do with the deputed supplicant of his mercy on the ground that Krishna would never accept a person so utterly unfitted for His service. It seems that the earthly merits of Editor were his spiritual drawback. But as Editor was not prepared for such a rude jerk to his vanity, it was with the greatest difficulty that he could retain his better judgment and rightly guess the hidden purpose of Sreela Thakur Bhaktivinode in sending him to a person who is not to

be captivated by his good morals and high intellectual equipment.

To his worldly contemporaries Sreela Gaur-Kishore Das Babaji appeared to have had very few and simple occupations. He passed all his time in a tiny shed, ate raw earth and similar food, dispensed with all covering for his body and seldom spoke to any visitor.

The Editor on meeting with the above rebuff did not give up the attempt of obtaining his mercy. His sincerity was tested and rewarded after due trial of his persevereance. He happened to be the only disciple that Babaji Maharaj ever had.

After having received the mercy of Babaji Maharaj, Editor experienced such a complete upsetting of his outlook on life that for a year he could feel no interest in any other affair. His days and nights were fully devoted to living communion with the Divine Personality of the Guru in the privacy of a solitary room which he had built for himself at Sreedham Mayapur.

From this time to the disappearance of Babaji Maharaj, Editor seldom met his saviour at the latter's shed and, when he met Babaji Maharaj at his place, did not spend much time in his company. But there were a number of persons who stayed at all time with Babaji Maharaj and practised austerities in imitation of his conduct. These persons regarded themselves as the intimate associates and elected recipients of the special mercy of Sreela Gaur-Kishore. But it so happened that none of them could long retain in tact their artificial modes of living, and all of them fell away even from the path of ordinary morality.

Those persons had not and as a matter of fact very few persons of this world have any idea of the real nature of spiritual communion with the Divine Master. Spiritual discipleship is realised by the disciple being raised to the plane of spiritual communion with the Divine Master. This communion is not interruptable by any interval of time or space, and is practised on a plane and by means of instrumentals whose nature and existence are utterly incomprehensible to the uninitiated.

I was not, therefore, surprised on going through the letter of Professor Bauver of Zeko-Slovakia to the Editor requesting information about the number of disciples, the details of publications and other particulars about the Gaudiya Mission, in order to be enabled to form an idea of the nature of the purpose, method and popularity of the cause. It is the most illogical of blunders to seek to be acquainted with the activities of a religious Mission by the statistical method. No human ingenuity can enable a person to force an entry into the realm of the Absolute. The causeless mercy of the pure devotee can

alone acquaint us with his real personality.

There is no worldly means of understanding the ways of the soul on his own plane of unalloyed cognition.

When Babaji Maharaj was pleased to disappear from the view of the people of this world, an attempt was made by those very persons who used to be in attendance upon him to commit a horrible offence against his holy transcendental body, which appeared to them to be a corpse, by causing it to be dragged along the streets of the town of Nabadwip by a rope fastened to the neck, in pursuance of a verbal instruction to that effect left to them by Babaji Maharaj himself. It appeared that Babaji Maharaj had told them that as he had never served God his body would be purified by contact with the pure dust of Holy Nabadwip if his body was dragged through its streets by the hands of scavengers pulling it by a cord fastened round his neck. Editor who was at Sreedham Mayapur at the time of the disappearance of Babaji Maharaj arrived just in time to be able to prevent those rascals from carrying out their horrible sacrilege. He told them that Babaji Maharaj had lamented the fate of bad men like themselves by such instructions regarding the disposal of his own transcendental body and that none among them according to the Shastras was eligible to touch his body unless they had been uncontaminated by carnal association with loose women at least the previous night. This statement produced the strange effect of dissuading all those persons from laying their hands on the transcendental remains of the great saint.

Editor was enjoined by Sreela Babaji Maharaj not to stay in Calcutta which place was described by him as the seat of Discord (Kali), as nobody there possessed any spiritual inclination. The busy life of a great modern city absorbed in the pursuit of wealth is particularly unsuited for fostering spiritual interest.

But Editor did not receive the advice in its literal sense. He could understand that those words were expressive of the most profound concern for the spiritual well-being of the citizens of the premier city of India, who had no time or inclination for giving their serious thought to the needs of their souls. He accordingly conceived the resolution of preaching the tidings of the Transcendental Service of Krishna to the peoples of all the great cities of the world and to make Calcutta the head-quarters of this propaganda. He has worked for the realisation of this idea in the face of the greatest public indifference to the concerns of the soul.

The utterances from the press and the platform of the Editor have since been carried to the remotest parts of India, to Burma and Europe, by the agency of a large number of dedicated souls who have joined the Mission.

It is not possible to bring out in detail the bearing of the doings of Sreela Babaji Maharaj on these activities of the Editor within the limits of a short article, nor to explain their connection with the conduct and writings of Thakur Bhaktivinode who initiated the movement for the propagation of the Teaching of Mahaprabhu Sree-Krishna-Chaitanya. Empiric critics have not failed to detect serious discrepancies between the doings and sayings of the Editor and the words and conduct of Sreela Babaji Maharaj and Thakur Bhaktivinode. But such misunderstanding is only one more instance of the failure of the attempt of worldly-minded people to understand the transcendental careers of pure devotees with the resources of their limited misguided judgment.

Sree Krishna-Chaitanya stresses the supreme necessity of serving the Transcendental Name of Krishna appearing on the lips of His pure devotees for the purpose of attaining to the transcendental plane of unclouded judgment of our awakened souls. On that plane there is activity of the cognitive energy of Krishna, which is an undivided whole, so that the Name on that plane is identical with the object itself. Every activity of the pure devotee is characterized by both fullness as well as individuality. By taking the Name of Krishna the devotee serves Krishna in every way. The devotee is constantly engaged in chanting the Name of Krishna as he does nothing but the Service of Krishna and as the performance of every form of His Service is a performance of all its forms. It is to this transcendental plane of the activities of the plenary cognitive energy of Krishna that the performances of Sreela Babaji Maharaj as well as those of Sreela Thakur Bhaktivinode belong. It is not possible to understand how both of them are constantly engaged in the service of Krishna in every possible way, till one is admitted to the very highest plane of the transcendental service by their special mercy.

It is not possible to understand the real nature of the practice of auterities by Sreela Babaji Maharaj unless we are lifted to the plane of his transcendental activities by being inclined to submit unconditionally to the guidance of the plenary power of Krishna or the Divine Master (sat-guru) by his special mercy. This is the result of spiritual initiation.

The eligibility to confer the fullest measure of enlightenment is certainly a large claim to be made on behalf of any empiric teacher. But it is the

irreducible minimum claim on behalf of a real teacher of religion. It is meaningless for any person to pose as a teacher of religion unless he is in a position to lift his pupil to the plane of his transcendental discourse. This function can be performed only by the power of Krishna or God Himself. Krishna is the Supreme World-teacher. He teaches all souls by appearing in the Form of the Divine Sound on the lips of His Power or the Saviour Guru. The Name is the Supreme Teacher. The power of the Name, by means of whose agency the Name manifests Himself, is the Guru. The Guru or power of Krishna lifts the soul to the plane of the Transcendental Name and also establishes and maintains contact of the soul with Krishna.

Gaudiya Math and Law

(By Tridandiswami Bhakti Hridoy Bon Maharaj)

The modern Legislature refrains from interfering with what it considers as the purely spiritual concerns of the people. Religious service and doctrine are regarded as such purely spiritual affairs. The settlement of these is left to the congregations without any attempt at regulation.

This policy is based upon political expediency. No thorough-going jurist can be inclined to accept any definite limitation to the powers of the Legislature. If the Legislature chooses to abstain from interfering in certain forms of religious affairs such abstention cannot be legally regarded as an abdication of its responsibility for the welfare of the body-politic. In a democracy the Legislature is guided by public opinion. That is the only limitation, besides insufficiency of power, of the power of the modern Legislature.

The view that religion is extra political is due to misconception of the nature of both Politics and Religion. Religion includes Politics. Politics is subordinately linked to Religion. The modern Legislature professes to be concerned with purely mundane affairs. It assumes that there are affairs which can be managed without reference to Religion, or in other words that the law may safely refuse to take cognisance of the reality of transcendental existence. Law will thereby have the opportunity of being a definite and intelligible means for the attainment of purely secular objects which are equally definite and intelligible.

Why should all persons eat good food? Because if we eat bad food we would, among other undesirable consequences, thereby damage our health. Why should we not steal? Because thereby our lives and properties will be rendered insecure. Why should we not commit adultery? Because it is subversive of domestic peace and happiness and orderly progress. These secular answers are found to be quite convincing and satisfactory to those who are managing to live without looking beyond the 'living' present.

But there is one puzzling difficulty, the one drop of gall in this brimful tumbler of pure honey. There are unfortunately a number of persons who cannot but steal on a big scale. There are very few persons who are wholly free from thievishness. No person is altogether truthful nor free from carnal thoughts and activities of an objectionable character. This undeniable fact spoils those schemes of unalloyed worldly felicity dreamt of by jurists who fight shy of religion.

When this difficulty is discovered to be insuperable there forthwith arises the atheistic school with the ready suggestion that Law is the cause of the evil which it pretends to seek to eradicate. If Law itself is abolished there would be no evil and no necessity of Law for the suppression of evil. Government is the real evil. The State must go and leave alone the individual to find his and her natural and unhampered sphere of activity in an environment of unconventional freedom.

The past experience of the race does not give any definite answer to the questions that are put to it. It assents and dissents at the same breath to every proposition. This is the nature of such experience. All schools are in a position to draw their arguments from the experience of the race by suppressing the other side of the issue which, be it said to its credit, experience in the shape of History always tries to present to its questioners.

The savage state progresses into the civilized. The civilized man in his turn is apt to fall in love with the state of Nature which is hardly distinguishable from undiluted animalism worse than savagery. Is animalism to be the realisation of the goal of human progress from primitive savagery through the long Ages by the method of describing the vicious circle?

Man has had always two ideals before him. He is eternally confronted with the necessity for making his choice between the good and the pleasurable. He has tried to distinguish between the two. Good may not also be pleasurable. But good is good even if it is not pleasurable. In the conditioned state there is a very great attraction for the

pleasurable. There is, therefore, no wonder that man would be tempted to hope that the two may after all be identical. The Upanishad knows better when it characterizes pleasure as the result of mundane activity and as the cause of all sorrow, neither of which can be got rid of till one obtains the sight of the good. The sight of the good is productive of happiness which is not productive of sorrow.

If the Legislature confines itself to the epicurian view of the world it will be betrayed into passing measures for augmenting the pleasures of man. This will be the wrong course to follow for Legislatures, as it will be the coming course for individuals. The course that is ordinarily followed by both is that which is suggested as expedient by the posture of affairs for the time being. This is unconditional surrender to the pursuit of pleasure. Order, peace and plenty are some of those desirable conditions. But they do not make man really happy or good. They are only conditions which yield results according to the use that is made of them by individuals and communities.

The establishment of the security of person and property is one of the fundamental objects of legislation. Person includes both the physical body and the mind. If any violence is offered to the body or mind of one person by another the latter is punished by Law. In the case of property, which has no mind of its own, it is placed at the disposal of entities possessing a mind. The ordinary convention of all civilized societies is that every person is entitled to enjoy whatever property belongs to him by the existing customs of the country to which he belongs. It has not yet been found possible to formulate any universally acceptable principle on which property may be forced to be owned by individuals and communities. But generalisation from the practice of most countries tends to derive possession from production and exchange. This view entitles every person to the absolute enjoyment and disposal of the products of his labour, by the method of exchange by free contract. The State representing the community takes a share of the possessions of individuals for guaranteeing the rights of property to their proper possessors. But in practice neither ownership nor disposal of property is capable of being clearly traced to production and exchange which are effected by the complex co-operation of many individuals and communities. It is not possible to settle possession by the estimated values of different forms of service on any method that would be acceptable to all.

This being so the State is only in a position to accord its recognition to acceptable facts. In civilized countries

the *status quo* is always modifiable by legislation by representative assemblies. The solution of the difficulty is thereby relegated to the activity of large assemblies relying, for reaching a decision, on a majority vote in the last resort. This may be a very convenient arrangement from the business point of view, but it does not guarantee even a minimum reasonableness of the conclusion reached.

The process of legislation ultimately shifts the responsibility for the regulation of national affairs to a single person who is made practically irresponsible for his acts. Law only masks the necessity of handing all power ultimately to an individual. Law does not tell him what he is actually to do in any case. He is allowed practically unfettered discretion in all affairs. This is how every question has to be settled, for the reason that it is impossible to ascertain the true course to be followed to the complete satisfaction of even two persons. The discussions in Legislatures have only an educative value of a negative character and are not intended to offer any positive specific guidance. No useful activity is possible except by the method of absolutism. But the combination of the absolute initiative of an individual with freedom of discussion by many does not offer the requirements of the scientific solution of the problem of legislation.

The Gaudiya Math invites jurists and Legislatures to take note of this radical defect in the arrangements by which law is being manufactured and imposed on individuals and communities. Is the process really less unreasonable than undiluted savagery which it ostensibly seeks to replace? Is it not really worse than savagery on account of its greater Power for mischief due to its superior organisation and superficial counterfeit gloss?

If the majority vote is really conclusive why is not individual opinion equally valid? Mere summation of differing individual opinions does not create the real unity of conviction. The practical success of the method is not to the point at all. Every method is considered successful by its applicants and as confidently condemned by its opponents. His Majesty's opposition is not an unnecessary nor a mischievous superfluity. The mischief of the majority vote system is sought to be nullified by the rigorous discipline of party organisation which concentrates all power in the hands of a single convenient individual.

No Law passed by a modern Legislature need be regarded as particularly reasonable, nor be accorded the reverence that is due to the Truth alone. But unless Law is really in line with the Absolute should it be at all imposed upon those who may consider it to be

mischeivous ? Is it necessary to do so for the well-being of the individual and society ?

The Gaudiya Math does not propose to abolish Law or any existing institution. It seeks to understand the real nature of the function of all institutions If any of them happens to be opposed on principle to the conclusions of disinterested reasoning, the fact requires to be made known to those on whom such institution relies for support. There is no worse tyranny than the systematic outrage that is practised on reason and goodness by a fictitious Law. The mere show of hands should not be allowed to shield the perpetrators of such outrage from merciless public exposure from the point of view of unprejudiced rationalism. The public should want to be fully enlightened regarding every-thing that is to be done in its name. The diffidence of the public in its own capacity to understand everything is the great stumbling-block and prevents really free discussion that is not gagged by Law. The sacred duty of supporting perfect freedom of discussion of every issue should be conscientiously performed by every public speaker and by every member of the public. The freest speaking should be demanded from all persons who want to persuade and not to dictate to the public. There is no other way of getting rid of irrationality and tyranny in the name of Law.

But no discussion can be really free unless it is directed to the Absolute. Can the Legislature escape the charge of favouring a policy of gagging if it leaves out *on principle* all reference to the Absolute from its discussions ? The Executive is not expected now-a-days to be bound by the talks of the Legislature. Unless the talk in the Legislature widens itself to the full outlook of affairs, it cannot be expected to influence the decisions of even the really open-minded Executive. If the talk is directed to the Absolute it would be necessary for the Executive to attend to it fully.

Party voting has taken the place of unbiased effective discussion of measures of public importance by the responsible representatives of the people. Maintenance of party is no proper function of the representative body. The modern representative Lagislature cannot deserve to survive unless it can find the way for being really useful.

There cannot be any useful discussion unless it is properly conducted. An expert in the narrow worldly sense is always a particularly incompetent person to have the guidance of legislative measures. He is a very useful subordinate, but a very unwise guide. The ideal leader of legislation is one whose range of vision embraces, without

prejudice, all sides of a question. This is not possible unless the person in question has a real grasp of the whole issue. But the greatest statesmen are almost as far off from the reality of an issue as the most uninformed member of the body-politic. That which enables the successful statesman to pose as a capable leader is at the long end nothing but bluff pure and simple. No one really understands the course of events. Therefore, nothing can be successful except success.

Those who have had anything to do with the affairs of the State are in a position to understand why this must be so. The great events of History are not shaped by the great heroes to whom they are attributed. Napoleon Bonaparte never said a wiser thing than when he declared that the cause of his success was that he always marched with the prevailing forces. He did not try to oppose or regulate the course of events. That is the secret of the highest statesmanship. But events may turn out at any moment to be unfavourable for the reputation of their luckiest favourites. There is nothing so fickle as good fortune. Napoleon himself lived to realise this bitter truth.

Successful persons have been naturally successful also in their biographers. There is nothing easier than to praise a man for his success. Praises are prudently enough reserved till the death of a person. Many great persons do not survive their period of success. But a very fortunate few have been almost uniformly successful. These last are the exceptions, who serve to keep up the delusion. The Ways of Providence remain inscrutable as ever.

The military science which was used by Napoleon Bonaparte has not been equally successful in the hands of another commander. His success has not been explained. No success can be explained. Any one, who is in a position to compare the record of any event with his personal experience of its actual occurrence, knows very well how no record can ever convey the idea of the thing as it is. Nature sometimes brings about vast political changes in this world. She employs a number of men as her instruments for the purpose. Thoughtless spectators wrongly give the credit to these persons. But everybody knows that the praises heaped upon anyone are wholly undeserved and should be given to a quite different type of an Entity Who is really behind the whole affair.

This is not mysticism. This world is not false. The generalisations of empiric Science are not reasonable. They are unintelligible. They are hypothetical. They are clever statements trying to do duty as a sort of

so-called explanation of certain really unaccountable occurrences, to be discarded as soon as more clever but equally tentative explanations can be suggested to take their place. Every scientist gropes in utter darkness and his so-called discoveries do not tend to dissipate the darkness. The legislator and jurist are no exceptions to this rule.

This sham performance must be regarded as sham. Man must be helped to come into his own in the real sense. He must be enabled to understand what these things really mean for him. He must expect to know, particularly from those who pose themselves as capable informants, what lasting benefit will accrue to him from the adoption of any proposed counsel. But no one of his expert informants thinks it his business to meet this all-important aspect of his requirements.

Legislators are no less in the hands of No-science than any other people of this world. The respect that is demanded for the Law is not to be given to really bad law. If Law does not really care to understand either its purpose or method, the public need not be asked to retain their superstitious reverence for a fiction. There should be an attempt to help the public to find their legs. Real help in this matter can come only from one quarter.

The prejudice that is ordinarily exhibited towards theocratic government need not breed apathy for the Truth Himself. If the priests become departmental in their views they thereby rightly forfeit the opportunity of joining those who want seriously to get rid of their limited vision and limited function. He alone should be regarded as a preacher of the Truth, who by his conduct fully acts up to this universal need. If he does so, he becomes identified with the public interest in the comprehensive sense.

In every Legislature there is need for the honoured presence of a number of really enlightened servants of Godhead to guide its deliberations to a real conclusion. No unfortunate experience of the past should prevent the race from devotedly clinging to this saving Truth. The mistakes of the past require to be avoided. That is all. Godhead sends His servants among the people of this world who are attached to ephemeral pursuits and false ideals. Those servants of Godhead are empowered to win our hearts to the exclusive loving service of the Truth, by their examples and living words.

Law inspired by the desire to serve Godhead on the spiritual plane differs, as regards both form and purpose, from law that is tolerated in the present state of our absolute ignorance of the real well-being. The distinction

between the spiritual and secular does not necessitate the separation of the Church and the State, but the harmonious wedding of the one with the other for the service of the Truth. The servant of God is to be served by every entity, in as much as he is entitled to carry out in a conscious manner the Will of God Himself. There cannot be any department outside the jurisdiction of such a person.

The State is not identical with the Church. At present the State applies itself to the management of the temporal affairs of humanity in the way that is understood by the generality of the people. The Church is similarly entrusted with the duty of guiding humanity to purely spiritual living. The temporal affairs should not go against the purpose of the Church. A minimum of spiritual education for the State thus becomes necessary. Unless the State pursues a policy directed to the exclusive service of God represented in its substantive form by the conduct of the real clergy called by the Will of God, there can be no possibility for man to understand how to order the affairs of this world for the interest of all.

The Law, which is unnaturally vain of its secular character, is a product of the deluding energy of God. It is the most mischievous of all the offspring of the atheistical impulse. The regime of secular law is due to the neglect of spiritual interests by both clergy and laity. There can be no official, nor hereditary, road to the service of God. On the spiritual plane coercion is out of the question. The regulation of spiritual affairs by means of rules and injunctions are not for those who are on the spiritual plane. The individual soul in his natural condition is a perfectly free agent. He is the willing exclusive servant of the Absolute. In the conditioned state he is the half-willing servant of the deluding power of Truth. He can never get rid of the sense of his need for the unconditional service of the true servants of the Divinity, even in his conditioned state. As soon as he really elects to serve God, he finds himself on a plane where he is naturally willing to be fully and continuously instructed in the same. This spiritual pupilage is characterized by unreserved longing for the Service of the *bona fide* servant of God.

The Law of the real Church is not made by any erring agency and is not enforcible on any one who does not accept the same by the fullest conviction of rational necessity. The discipline of the Church, therefore, bears only an external resemblance to coercive regulation. Coercive law is for those who do not offer their unreserved service to the servants of God; to those who have not felt the spiritual call. The purpose

of such coercion is to enable those, who wish to avail themselves of the same, to attain the longing for the unreserved willing service of the servants of God.

There cannot be any compromise with those who are opposed to the unconditional service of God on the spiritual plane. The Legislature is the plane where worldly affairs are debated by the leaders of the laity, with the object of arriving at a workable agreement. The participation of the servants of God in the affairs of such an assembly cannot diminish the usefulness of these discussions in any way. Even secular discussion cannot but seek, although vainly, to be conclusive. The problems of mundane existence are incapable of solution if the mundane outlook refuses to modify itself. There is bound to be reasonable opposition to every form of mundane solution. The voice of the Truth Who ever proposes the real solution of all mundane problems, should be admitted in these assemblies at least on an equal footing with recognised secular opponents who are welcomed by every Legislature.

The words of the servants of the Truth can be understood only by the fullest exercise of the rational faculty. They are not intended to be imposed dogmatically on any unwilling entity. The Legislature should honour the servant of God on this principle, and not as a concession to an old superstition. The servant of God deserves to be heard with full and reverent attention by all. Those, who are not in a position to follow the thought of the Scriptures, but are not also quackishly disposed to insist on really imperfect and irrational solutions of secular problems being accepted as perfect and rational, cannot be unwilling on principle to extend their patient hearing to the voice of Truth Who alone can remove the doubts of all sincere seekers of His unreserved service, by His Own special Potency.

The moral plane offers a tentative and apparent solution of the difficulties of the mundane sojourn. The secular law is not in a position to conform fully to the requirements of ethical living. The exponents of the desirability of ethical conduct are also found to be hopelessly at variance with one another and with themselves. The ethical solution is not categorically different from the legal or any other form of quasi-violent pseudo-rational settlement of worldly problems.

There is undoubtedly such a thing as the juristic sense. But this sense cannot find the fullest scope for its operation due to the defective nature of our present faculties and our present environment. The juristic sense, like every other sense, seeks to create an unfettered scope for its expanded

activity. But does the thwarted juristic sense really possess the power for effecting the deliverance of itself (?) from the conditions of present existence ?

No branch of secular knowledge can exist without the obstructive help of the other branches. The Legislature offers a platform where they can meet together for accepting that degree of curtailment of the full claim of each which will make it possible for society to work at all by their so-called scientific advice. The experts never profess to be really satisfied with the decisions of the Legislature. The expert is autocratic by reputation and temperament. He is the last person to allow the results of his researches to be questioned by any miscellaneous majority of the people. The legal expert can not be expected to have more respect for the performances of the Legislature than any other experts.

There should be experts on the Legislature for safeguarding the interests of the soul in an effective manner. They represent the Church and its teaching. The Legislature is justified in refusing to listen to persons who, in its opinion, have no real advice to offer. The Legislature need not be superstitiously reverent to the clergy. But neither should the Legislature reject the advice of the clergy on any narrow principle. It is not possible to follow the analytic aspect of spiritual thought without a living realisation of the utterly futile nature of all constructive attempts by our present faculties. for the amelioration of the worldly state. Neither is it binding upon anybody to accept what he does not fully understand, even although it may be due to negligence or prejudice.

The difficulty of bogus experts is not confined to the clergy. A person who is not a *bona fide* servant of God has no business to put on the garb of a clergyman. But the desire for the cheap fame of sanctity tends to stimulate the evil ambition of insincere persons for passing themselves off as servants of God. The Legislature is fully competent to withhold its respect from such persons.

But no Legislature should neglect to provide for the spiritual education of the people in a really efficient manner. The Legislature cannot avoid this duty without stultifying itself. A dis-united and powerless Church is a matter of congratulation only to an indolent Legislature. No Legislature can long remain indifferent to a Church which it cannot appreciate. It is, of course, quite possible for the Legislature, with even the best of intentions, to mismanage spiritual affairs even if it chooses to assume responsibility for the same. But in such case the responsibility for mismanagement rests nevertheless on the shoulders of the erring Legislature. No Legislature can perform

this duty it it follows the guidance of leaders who are habituated to ignore the spiritual aspect of affairs. The *bona fide* servant of God is really infallible not in the mundane, but in the larger and real sepse of being free from all narrow prejudices. It is the business of every Legislature to seek for the guidance of the servant of God for enabling it to manage its affairs in the light of his unbiased judgment. If any Legislature is really inclined to be guided by its highest and only permanent interest, God will grant its prayer to find the proper adviser. This is the teaching of all true religion. No discoveries that have yet been made by the empiric sciences are also incompatible with this conclusion.

Unless the law-making machine is set in order, the world cannot enter upon the real reform of the affairs of the nations with any prospect of success. The affairs of the world cannot be left to themselves, nor commuted to admittedly faulty, unacceptable and ineffective institution, for long, without the risk of an appalling catastrophe.

The Alvars

Kulasekhar

(By Bhababandhachhid Das Bhaktisastri)

Kulasekhar Alvar is a Royal Saint. He was born in the Royal family of Travancore in the 27th year of Kali Age. The line of kings in which he appeared was very pious and righteous. It is said that he descended from the Kaustubha Gem of Sree Maha-Vishnu. It is well known in the Hindu Scriptures that the Ruler is for the time being God's authorised vassal. He is to administer the country as a trust for his Lord. Kulasekhar was not only Ruler of Kerala-country but also of the Cholas and of the Pandyas. He possessed a powerful military force consisting of Infantry, Cavalry, Artillery, and the commisariat Remount and he compelled the neighbouring chiefs by the might of his arm to submit to his suzerainty. His internal administration was characterized by virtue, justice, peace and happiness, the weak feeling strong, and the strong weak, under his keen eye and watchful care.

King Kulasekhar was conversant in Ramayana, the Puranas and other scriptures. He possessed perfect mastery over the sanskrit language.

He was worldly-wise but spiritually blind. His so-called wisdom consisted in self-conceit arrogating all perfection, all thought, act and even being to one's one personality, forgetting that the latter is unsteady and of an evanescent character, that life is but a short lease on the globe, whose secret strings and springs are in the hands of a Mighty Power and Inscrutable Providence. This truth is not perceived by us when we are deeply engaged in worldly affairs, but the truth dawns to him who receives God's Grace. The Grace is not attained by requiring God to manifest this free and sovereign gift at our bidding and convenience. Our duty lies in loyalty and allegiance to Him and patiently awaiting for His Mercy.

Kulasekhar was to become a Saint and saviour to uplift fallen humanity. God's mercy began to pour on him unconditionally and he gradually felt a a revolution working in his inner nature. By God's Grace he began to see the world and its affairs in their true perspective. He realised how men are slaves to their passions and bodily joys, how they are alienated from God, and how they identify the body with the soul.

Love to God and contempt for the world did thus daily gain breadth and depth in him ; it became his daily sigh and constant cry to run to Sree Ranganath and join the pure devotees there for good. Thus love and affinity for God enkindled in him craving for association with holy personages. He invited learned men, wise men, and sages and devotees from different places to his Capital and read with them all the sacred scriptures and culled from them the best gems and strung together a garland of poems, the Mukundamala, which exists to this day. From the ocean of holy literatures he selected Ramayana for his daily recital. Sree Rama was to him no other than God Himself. On many occasions in course of his recital of the Ramayana, he resolved to chastise Ravana, King of Lanka. Once he commanded his army to proceed with him where Rama was fighting alone on the shores of Lanka. The king's ministers and associates were greatly frightened and thought of a means to rescue him from the impossible crusade of his infuriated resolve. They hit upon a plan and secretly sent a party in advance of the king, instructing them to meet the king and his army from the opposite direction while he was on the march. The party met the king as arranged while he was marching with furious speed and related to him the gladsome news of Sree Rama Chandra's glorious victory and happy meeting with His darling consort Sree Sita Dévi. On hearing the tidings, the joy of the king knew no

bounds ; he believed their tale and returned home in triumph.

The recital of the Ramayana attended with regular performance of all the important events of the Divine Leela of Sree Rama Chandra with pomp and rejoicings went on as usual. All these important celebrations ended with sumptuous feeding of the Sree Vaishnava sages and laity.

The ministers noticing growing disorders in the administration by the king's neglect of state affairs, planned a remedy to stop the evil by holding the King back from association with those saintly persons. This increased the king's ardour to join the Sree Vaishnavas at Sree Rangam. He ordered preparations to bid adieu to his earthly kingdom. At this the ministers got disheartened and tried other means to get rid of the vaishnavas. They were so vile and crooked in their behaviour that one day they secretly removed a precious necklace of the Deity and reported the matter to the King falsely alleging that the Sree Vaishnavas were the offenders and prayed for their trial and punishment. The King heard them patiently and at last spoke loudly, "Hear me, my ministers, the devotees of God are above such conduct. It is impossible for them to commit such heinous offence. To prove the innocence of the devotees and the falsity of your accusation I propose this ordeal. Let a vessel with a venomous cobra in the same be brought here. I shall thrust my hand into the vessel. If the devotees are straight in thought, word and deed, I cannot be bit by the cobra. But if they are crooked, it will certainly bite and kill me". Accordingly a vessel with a cobra in it was brought to the king who plunged his hand into the vessel of death but was unharmed. The ministers were put to shame. They hung their heads low. They fell at the feet of the king and confessed their guilt. The king pardoned them and ordered them to venerate and adore the holy personages.

The king, being disgusted with the behaviour of wordly people, thought of retiring to a holy shrine for the rest of his life. He entrusted his son Dridhavrata with the charge of his government and, accompanied by his daughter went to the shrine of Sree Rangam. There he gave his daughter in marriage with Sree Ranganath and passed his days in conducting the manifold services of the Deity and His devout servants. He went on pilgrimages to the holy places and recorded his Divine realisations in Tamil and Sanskrit in his "Perumel Tirumali" and "Mukundamala Stotram". He departed from this world at the age of sixty-seven.

Sree Vishwa Vaishnava Raj Sabha

The Gaudiya Mission

Interview with Governor of Orissa

Pandit A. C. Banerjee, Secretary, Sree Vishwa Vaishnava Raj Sabha, had the honour of an interview on May 12, with His Excellency Sir John Austin Hubbock K. C. S. I., I. C. S, Governor of Orissa and in the course of his conversation with His Excellency he mentioned the activities of the Gaudiya Mission in India and abroad with a short sketch of the life and precepts of His Divine Grace Paramahamsa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj, President of Sree Vishwa Vaishnava Raj Sabha. He further added, "The Mission is out and out religious and its principle is purely based on Divine Love which is the final object of spiritual existence of all human beings. Religion in its true sense of faith in the Absolute and practice thereof up to its consummation cannot be the birth-right of a few selected classes of people. It is open to all classes of people irrespective of their caste, creed, sex, age or social status. It also believes in the Personality of Godhead.

"Out of the three thoughts *karma*, *jnana* and *bhakti*, devotion is of surpassing excellence, as in both the process of the elevationists and salvationists, we being very busy for attainment of pleasures for ourselves, deprive the Absolute of having our services for Him. Hence they should be rejected owing to the paradox on that the impulse towards pleasure, if too much prevalent, defeats its own ain."

His Excellency admitted that love can have no place unless we accept God as an eternal spiritual blissful Personality and was further delighted to know the various devotional activities of the Mission.

(A. B. Patrika, 15-5-36.)

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Vishnu Temple in London

Tridandiswami B. H. Bon is staying at the Gaudiya Math, New Delhi. He recently returned from Simla after making efforts to raise funds for the constructing of a Vishnu temple, a Hindu Home and a Lecture Hall in London. He is already in touch with some of the Princes and financial magnates of India in this connection, and hopes to make an early announcement of the scheme and the names of the financiers who are generously disposed to place funds at his disposal.

Sir Evelyn Wrench C. M. G., LL. D., founder and Secretary of the overseas League and ex-Editor of the "Spectator',

welcomed the establishment of a Hindu temple in London most cordially. He was sure that it would help the English people to understand the Hindu point of view. Sir Christopher Robinson, Secretary of the All Peoples' Association, hopes that the Gaudiya Mission will meet with the active sympathy of all creeds in Great Britain.

The offer made by the Maharaja of Tripura to Swami Bon of the Gaudiya Mission to bear the entire cost of erecting a temple for the Hindus in London, where the image of Sree Bhagawan Vishnu will be installed with solemn religious rites. Swami Bon was in London during the last winter to enlist sympathy for this project, and he has received no small measure of support from the church, nobilities, ex-civil and military officers of India, distinguished educationists and journalists in England. The present project of the Gaudiya Mission is to build in London a Hindu temple with an Ashram and a Lecture Hall.

There was some apprehension in the minds of the supporters of this scheme whether the Church of England which is opposed to idolatry will countenance the installation of the image of Vishnu in the heart of London. But happily the times have changed and Swami Bon's proposal has received the assent of the Church. His Grace the Archbishop of Canterbury has expressed in writing his "interest in the proposal to build a Hindu temple in London," and he "desires to do anything in his power to draw his country and India closer together". His Grace the Archbishop of York is ready to give his name as a sympathiser with the project of the Swami Bon. The Right Reverend the Lord Bishop of London has expressed in writing his interest in the building of a Hindu temple in London.

The Right Hon'ble the Marquess of Zetland has expressed his warm sympathy of the project of a Temple and Hall for the Hindus in London. He observes that this project would prove to be a great convenience to members of the Hindu community visiting this country (England). He feels sure that Swami Bon will meet with cordial support from leading members of the Hindu community.

Solar Eclipse Fair at Kurukshetra

The Gaudiya Math at Kurukshetra is making preparations this year to present the clay model representation of the battle of Kurukshetra to the visitors who will assemble there for bathing at the lake Dwaipayan on the occasion of the ensuing solar eclipse on Friday, the 19th June next. Carpenters and artists have been requisitioned from Bengal, who are constructing a lofty car, which will be beautifully painted and richly

decorated, and in which an image of Partha, sitting over the car facing the Kaurava army, abandoning Gandiva in a mood of despondency with Partha Sarathi standing by, ready to preach the immortal Gita will be faithfully represented, Skilful doll-makers from Krishnagar have been taken to prepare these images. The fair will continue from the 7th to the 22nd June, at Kurukshetra. The Government are making adequate sanitary arrangement and also for the supply of pure drinking water for the convenience of the pilgrims.

Sree Purushottam Math, Puri :

On May 20, Pandit Gaurdas Kavya-vyakarantirtha, Bhaktisastri read and explained Srimad Bhagabat at Sadhunibas.

On May 21, Sj. Sachinath Roy Choudhury, Zemindar of Aloa, Mymensingh, and Panda Sj. Hanuman Khuntia and other respectable gentlemen came to the Math to hear Harikatha from Editor Who spoke for nearly two hours about the four vaishnava sampradayas.

On May 21, Editor spoke on Brahma, Paramatma and Bhagabat. Sj. Guruprasad Das, D.S.P., of Puri met Editor on this day.

Tridanda-Sanyas :

At Sree Purushottam Math, Puri, on May 30, Sripad Sarbeswar Brahmachari entered the Sanyas Asram with permission from the Acharya of the Gaudiya Mission.

Balichuck, Midnapur :

On May 20, Tridandiswami B. B. Srauti Maharaj delivered a lecture in the local High School on "Duty of Students".

Sree Ramananda-Gaudiya Math, Kovur :

Tridandiswami B. P. Tirtha Maharaj is staying here for over a month and is spreading the gospel of Mahaprabhu by lectures and discourses. On May 21, Swamiji read and explained the narrative of Prahlad Maharaj from Srimad Bhagabat at the house of Sj. N. Krishna Rao Garu.

ALL-GLORY TO SREE GURU AND GAURANGA

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The Harmonist

(Sree Sajjanatosbani)

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Sree Nama

(*By Prof. Nisi Kanta Sanyal* M.A.)

The Divine Name of Krishna manifests His Descent to this mundane plane on the spiritual lips of His pure devotees in the Form of the Transcendental Sound identical with His Entity. But the descended Sree Nama has similar characteristics with the ordinary symbol of mundane description as well as the Transcendental Entity.

The name or nomenclature of any perceived object of this mundane world is quite different from the object itself, whereas the descended Sree Nama is not different from, but is on the contrary, identical with the Object. The truth of this statement can be and has been challenged by the empiricists. It is necessary to take due account of their objects for the purpose of arriving at the real truth.

In our present conception of things a name is offered to an object for our temporary understanding, which is different from the self-manifestive (chetan) object-in-itself. The very conception of objects, represented by ordinary nomenclature, is not derived from the object itself by the ear, but is secured from other senses. The object-in-itself cannot be known either by the ear or by the other senses severally. In mundane name or symbol for labelling the objects of sense-experience we miss this actual transcendence. We are

merely put into this phenomenal world by its means.

Sree Nama is meant for transcendence only. This should be the first thing to mark. By descended Sree Nama we do not, however, get immediate and direct access to the actual transcendental objects But the symbolized transcendental sounds are not to be isolated from the Transcendence Himself.

The taking of the unrestricted (Vaikuntha) Nama destroys all sins.* Vaikuntha Nama is not to be confused with symbol sounds of our lexicons. All the names that are found in our dictionaries mean objects that should be conceived through the senses. Or, at any rate, they mean that the attributive reference of the objects could be secured through the senses. These names or symbols are restricted by being made to depend for their meaning on corroboration by other senses. They require fresh examination to get the full attributive reference. As transcendence is beyond the reach of our senses, we need not think that it should be brought automatically within their range. We need not think that the transcendence has submitted to our present senses when we have to think about the unrestricted name. There is a similarity with the mundane. But the mundane impressions are not to be confused as being identical with transcendence. If the senses could reach Him then the word 'transcendent' should not be used. The name would be mundane.

We cannot get rid of mundane association if we confusedly think that the transcendental sound is in the same category as ordinary sounds. It is similar but not identical. Where then lies the difference between the two? Their similarity is to be taken up for our consideration. But as the relation of identity between sound and object is ignored in mundane sounds, we must not extend their similarity to this characteristic. Transcendantal name is identical with the transcendental figure, attribute, activity and environment. The seeming faces do not differ from the other faces,

The ear is apt to receive informations that are not presented to the other senses. The thing to be seen by the eye has to be brought in contact with the retina by means of light emanated by the object for the possibility of association with the object. But the very objects are described to the ear. The ear has the distant most potency for the reception of the impression of the objects. Therefore, aural reception has preference over every other mode of approaching object.

* (वैकुन्ठनामग्रहणमशेषाघहरं विदुः । भाः ६।२।१४)

In as much as this phenomenal existence is the reflection or covered aspect, eclipsed by a foreign agency viz., ignorance by the peculiar potency of nescience which shrouds the soul, it obstructs our vision by presenting the opaque faces of the Reality. The object of our sight is kept out of our reach by the screening agency.

The ear has got its own different chamber. If we enter into any one chamber of our senses we are deprived of the benefit of the other chambers. Mind deals with limited object which have two faces. The transcendental face differs from the mundane. By an unwarrantable assumption the mundane limitations are supposed to be the property to be anthropomorphised when the mind is asked to hear about transcendence. This is wrong on the part of the mind. The transcendental need not be molested or twisted according to the bitter experience of this world.

We profess to desire that we should extend our scope of investigation and transcend the limitations under which we are placed at present. But when we are put in a particular chamber we cannot do so in practice. Then we take recourse to speculation. The mind is the agency for summing up the impressions received through the senses. The mind sets itself to speculate on the basis of the totality of these impressions In the result all sorts of inadequacies and confusing expositions are offered. We find that we have to constantly rectify and even to change the direction of these speculations and to discard the older conceptions.

The mind is the telegraphic centre of the sense-impressions. If we allow free play to the mind we are debarred from seeing things beyond our senses. This applies equally to mundane aural impressions despite the preference that has to be awarded to them by the philosophers. In every department of speculative enquiry we have to give preference to aural reception.

As a matter of fact all sense-impressions are limited. This leads us to think that it is our business to impose limitation on everything. We must not misunderstand the use of the term 'limitations' in this connection. We 'limit' a thing when we suppose that it has got its four walls. This is the defect of the mundane process of limitation. The very defects of mundane limitation should not be carried to transcendence.

But the principle of limitation has got its beautiful aspect which should not be ignored in the transcendence. For example the transcendence ever predominates over *sattva*, *rajas* and *tamas*. This is not defective limitation. It constitutes the highest excellence of the transcendence, its excellence par excellence. Thorny shrubs have got

no efficiency here. But in the groves of Braja they are objects of the highest beauty and efficacy. Thorny shrubs are taken here by camels. But we all do so there. There is no inadequate or undesirable limitation there. Here limitation gives very bitter experience. If we purloin some property belonging to another person, it is very undesirable. The thief also feels in the same way. In that world there is no such limitation. In that world there is every sort of beauty in the so-called defective things as we find them in this world. The defect of limitation is not allowed to go to that region. We are not required to carry the mundane ideas in *toto*. Unalloyed activities and things are the associated agents which accompany and should accompany us when we reach there. The name should point out the object but not the limited object or idol. If we worship Sree Murti we should not idolize. No intelligent person should accept the idol as object of worship.

There is no worse slander against Vishnu than to suppose that His Body is mundane. I am a vaishnav. If Vishnu is regarded as phenomenal I enwrap Vishnu with my whim. I cannot get the true light of the object. So *mantra-diksha* (effecting spiritual enlightenment by imparting the transcendental name to the submissive soul) is necessary.

But it may be asked how am I to know that the Sree Murti is really transcendental? I may insist that I do not like to be dissuaded by the assurances of others and that I should see everything with my own eyes. But by relying upon my eyes I turn an empiricist (adhyakshika) like many a giant intellect as well as the less intelligent people.

We are appealing to all empiricists for giving us a real hearing, but, they do not lend their ears to our appeal due to their present judgment *prima facie* uncompromising and aggressive character and apparent denial of their competence to understand the subject matter of our appeal. The empiricists have got the power to attend to transcendental discourses. We are asking for all empiric ears. We shall talk to them at first in the empiric manner. One has to pass through a narrow stream—the transcendental sound—supplied with all sorts of equipments to enable one to go with the stream. If one is dissuaded one cannot chalk out the real truth. One has to hear all these things till one is fully satisfied and to question till one is satisfied. Whatever is said to an empiricist is not all empirical. Every precaution is taken

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"प्राकृत करिआ माने विष्णु-कलेवर।
विष्णुनिन्दा आर नाहि इहार उपर॥
(चैः चः आदि, ७।११५)

in using the analogy. The transcendentalist uses language that is intelligible to both.

One should be very careful about one's diet or acquisition. I have got experience of this world, so have others. If a person pose as a transcendental teacher he speaks in a corresponding way. There is then a difference. But the person who wants to hear from a real transcendental teacher must first find out whether the person is twenty-four hours in touch with transcendence or is concerned all his time with mundane objects. If he gives all his time to transcendence, we should only then hear about transcendence from him. Otherwise, it will be like hearing the phonograph or talky.

There is a great difference between pseudo-talker and *bona fide* talker. The latter is perfectly immune from all mundane desire (niskinchan). *

We shall come in contact with a person who can talk transcendence truly, if we are fortunate, in which case Krishna will send His message. He comes to us as a telegraphic message bearer. But there is every possibility of putting wrong interpretations on his words. There is great difference between the Sankarite and Vaishnava interpretations. The house-holder vaishnava need not be aider and abetter of any really wrong practices.

If I am not liberated, I am simply undone. I cannot approach the true preceptor except by his mercy. He will gradually show that Krishna is the Subject of all transcendental discourses. It will be the highest aesthetic culture which is not available on the mundane plane. If a person communicates anything that he has enjoyed in this world, it will be of no help, but a positive hindrance. If any so-called preceptor disregard the vaishnavas we should shun his society. *

A person who is not fully engaged in the service of Vishnu is non-devotee or covered vaishnava (a-vaishnava). For this reason the professional priests

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नैषां मतिस्तावदुरुक्रमाङ्घ्रिं स्पृशत्यनर्थापगमो यदर्थः ।
महीयसां पादरजोऽभिषेकं निष्किञ्चनानां न वृणीत यावत् ॥ (भाः ७।५।३२)

रहूगणैतत् तपसा न याति न चेज्यया निर्व्वपणाद् गृहाद्वा ।
न च्छन्दसा नैव जलाग्निसूर्य्येर्विना महत्पाद-रजोऽभिषेकम् ॥ (भाः ५।१२।१२)

यो व्यक्ति न्यायरहितमन्यायेन शृणोति यः ।
तावुभौ नरकं घोरं व्रजतः कालमक्षयम् ॥
(हः भः विः १।६२)

गुरोरप्यवलिप्तस्य कार्य्याकार्य्यमजानतः ।
उत्पथप्रतिपन्नस्य परित्यागो विधीयते ॥
(महाभाः उद्योग पर्व १७६।२५)

अवैष्णव-मुखोद्गीर्णं पूतं हरिकथामृतम् ।
श्रवणं नैव कर्त्तव्यं सर्पोच्छिष्टं यथा पयः ॥
(पद्मपुराण)

(devalas) should not be accepted as gurus. They wish to misappropriate offerings.

The Transcendental Nama is to be served. If we serve ordinary nama we will be put to all sorts of trouble. By excessive shouting of the ordinary nama billiousness will increase. If we suppose Hari to be a lion, I invoke a lion by chanting the name, or a lentil if I suppose that to be the meaning of the word Hari. True Hari is given a wide berth by such chanting.

By the word 'Hari' the Transcendental Hari should be meant and no word targetting any object of Nature. It would be offensive lack of due attention (anabadhan) if we do so. When the transcendental word Hari enters my brain I am undone if I suppose it to be an object of my enjoyment I thereby commit an offence against the Nama. *

Hari is quite different from the concoctions of the human brain and the objects of his sense-perception. If we really get the conception that Hari does not serve us we do not fall into the error of supposing that He is lion etc. In His case the object is identical with the Nama. If we entertain any other conception we are deprived. The Transcendental Nama is to be targetted. He can be approached by our unalloyed soul. No anthropomorphic reservations should accompany us.

Krishna is served in five different ways. He is the Emporium of all the *rasas* (mellowness incidental to different kinds of personal relationship). We should have access to transcendental *rasa*. *Rati* (loving attachment) will turn to *rasa*, the order of progressive realisation being *saraddha* (firm faith), *rati* (loving attachment), *rasa* (leavening mellowness).

With the appearance of *rasa* we realise the state of loving devotion (prema-bhakti). There is no English word for *prema* So it is better to use the word *prema*.

The definition of *prema* is found in Bhakti-rasamritasindhu. *

Sraddha is implicit faith. Sree Nama is the Rescuer from the present pitiable condition when we are engrossed on the plane of the physical tabernacle worshipping at the altar of naturalism, socialism and other schemes of temporary physical amelioration. Those who pose as our own (swajana) on the strength of the relation of the physical casing are thieves and robbers. We should have no association with

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प्राकृत करिया माने विष्णु कलेबर।
विष्णुनिन्दा आर नाहि इहार उपर॥
(चैः चः आदि ७।११५)

सम्यङ्मसृणितस्वान्तो ममत्वातिशयाङ्कितः।
भावः स एव सान्द्रात्मा बुधैः प्रेमा निगद्यते॥
(भः रः सिः पूः विः ४र्थे प्रेममक्ति लहरीते १म श्लोक)

them. The Transcendental Sound saves our souls from recurring births in the flesh. (1)

The Transcendental Sound is the beginning of everything. (2)

The Transcendental Word (Shabda) is identical with the Object (Shabdi). Another pertinent aphorism of the Brahma-Sutra enjoins repeated chanting of the Word. (3)

The non-reversion (anavritti) that results from constant chanting of the word (shabda) is absolute. One has not again to be incarcerated in flesh. This is emphasised by the Gaudiya Acharyyas. (4)

1. अनावृत्तिः शब्दात् (ब्रह्मसूत्र)
2. जन्माद्यस्य यतः (ब्रह्मसूत्र)
3. आवृत्तिरसकृदुपदेशात् (ब्रह्मसूत्र) (मुक्त अवस्था)
4. निखिल श्रुतिमौलिरत्नमाला
द्युति नीराजित पाद पङ्कजान्त ।
अयि मुक्तकुलैरुपास्यमानं
परितस्त्वां हरिनाम संश्रयामि ॥
(श्रील गोस्वामि कृत श्रीश्रीकृष्णनामाष्टक, १म श्लोक)

The Alvars

Vishnuchitta

By Bhababandhachhid Das

Saint Peri-i-Alvar or Vishnuchitta is the Avatara of Garuda according to our scriptures. He made his appearance in the city of Sree Villiputtur near South Madras in the month of Jaistha, Kali 46, of Makunda as father and Padma Devi as mother. According to some the date of his birth is 3056 B. C. From his early years he intuitively devoted himself to learning and propagating the Holy Veda and ever engaged himself in performing highly meritorious ceremonies called *Jajnas* which were meant for the service of God without any return. Innate tendencies for the service of God are generally attributed to the special grace of God. This has been proved in the cases of Saint Prahlad and Dhruba who were votaries of the Supreme Lord from infancy. The mighty torrent of devotion of Sree Prahlad subdued and overpowered all the demoniac efforts of Hiranya-Kashipu. It is said that a saint is born, not made.

Our Saint realised that the entire life is to be devoted to the service of God and thought what particular form

his service to God should assume and thought within himself how the Avatara of Sree Krishna was resolved upon for the threefold purpose of saving the godly, destroying the ungodly and establishing the true religion in the land. It flashed in his mind to devote himself to the duty of supplying flowers and wreathes daily to Sree Krishna at Sree Villiputtūr in His Archa Form of Sree Vatasayee Bhagawan.

During this time a king by name Vallabha Deva was reigning at Kudal in South Mathura. He was famous for his wide conquests and righteous rule. On a certain night the king went through the streetsof Madhura *incognito* on a round of inspection. He saw a Brahman pilgrim sleeping by the road side. He roused him and asked him who he was. The Brahman replied that he was returning from holy pilgrimage to the Ganges. At this the king begged to hear from him edifying instructions. The pilgrim spoke as follows :—

"Labour eight months in the year to live happily at home during four months of the rains. Labour hard half the day to spend the night happily. Work in manhood to provide for old age. Utilise present birth on this earth to secure eternal good hereafter".

The king listened to the above with raptattention and realised the moral contained therein. It made the king convene a meeting of all the Sadhus, Pandits and Philosophers at his capital, to know what constitutes the *summum bonum* for man and how the same is to be secured. The king also arranged a precious offering for the real Saint.

Vatasayee Bhagawan wanted that his votary should attend the meeting and be thus His mouthpiece to proclaim to the world once again the eternal truths, for mankind is forgetful and require constant reminding to save them from evil pursuits and wed them to religion and God. As a result the Saint had a dream in which Vatasayee appeared and commanded him to attend the Council and win the prize intended for the victor. Being thus bid by the Supreme Lord the Saint arose in mixed wonder and surprise. Without delay he journeyed to the royal assembly. As he entered the royal court, the king rose from his throne and fell at nis feet. The king then escorted him to the Council of wise men. Thus a splendid reception was given to him, which excited surprise and resentment of the other wise men present. Our Saint being prayed for instructions delivered a religious discourse on the truths of Vedanta like Valmiki who was well-versed in all the shastras by the inspirations of Brahma. The audience heard him with astonishment and attention and nobody dared to raise a word of protest. His instructions had the desired

effect on the heart of the King and all present. The miracle repeated itself. The whole audience from the king downward stood up and involuntarily fell at the feet of the Sage. With great honour and pomp he was then placed on an elephant and taken round the city amidst loud acclamations followed by a grand procession swelled by the Pandits, ministers, and retinue of the king. The king bestowed on him the title of Bhattarpiran or the Brahman-Chief, and offered to him the precious prize.

The Supreme Lord, the All knowing, the All-powerful, the All-protecting, was greatly delighted to witness the honour shewn to His servant Vishnuchitta who brought all the prizes to the Lord for His service. Our Saint was so sober and sincere in his service that he never swelled with pride. He contiued to live as before devoting himself fully to the service of the Lord.

Gaudiya Math and Trade and Commerce

The exchange and distribution of wealth are secured on the basis of mutual agreement between the buyers and sellers of commodities by which the terms of such exchange are settled. Economists suppose that the prices of commodities are also determined by demand and supply. It is difficult to estimate the scope of operation of these influences by statistical evidence. The rate of exchange appears to be affected by the official forecasts of demand and supply and by the interests of the speculators.

Consumers and producers have blamed the above arrangement on the ground that prices are thereby actually settled by middlemen who are neither producers nor consumers. In such circumstances neither the interests of producers nor those of consumers are likely to be respected. The interests of the producers and those of the consumers of wealth should be capable of being mutually adjusted by some more suitable method. Direct contact between producer and consumer is, however, impracticable in large scale production and by the fact that producers are separated from consumers by vast distances.

The producer also complains that the adverse interests of the broker prevent him from understanding the real demands of the consumer. The consumer thinks that he has to pay a

price at the arbitrary dictation of the middleman ignorant of his real needs as well as the conditions of production. The result is extreme uncertainty of prices and the absence of reasonable purpose in the production and distribution of commodities.

Communists and Socialists regard the present mode of distribution of wealth by the agency of professional middlemen as the cause of the poverty of the masses. Failing to suggest any better method of distribution by the retention of free contract, they fall back upon State control for ensuring a sufficient supply of necessaries and moderate luxuries for the poor. They think that such a policy is practicable and not opposed to the economic interests of either producer or consumer.

But the advocates of free exchange point to the total loss of free individual that would result from effective and detailed State interference. They think that the machinery of the State would be rendered too cumbrous by being saddled with this enormous responsibility and even break to pieces under the abnormal pressure. Moreover, if necessaries are assured to the producer, the latter will be disinclined to put forward his best efforts for increasing his production of wealth, as such lethargy will not then affect him adversely. And lastly a great encouragement will be held out to indiscriminate marriage, resulting in greater over-population.

I have gone into these familiar contentions to visualize the hopelessness of ensuring the proper distribution of wealth, even if we accept the view that the interests of the consumer are not opposed to those of the producer by overlooking the anomalous fact that it is the interest of the former to demand an abundance of necessaries and luxuries at a comparatively small sacrifice, while the latter equally seeks to get the highest prices for the products of his labour. As every person is both consumer and producer there may not appear to be any thorough going opposition of interests between the two sections at any rate in theory. The exigencies of large scale production involving minute division of labour and the employment of middle men, may be blamed for making the interests of the one appear to be incompatible with those of the other. Without large scale and localised production it is not also possible to increase the total out put of wealth available for distribution. Thus it is more or less a vicious circle.

If the consumer is assured an abundance of necessaries and luxuries, it would quickly lead to over-population. If the consumer is stinted it does not check, the growth of population by any decrease in the rate of birth but by an

increase in the rate of mortality for want of proper nourishment, etc.

The desperate remedy of this besetting malady, that is being confidently recommended now-a-days for the acceptance of the race, is artificial birth control. But this is bound to react most prejudicially on the morals as well as physical and mental health of the race. Eugenic marriage is in course of being enforced by the State in Germany in preference to marriage by free love. This should reduce the condition of the family to that of a breeding establishment of well-fed and well-groomed cattle.

The failure to find any proper remedy for the evils of so-called inequitable distribution is due to the ill-considered assumption that the end of the consumption of economic goods is to secure a healthy state of body and mind. But does the consumption of economic products really make men healthy and happy?

A man cannot be healthy and civilized by eating and drinking and sight-seeing. It may make him a brute. Supposing that he might be made healthy and civilized by such artifical means, which is extremely improbable, he will have nevertheless failed to attain the level of human life as distinct from the life of the brute. The Hindus are ridiculed by civilised peoples for their 'Kitchen' religion. The good kitchen and the luxurious dining table may after all be at the root of much of the evils of this world.

Should the pumpering of the body and mind be regarded as the end of human life? Or, is it only a means to the end? In regard to lower animals we have recourse to that mode of breeding and nourishment which is promotive of the purpose that is fulfilled by any particular species in the general scheme of our affairs. Health is a good thing. But health itself would be useless if it be the cause of barrenness. Health would be a nuisance, if it is the cause of vice and inutility.

What is the real purpose of human life? Is it the attainment of a long and healthy life with highly developed mental powers and command over an abundance of gross and refined worldly comforts? Are gratification of the senses and the satisfaction of hunger and appetite by the consumption of wealth, the worthy objects of life?

The famous ancient social philosopher of India, Manu, gives his clear verdict on the point. If, says he, wealth is consumed for the purpose of appeasing hunger or for the gratification of any sensuous appetite, it will have the effect of stimulating proneness to hunger and sensuality. A number of recurring bodily discomforts, necessarily reacting painfully on the mind,

necessitate the taking of food and the consumption of other forms of wealth. These discomforts of the body and mind are not considered to be good and desirable. If the consumption of food and other goods, while affording temporary relief, tends in the long run to aggravate those discomforts, should we persists in such unwise course? How do we know that Manu is not right after all?

The Gaudiya Math offers the following analysis of the position. The physical body misused is the source of all evil. The apparent interests and needs of the physical body are incompatible with those of the soul. If the physical body is pampered sensuality is increased. If the physical body is starved, disease and death follow. If the physical body is moderately fed and nourished, health and long life are obtained. But health and long life are no concerns of the soul any more than sensuality, disease and premature death. Why should we care at all for any of those results? If the soul is really immortal, why should we care for these temporary so-called interests? If we begin to care for the so-called life, for its own sake, it at once leads us into that interminable series of difficulties which must necessarily attend upon the state of self-forgetfulness. Should we not learn that use of the present life, as it happens to be in our way, which will restore us to our natural spiritual condition, by being freed from the trammels of the body and mind for good?

Manu's view implies all this. The Gaudiya Math insists on the necessity of self-determination before we commit ourselves to any form of activity, however, natural and inevitable it may appear to be at first sight. Am I body or mind? I do not know. I feel I am both, and also potentially greater than both. The Scriptures say that I am soul, neither body nor mind. The soul is theoretically the present proprietor of his body and mind. The soul requires to be counselled by a free soul who is not under the thraldom of body and mind and who understands the method of his deliverance. The means must be no other than the proper use of the body and mind. Because at present every activity is to be performed by their means.

If food is taken in the proper manner it should not increase one's desire for consuming more and more food. It should lessen the animal urge of the propensity, instead of augmenting the same. The proper use of food can be practised by only the awakened soul. Such use should gradually eradicate all sensuousness, enabling the soul to function in his perfect way by the agencies of the properly controlled body and mind.

The point that is overlooked by those who desire to equalise the riches of all, is that the improper use of riches is at present both unavoidable and universal and produces only mischief in some form or other. The equalisation of possessions is no cure of the evil. The wrong use of wealth, irrespective of possession, is the disease. No two persons are equal in every respect. Why should they be treated as equals? Inequality is regarded as a crime because the inferior aspires to be elevated to the status of his superior without acquiring the latters superior qualities. Such desire for artificial equality is the sign of a malicious disposition. There can be no such abnormal hankering on the spiritual plane.

The soul in his unalloyed state is naturally desirous of serving each and every entity. He is 'humbler than the blade of grass'. He stands face to face with the souls of all entities. He knows that the soul of every entity reciprocates the Perfect Activity of Godhead. Godhead expressess Himself in the concerted activities of unalloyed entities Everything serves only Him either willingly or unwillingly. The emancipated soul also realises that the service of Godhead has to be attained in the form of the associated service of all entities. If the service of a single entity is left out of one's calculation, Godhead is not served. The passion for equality, no less than for domination is the negation of the spiritual disposition.

In this world every one is in the state of perpetual want. Every one covets the service of all others on his own temporary account. No one in this world really renders even any temporary service to any entity. All so-called services are rendered in consideration of receiving greater services present and prospective. The purpose is not one of service but of enjoyment of others. This principle of barter and desire for mastership over others characterizes all current intercourse of the world. The acquisition of worldly riches, which is effected by barter, serves only to increase our wants. The hypocritical renderer of so-called service is thus rightly punished by being placed in the state of greater want by his supposed gains in exchange of the services rendered.

The Science of Economics imagines that it is making a particularly hopeful announcement when it asserts that both parties to economic exchange or barter are gainers by such transaction, as each party thereby gets more easily what he really wants. But each party to an economic transaction wants nothing but the gratification of his senses. When one is supplied with the means of his sensuous gratification its enjoyment only whets his desire for more enjoyment.

There is very little to choose between a civilized and an uncivilized party in this respect. The civilized trader is probably the more deluded of the two. He practises animality but advertises such conduct to be spiritual.

The Gaudiya Math makes a distinction between the service of God and the gratification of one's senses and appetites. It is the nature of the soul to offer spiritual services to the Absolute. It is in his abnormal state that the soul seeks the gratification of his senses, by mistaking himself to be non-soul. He can seek the gratification of his senses only by being endowed with his mundane casing, and his mundane egoism. These mundane adjuncts enable him to set out on the wild-goose-chase. His unnatural desire for being master in his own right can be seemingly gratified only in this abnormal way. Such irrational desire cannot be really gratified. He is only thereby subjected to the mundane delusion, or, in the alternative, withdrawn into the void by the temporary abeyance of his individual entity.

The soul, even in the conditioned state, does not desire self-destruction. Krishna does not give him any evil even when he covets the same. Kamsa and the other Demons who were hostile to Krishna, were punished with temporary abeyance of their individual existence.

The natural desire for the preservation of one's entity requires to be made effective by seeking for existence that is really free from all undesirable hostilities. No one should want to be saddled with the physical body and limited mind for the perpetuation of ones conditioned state. Every one is anxious for the real lasting improvement of his present condition. This discontent should not mislead us as to desire so-called material prosperity. That is not improvement. It is real degradation to hanker for material prosperity. Our natural discontent with the present condition requires to be carefully analysed and purified. The discontent, that is due to our unfulfilled longing for mastership leads us to the quest of the gratification of our senses for physical and mental amelioration. This kind of discontent is harmful for the soul. There is another and wholly different kind of discontent. It is anxious to serve God instead of unnaturally seeking to be master in one's own right. This last form of discontent is a real asset. It is one's duty to cultivate such discontent by all means. It is only for this purpose that Providence has mercifully provided the trials and tribulations incidental to their otherwise unwholesome mundane sojourn. If Providence had given us, instead, only uninterrupted mundane felicity, our spiritual natures would have remained dormant and unsuspected.

The performers of mundane altruistic activities harm themselves as well as those whom they want to help. By such vain deeds they gain for themselves equal worldly felicity. This is their punishment. But all this acquired felicity is fortunately an ephemeral possession and it is the discovery of this which should dissuade of expelled Adams and Eves from Paradise from the unreflecting pursuit of sensuous pleasures.

It is necessary to realise that we are souls who have no material wants and no mundane limitations; whose nature is to serve God by all our faculties on the transcendental plane of Absolute Reality. The speedy attainment of this natural uncontaminated state is the only possible rational goal of all our activities. This only desirable consummation is prevented by the cultivation of our mundane nature that has been superimposed on us by the deluding potency of God for ensuring our perfect freedom although it may and does actually occasion the wrong use of our freedom. God does not give us what we desire but what is necessary for our real happiness. The mundane sojourn, sanctioned by God, is a means of curing our evil mundane propensity. Let us try to understand a little more fully how this is so.

We are normally taught to perform every form of worldly activity for attaining mastery over Nature. Such teaching and expectation are opposed to the interests of our souls as they lead to degradation, misery, birth and death. There is nothing unjust or cruel in this dispensation. Such punishment is the greatest possible mercy to our real selves. It is wholly undeserved magnanimous recognition on the Part of Providence of the eternal needs of our souls. Let us not miss the real significance of our mundane sojourn and thereby fail to make the best use of our opportunity.

Trade and commerce need not be deflected from their present course for this purpose. On the contrary they require to be pursued by all manner of proper use of the faculties and environment given us by Providence for the realisation of our real lasting food Let us not be captivated by the prospects of the seeming optimistic outlook that successful commercialism, in the worldly sense, offers to our conditioned aptitudes. Let us dive below the surface and seek to find the proper activity of our real selves.

As soon as we begin to suspect the rottenness of all worldly possessions as such we should be anxious to make the proper use of those impulses and aptitudes that seek their satisfaction by commercial activities. This internal change will enable us to be adjusted now and here to the eternal situation.

Thus alone may we begin to acquire those real riches that last for ever but are invisible to those who are perversely addicted to temporary mundane values.

The Absolute Plane is full of boundless wealth and offers unlimited scope for the real use of wealth. Worldly riches are the perverted reflection of real wealth. Let us not, therefore, contemn wealth, but try to acquire real riches by making the proper use of our present possessions and opportunities which are of the nature of a passing shadow. Spiritual efficiency has also its degrees and gradations. It is, however, the only real efficiency. Mundane efficiency is as deluding as mundane possessions which are acquired by such efficiency. The discovery and adoption of the proper method of acquiring and spending worldly riches, which is equivalent to the practice of the service of God, will enable us to get out of the clutches of the deluding potency. We must seek for worldly riches for serving God therewith. By the adoption of such policy our material prosperity will prove the greatest of blessings instead of being the greatest of curses by its thoughtless handling. Poverty itself is not also an evil to be shunned but the equally great opportunity thrown in our way by benign Providence for enabling us to serve the Absolute and all entities on the plane of our souls. The rivalry between the rich and poor should be shifted to the plane of competing service of God which will redound to the eternal unmixed happiness of all concerned.

The external arrangement of human affairs will not be materially disturbed by the universal adoption of the resolution to serve God thereby. That ever remains entirely in the Hands of Providence. The adoption of the spiritual process need involve no external change at all. But the evil will have been cured at its source and the way for the real universal progress towards the natural state of perfect felicity thrown open to the free acceptance of all sincere souls. This world will not be abolished, but our attitude towards its concerns will lose its unwholesome character and be a means for the attainment of the life eternal on the natural termination of the mundane sojourn. This is the Message of Supreme Lord Sree Krishna-Chaitanya that is being propagated by the Gaudiya Math for establishing the universal association of the souls of all entities in the service of the Absolute.

Misunderstanding of Impersonalists

The mental speculationist is found to reserve himself in well-disciplined civic aspirations to offer the results of all such activities to the Supreme Authority and to desert all activities of self preferring the high sounding knowledge of absorption. All these fourfold aspirations were belittled by Sree Krishna Chaitanya in the conversation that took place by the mighty flow of the Godavari four hundred and quarter of a century back. To support these statements it is premised that Love of Krishna ignores and diminishes the worth of the explorations of the mind and conscience and invigorates the approaching of the transcendental situation of the loving Attractor. In the useful chanting of the Name of the Absolute, Love is found to show its full fledge. The very chanting of the Nama exhibits a frantic disposition which stupefies the mind occupied in accruing gratification of senses. It leads to an apparent unmindful temperament, and a chanter under its influence is found to cry, dance and sing. He is apt to show unceasing restlessness, as opposed to the contemplative situation of reservists or gnostics.

It is argued that concentration of mind is to be indispensably sought, and, if the chanting of Nama converts a mind to restlessness, which is shown by shouting etc., how can it be reasonable to adopt such chanting of Nama ?

In support of the statements for the lover of the Absolute, it is said that one has carefully weighed and rejected the opposite situations of mere contemplation of mind and impatience due to the most covetable situations. So a closer deliberation is necessary to examine the two different modes of activities when we are in need of approaching the Absolute deserting the undesirable situation of temporary things and defective observation of local disturbance. Without unduly decreasing or minimising the consideration of purely local interests, we should stick to our resolve to see our way to put a stop to less profits suggested by our fellow workers. This comparative solution instigates us to adopt a process which, although it may appear to be quite unnatural at the very outset, happens nevertheless to be the only remedy behind the seeming aspect of the thing.

A hasty observer is not likely to gain much by the apparent sight of the solution if he deals with the matter by assuming that it is like the facilities

inherent in non-Absolute objects. The very concentration of mind, though needed to dispel the devilish enterprise of selfishness for gratifying our senses, and, when we are determined to have the untampered solution of having the eternal benefit, it should welcome such resultant startling activities for gratifying the senses of Krishna, which are quite opposed to the speculative conceptions of people busy to secure temporary by deserting the eternal pleasure. This would show the apparent sight of the redresser seeking to dictate by his the then exploitation the practice of the Absolute Region of the transcendentalist who has a dynamic enterprise quite opposed to the sober temperament of designers of enjoyment or profit for themselves.

Is Current Hinduism Antivedic

Hinduism claims to be based upon the Veda in the scriptural sense. The different sects of the Hindus claim to represent different aspects of a common religious heritage.

The current historical (western) conception of the course of evolution of Hinduism is based upon the view that the Puranas are later than the Rig Veda Samhita. This theory falls to the ground if the Puranic tradition proves to be older.

If Krishna belongs to 5000 B. C. and if He is identified, not with Vishnu but, with the Ultimate Truth or Paratattva in the Puranas and if the tradition of these Puranas is also older than 5000 B. C., what effect would such a discovery have on the position of those historians who suppose Krishna-worship to be post Vedic and the religion of the Puranas different from the Vedic, due to their faulty chronology and ignorance of the esoteric teaching of the theistic Puranas by which the inter-connection between the different modes of Vedic worship is explained.

Vedic religion is eternal. This is philosophically sound doctrine. The origin of the Vedic religion has not been traceable historically. But historians in exercise of their anti-religious rationalism are disposed to believe in a historical beginning and evolution of Hinduism. Is it incumbent on the historian to refuse to believe the statements of the

Shastras and to manipulate and interpret their evidence to suit their atheistic view? Is it not much more easy as well as rational to seek to understand the Shastras by their internal testimony? It is possible to understand their point of view, if only we have the patience not to oppose their claim to transcendence which is the basis of the Vedic religion. Srimad Bhagabat offers the transcendental exposition of the Vedic religion as a whole. We find in this unique treatise the complete reconciliation of the ritualistic worship of Sree Murti (not images) and the practices of meditation, fruitive activity and austerity having their common basis in the Transcendental Word or *Sabda* Brahma.

It is not only unnecessary, even on the imperfect and wrongly interpreted evidence that we possess, but positively disingenuous to refuse to accept the theistic version of the Vedic religion on the ground of the absence of historical evidence Empiric or pseudo rationalism has always been the avowed foe of theism. Evidence of such hostility in the past should not be accepted as proof of the non-existence of theism. No historian should allow his atheistic prejudices against the testimony of the theistic camp to lead him to ignore the very existence of such testimony.

The truth is that the real religious thought of India has not yet been approached by western thinkers with any serious belief in its possible validity. Pargiter has rightly protested against supposing the religious thought of ancient India to be its secular history. Religious thought should be regarded as really such and should be examined from the purely religious point of view. If this had been done in regard to Vaishnavism scholars would have more than sufficient grounds for accepting the view that a really living religious tradition exists to this day among the Hindus which is in a position to explain its own principles and also its own past history to the satisfaction of unprejudiced persons.

Religion has a very peculiar connection with the affairs of this world. This is not admitted by empiric historians who rely entirely on the statements of contemporary secular witnesses. It is the wrong method for ascertaining the nature of the religious thought of the past. The method that is really applicable to the case is just the opposite of this. All unprejudiced historians of the Vedic religion should admit as relevant only the evidence of the unpolluted sources. The testimony of Srimad Bhagabat is the most intelligible body of evidence that we possess for this purpose. The scientific study of Hinduism should be regulated by a standard of values. It should begin with the careful study

of Srimad Bhagabat which supplies a workable standard and the clue to the transcendental religious thought of India.

With real insight, gained by such method, into the Vedic thought it should be possible to classify the religious books of India by their thought relation to one another. This is needful for ensuring the impartiality of any investigations into the history of Indian religious thought. The chronological method should not be applied to religious history. True religious thought claims to be independent of mundane time and space. It is possible, nay almost inevitable for most persons of twentieth century India, possessing advanced empiric knowledge of the Hindu Scriptures to be completely ignorant of the actual nature of the Vedic religion. On the other hand a person possessing no such misleading knowledge (?) of the Hindu Shastras may possess real knowledge of the subject-matter of the Vedic religion. It is not given to the historian, trained in the methods of inductive empiric investigation, even to suspect the possibility of such an occurrence, although it is in accordance with the most fundamental thought of the Vedic religion itself.

The conclusions of the empiric historians of Indian religion are therefore unacceptable, for a very cogent reason, to all persons who are really acquainted with the scriptural interpretation of the Vedic thought.

Dr. R. C. Mazumdar's Dacca speech on the 'Evolution' of Hindu religion follows the empiric historical method. The vast difference between the Vedic thought as it is and the tantative and misleading so-called historical conception of the same is exemplified by almost all the major conclusions of the said speech.

Dr. Mazumdar opines that the worship of Shiva and Shakti is traceable to the third Millennium B. C., on the evidence of the Mahenjodaro finds. The shastric worship of Shiva does not lead to mastery over material eneagy. Those who worship Shiva and Shakti are also internally divided into hostile groups on account of differences of interpretation. Shiva and Shakti have their distinctive positions in the Vedic thought, which is fully aware of the danger of anthropomorphic and pantheistic tendencies and does not encourage them. Vedic knowledge of the gods is obtained by a method that is quite different from the empiric. It would be more reasonable to suppose that the prevalence of the Vedic thought in the third millennium B C., is established by the Mahenjodaro finds. It would not be safe to affirm that the age did not get its ideas from the same source from which the Vedic Rishis got theirs viz., the

transcendental teachers of religion, who belong to no age or country even in the less historical sense.

Dr. Mazumder distinguishes between Hinduism and Vedic culture. The modern conception of 'culture' is neither Hindu nor Vedic. Neither is it necessary to suppose that the Vedic religion is found in the Samhitas and not in the other Hindu Shastras. The teachings of the Rig Samhita has been explained by vaishnava commentators to be identical with that of the Puranas and the Tantras. Are we to suppose that these commentators are irrational persons, simply because they follow the Vedic method? These commentators are relied upon by Sree Chaitanya.

According to the commentators there is no difference between the religion of the Brahmanas and that of the Upanishads So the postulation, that there have been two divergent lines of thought in the Hindu religion from the beginning as represented respectively by the Brahmanas and the Upanishads, is not in accordance with the evidence of the literatures themselves. The commentators of the Mayavad and Vaishnava schools differ in their interpretations of the Upanishads. But no commentator declares that the Upanishads teach a religion that is different from the religion of the Brahmanas.

Dr. Mazumdar states that the *bhakti* cult is not Vedic thought, that it arose in the period of rebellion against the Vedic thought and is essentially opposed to the latter He has supposed Shaivaism to be *bhakti* cult in the same sense as Vaishnavism. These views are not found in any of the Puranas. Shaivaism like all other cults within the Vedic fold is of two kinds. One variety follows the path of knowledge. Another variety follows the path of *bhakti*. Shiva is worshipped as impersonal God by those who follow the path of knowledge.

Buddhists and Jains are rationalistic and, therefore, anti-Vedic. Those who follow the Vedic thought always profess to be transcendentalists, even when in practice they are often found to conform to empiric ideas. The protest against Vedic thought is as old as the Vedic thought itself. The protest was directed not only against abuses but also against the doctrine of transcendence From the point of view of the Vedic Religion, Buddhism and Jainism are systems of speculative philosophy and not religions. The Vedic thought does not identify religion with morality or austerity which were the methods of Buddhism and Jainism for the attainment of self-extinction which, according to the vaishnava or theistic Vedic thought, is utterly condemnable.

The view that Shaivaism evolved round the Vedic god Rudra is not that of the

Shastras. Rudra and Shiva are distinct conceptions. The worship of the image of Shiva as God is polytheistic. The worship of the phallic symbol, as practised by the gnostics is also anti-theistic.

The theory that Bhagavatism was 'founded' by Vasudeva-Krishna is opposed to the view of the Hindu Shastras. Vasudev and Krishna are Divine Persons and not human beings. This is the Shastric conception all along. The name Krishna does not appear in explicit form in the extant Vedic Samhitas. But the Puranas are older than the Samhitas and their information supplements that of Samhitas on the same level of authenticity. It is, therefore, unnecessary to suppose that Bhagavatism was later or earlier than Vaishnavism or Shaivaism. They are equally ancient. If the Puranas are regarded as *part and parcel* of the Vedic literature there was no necessity of Bhagavatism 'being reclaimed within the Hindu fold by the identification of of Krishna with the God Vishnu'. Moreover Krishna and Vishnu are also distinct conceptions. Cowherd elements are found in the Puranas and are part and parcel of the Krishna conception. They are absent in southern India Vaishnavism because there the worship of Krishna is comparatively speaking unknown, even to this day.

The idea that Vaishnavism was developed into a purer faith by Chaitanya is untenabe on the evidence of Gaudiya Vaishnava literature, the point of view of which is that of the general body of the Hindu Shastras. Chaitanya taught the highest form of Divine worship practised by the transcendental milkmaids of Braja recorded in the Puranas. Ramananda and Kavir cannot be classed with Chaitanya. They are impersonalists and not devotees Chaitanya represents the theistic Vedic thought in its purity. He condemned Buddhistic thought as it is opposed to the Vedic. Ramananda and Kavir may be classed with the Buddhists. Dr. Mazumdar's description of the faith of Sree Chaitanya is opposed to the testimony of Chaitanya's associates. Chaitanya was not 'reformer' of society. He was a revivalist of pure theism and the great preacher of the highest form of the same.

Nanak is an impersonalist and his views are essentially the same as those of Ramananda, Kavir and Buddha. Islam as professed by the impersonalist school is similar to classical gnosticism. Impersonalistic Islam and Nanak probably got their gnosticism in different degrees through the Buddhists from the early Vedic impersonalists. Islam influenced Nanak directly.

The Brahmo Samaj and the Theosophical Society are rationalistic and closely resemble the gnostics. Ram Krishnaism does not appear to be a

systematic cult. All these are opposed to Vedic Theism. The term 'Hinduism' is a recent word which denotes the Vedic thought as well as all these divergent creeds. It is possible to understand these divergences from the point of view of the theistic thought of the Veda. They find a place in the comprehensive Vedic literature and are of help in the elucidation of the theistic thought by being with the anti theistic contrasted process which is consciously employed by the theistic writers.

Sree Viswa Vaishnava Raj Sabha

Disappearance :

On May 25, Brahmachari Adhir Chandra and on June 10, Brahmachari Sivananda passed away from this world on the path of service of the Supreme Lord.

Sree Madhwa-Gaudiya Math, Dacca :

On June 6, Editor accompanied by a large number of devotees started for Dacca, arriving there next afternoon.

On June 7, Editor visited the Buildings of the Math and Temple under construction. In the evening He spoke to a big gathering on the knowledge of Divine Relationship.

On June 9, Editor arrived at Baliati with about 200 devotees. Editor was accorded a grand reception and two addresses were presented to Him on arrival, to which He gave a suitable reply.

On June 10, the Sub-Divisional Officer of Manikganj came to hear *Harikatha* from Editor. The Subject of discourse was the "Super-excellence of the Teachings of Sreeman Mahaprabhu".

On June 10, the newly built temple at Baliati was opened by Editor and the Sree Murtis of Sree Sree Radha-Govinda were enthroned therein. Several thousands of people were treated with Mahaprasad.

On June 13, Herr E. G. Schulze lectured in English on "Why I became a Vaishnava" in the Lytton Hall of the Dacca University. The hall was fully packed up. Dr. J. C. Ghose introduced the speaker to the audience.

On June 15, Editor and party returned to Calcutta Gaudiya Math.

On June 14, members of the local Bar arranged a meeting at the Dacca Bar Library Hall where Herr E. G. Schulze delivered a lecture on "What Gaudiya Math stands for" in English. Everyone appreciated the points of

view that was most ably set forth by the lecturer.

Sree Swananada-Sukhada-Kunja, Swarupganj :

On 19th June, the anniversary of the tithi of the Disappearance of Thakur Bhaktivinode was duly observed. Editor was present. Hundreds of people honoured Mahaprasad and attended the discourses and melodious samkirtan.

Sridham Mayapur :

On June 19, Editor arrived at Sree Mayapur. He spoke about Lord Hari at the Thakur Bhaktivinode Research Institute. Bishvambhar Dayal, Advocate of Rae Bareli arrived from Calcutta. Editor spoke to him for some time in English.

Solar Eclipse at Kurukshetra :

A grand theistic exhibition was held at Sree Vyas Gaudiya Math in connection with the solar eclipse celebration under the supervision of Tridandiswami B. H. Bon Maharaj and B. S. Giri Maharaj. Swami Bon declared the exhibition open. Giri Maharaj delivered a lecture on, "Theistic Exhibition and Gaudiya Math" at the Radio Station on 19th June.

Sj. Sakhicharan Roy Bhaktivijay has electrified Sree Chaitanya Math and Sree Jogapitha Srimandir. He is electrifying the road from the House of Sriman Mahaprabhu to Sree Chaitanya Math.

Thakur Bhaktivinode Institute ; Sree Mayapur :

On June 22, two interesting lectures were deliverd at the Institute, one by Tridandiswami B. B. Srauti Maharaj and the other by Mr. O. B. L. Kapoor M. A.

Darjeeling :

On June 26, Editor accompanied by Mahamahopadesaka Pandit Ananta Vasudev Vidyabhusan, Mahamahopadesaka Pandit Aprakrita Bhaktisaranga Goswami, Tridandiswami B. B. Srauti Maharaj, Upadesaka Pandit Paramananda Vidyaratna, Bhaktikunjar and Sripad Sajjanananda Brahmachari started for Darjeeling. He arrived there next noon for installation of Sree Murtis at the local Math.

Sree Satchidananda Math, Cuttack :

The annual celebrations of the Math have commenced from June 24. Tridandiswami B. P. Tirtha Maharaj, Tridandiswami B. P. Bodhayan Maharaj and Tridandiswami B. B. Yayabar Maharaj arrived here on June 25, and are delivering lectures and reading and explaining religious scriptures.

On June 27, Tridandiswami B. P. Tirtha Maharaj delivered a lecture on "Goal of Human life" and on June 28, on "Divine Love" at the Ramchandra Bhawan.

ALL-GLORY TO SREE GURU AND GAURANGA

—101—

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Sree Nama and Sree Guru

Why must I worship only Krishna and not Durga or Kali, Ramachandra or Baladeva? Why must I call the Absolute by the name Krishna? What is the harm if I simply call him "Absolute"? What is the harm if I call the Absolute by any name that I like so long as I mean the Absolute? Do we not name the objects of this world in that manner? What is the necessity of quarrelling over a mere name? Will it be necessary or possible to make all nations, speaking different languages, to agree to give up their nomenclatures of the Absolute in favour of the name Krishna which is to be found in the Sanskrit language?

And why should I "take" the name Krishna and suppose it to be a 'religious' or even useful function? Why should I go on repeating the "Word" Krishna with a loud voice even if I admit Krishna to be the only name of the Absolute?

The reply to all these and other similar questions can be given in only one form viz., by describing the nature of the Absolute. The function that has to be performed towards the Absolute is derived from and has an intimate bearing on the nature of the Absolute. The Absolute is the relative of all relatives. So a very opposite objection might be taken to the very conception of the Absolute if it is really unrelated

to ourselves as supposed non-absolutes. It is, therefore, necessary to begin any description of the Absolute by a definition of the concept.

The Sanskrit word *'vastu'* which conveys the positive notion of the Absolute, may be rendered as substance. There is another Sanskrit term for the Absolute. It is Para-tattva literally the ultimate *'reality as it is'*. What are the explicable implications of *'vastu'* and *'para-tattva'*? The word *"Vastava Vastu"* has been used by Srimad Bhagabat to denote the Absolute. The phrase means 'real- or substantive substance'.

'Vastu' means more nearly 'thing' or rather 'the whole thing.' *'Vastu'* is the subjective nature of the object of real knowledge. Subject, object and their mutual relation make up the conception of *'vastava vastu'*. The three are an interdependent complete unity. If the subject is a cognising entity, he exists in his fulness in co-relationship with the object of his cognition, the connecting link between them being the activity of cognition. When the cognising subject is not the object of cognition of any other entity then it is absolute subject. This is the nature of the Transcendental Absolute or Krishna. The object of absolute cognition is the counter-whole of itself or the dependent absolute. The activity of cognition is the function of the Absolute towards his dependent or predominated counter-whole. The Subject is One. Plurality is the result of the activity of this Subject towards the counter-whole. The counter-whole is expansible. This expansion is brought about by the initiative of the Absolute and thus the unity of the ultimate entity remains intact and is fully manifested by its various activities.

There is a plane of the Absolute and another dependent plane of the non-absolute. The absolute plane is the plane of pure cognition. The relative plane is that of apparent or deceptive cognition. In the intermediate position between the two planes the plurality of the individual dependent infinitesimal souls form the link whose activities connect and disconnect the two planes. The planes are the products of the positive and negative transformations of the counter-whole.

Can we have the actual view of the whole arrangement by taking our stand on the line of demarcation between the two planes? That is our natural position, but it does not afford any standing ground. We have to seek a standing in the one or the other plane. We are free to make our choice as between the two planes. We do not, of course, obtain the same view from both stand points.

We can now introduce a term which is used by Kant although without the least suspicion that he was

subscribing to the above implications of the conception, Kant was aware that it is not possible for us to know anything as it is in itself by the resources of our present understanding. He, therefore, postulates the notional existence of plane of transcendence with which we can have nothing to do in practice. His transcendence is sought to be brought quite unsuccessfully into relationship with the plane of mundane cognition by being regarded as a kind of progressively realised goal of every cognitional act. It is not possible to know anything of transcendence if we try to have a glimpse of it by retaining our stand in the plane of our present cognition.

Having once reached with Kant the conception of transcendence in the above manner it becomes our next duty to try to find the method of approaching the same in a logical manner.

The method must be different from the processess of introspection and objective observation that are available to us at present. If it be so can it serve any useful purpose to perservere in the quest ?

Right, but can we also give up the quest without stultifying ourselves ? If we cannot evolve the process by our own efforts will it be against the principle of reason to take help from the proper quarter ?

As a matter of fact the admission of transcendence logically takes us out of the scope of all possible achievements of our present resources. It is Supermundane. We are accustomed to depend upon our present equipments and to make the best possible use of these. How is it possible for us to try to do something for which we are unequipped ?

The Indian transcendentalists possess a great literature on the subject. According to this literature the connection between transcendence and our present faculties is established by the descent of transcendence. The whole resource of our present equipments becomes applicable to the transcendental quest with necessary modifications when the transcendence chooses to present itself within the scope of our observation.

Can we accept this doctrine of descent of transcendence ? Why not ? Is it very different from the admitted unintelligible appearance of the mundane environment ? Do we produce the mundane environment by our initiative ? It is the thing given. Without it we would have no subject-matter of enquiry. But do we, therefore, reject the opportunity of making ourselves acquainted with the phenomenal world ? Our present equipments are also a gift of the unknown agency. If we have to get rid of all help should we not also refuse the help of our defective foreign

equipments? The Indian transcendentalists propose that we should simply learn to use our own proper equipments for being enabled to function on the absolute plane of pure cognition, which is cognate to our nature.

Europeans may object to the proposal on the ground that the pursuit of such a course has not brought any good to India; and on this historical fact they may be distrustful to learn anything about it from such source, even if they have to learn about it at all.

Their objection applies specifically to the doctrine of the Guru or the spiritual preceptor as the medium of the appearance of transcendence in the form of the sound or spoken "Word". The Indian transcendentalists hold that Krishna is the Divine Word, and that it has no efficacy if it is learnt from one who is not a transparent medium or Guru. The Guru is the soul or in his unalloyed spiritual state.

Let us now revert to the description with which this short discourse was begun. The Guru is the unconditioned soul who has his footing in the transcendental plane. He is in the unalloyed spiritual state, as the transcendental plane is on the level of his own spiritual equipments. On this mundane plane the spiritual faculties of the soul are subjected to various limitations by means of the adventitious foreign equipments that are on the level of the mundane plane and with which the soul has been provided by the unknown agency as the result of his active revolt against the dictates of his own spiritual nature.

Is it not really the most futile of all patent follies to hanker after the things of this world? Is it scientific to do so? Is it not rather the abuse of the scientific method to apply the same without providing against the obstruction of equipments and environment? The Guru is neither Indian nor European nor any inhabitant of this mundane plane. We ourselves are neither Indian nor of this world. The Guru is mistaken for an Indian or a European by the fact that the transcendence discloses itself to our view in the likeness of the objects of our sensuous apprehension. If we seek the help of transcendence he comes to us in the form of the Indian or European, although he is neither. The transcendence comes to us on the level of our present apprehension without ceasing to be transcendent.

The Guru speaks the language of transcendence apparently in the vocabulary of this plane. But neither the Guru nor his words are less than transcendental although both appear to be as defective and inconclusive as the fettered souls and the manufactured languages of this benighted plane. We cannot also be in real touch with the

Guru and his words until we learn the use of our spiritual equipments by the submissive recognition of their living. We are then enabled to realise the personality of the Guru as the descended transcendental agent of the Absolute carrying the living message of redemption to all souls.

The Alvars

Tirumangai Alvar

By Bhababandachchhid Das Bhaktisastri

The great transcendental Saint Tirumangai Alvar was born in the eighth century A.C. in Tirukkuraiyalur near Tiruvali, in the month of Kartik and Krittika asterism. He was the descended portion of the Divine Saranga Bow of Sree Maha Vishnu.

From early boyhood Tirumangai devoted himself to the service of the Supreme Lord. He was pious, charitable and generous. He journeyed to many places of pilgrimage in the company of the sadhus listening with undivided attention to their pure divine discourses. He also loved to compose poems in praise of God.

Time glided on. He acquired proficiency in the shastric lores and flushed into youth with exuberant health. During his pilgrim journeys many persons were attracted by his learning to associate with him and became his disciples. Four of them possessed supernatural powers. One of them was 'Toraborakkun' i.e., 'Tarkachuramani'. He had such great skill in debate that nobody could defeat him. The second disciple was 'Tarduyan' i.e., opener of doors. He could open all kinds of locks, however, strong they might be by blowing with his mouth. The third was 'Nerelai Merippan' i.e., checker of movement. He possessed the power of stopping the movement of any body by touching his shadow. And the fourth was 'Nilmel Narappan, i.e., walker on water. He had the power of walking on the surface of water. Saint Tirumangai after visiting many places of pilgrimage arrived at Sree Rangam with these four disciples. The temple of Sree Rangam was then in a dilapidated condition and had become the havitation of the birds and beasts of the forest. Dense bushes and shrubs covered the the whole place and made it the favourite haunt of ferocious animals. The priest came in the day time for performing

the worship of the Deity at the peril of his life. Pained at heart by the sight of the ruined shrine, Tirumangai made up his mind to build a new temple of the Lord. With this end in view he approached the rich men of the country with the prayer for their financial help. But the rich chose to regard him as a hypocrite and he was turned away disappointed from every door.

Tirumangai felt badly distressed but these difficulties only strengthened his heart's desire. He determined to engage the super-human powers of his four disciples to collect funds for the erection of the temple or in other words to do good to humanity without their knowledge and in apparent disregard of the dictates of their conscience. He instructed 'Tarkikchuramani' to call at the houses of rich men and to hold them in the meshes of his controversial discussions. His second disciple was to seize the opportunity for opening the doors of their treasuries and his men would then remove their contents. The third disciple made collections from wealthy travellers by stopping them on their journey. With the help of the fourth disciple the saint brought away the vast accumulations of the royal treasury of the king's palace which was surrounded by a moat. In short Tirumangai employed the services of a gang of robbers for procuring vast sums of money for building the wonderful temple of Sree Ranganath that stands there to this day. After sufficient funds were obtained in the above manner Tirumangai began the construction of the temple on which he employed the most skilful architects and masons of the whole country. By the hard labour of thousands of workmen for four years the first of the concentric enclosures was built. It took six years for the completion of the second, eight years for the third, ten years for the fourth, twelve years for the fifth, and eighteen years for the sixth rampart. The temple and other buildings were completed in sixty years. The saint was now an old man of eighty. On perceiving the wonderful success of his activities the neighbouring Rajahs opened their purse strings to help the saint till the construction of the inner portion of the temple was fully carried out. Some were attracted by the opulence of the saint and some through fear hastened to help him thus acquiring religious merits. Tirumangai is held to have served the Supreme Lord with the greatest devotion. He had no desire for his own pleasure or gain, and not a farthing of the collected funds was utilised for any other purpose.

When the construction of the Temple of Sree Ranganath surrounded by seven ramparts was completed Tirumangai remunerated the employees with due consideration till not a

farthing was left on his hands. At this moment about a thousand of robbers who had also helped in this great work, approached Tirumangai and demanded all the money that had been collected by them. Tirumangai whispered something to his disciple 'Jaloparichar'. A huge flat-bottomed boat had been used to convey stores when the temple was under construction. 'Jaloparichar' now brought up this great boat and asked the robbers to get on board, so that he might take them to the place where the treasures were kept. The boat was taken to mid-stream of the Kavery and was sunk with all hands. The disciple (Jaloparichar) walking back quickly over the surface of the water. Those robbers had planned to take the life of the saint. On the return of Jaloparichar from his holy mission the saint said to him, "The robbers have had a pious end in the sacred water of the Kavery. Their souls will have rest at the feet of Sree Ranganath. Be not worried, it is better to afford them the chance of going to Vaikuntha than to give them an opportunity of indulging in acts of robberry and hostility to the vaishnavas. We accepted their help for the service of the Lord. If anybody imitates such practice for one's own aggrandisement, it will be a heinous offence and the path to hell. There is no doubt about it". Those robbers were drowned in the north branch of the Kavery and the place is still known as Coleron. Tirumangai composed poems in Tamil which have come down to us. He loved God for serving His Pleasure and not for his own advantage. Perfect self-abnegation ruled his mind, and single-hearted service of God swayed his heart. He has left us, but posterity continue to admire and adore him with the high reverence that is due to a true saint.

Gaudiya Math and Science

Inductive Science may be defined as the attempt to extend and systematise the experience of phenomenal Nature by careful generalisations from observation and experiment. These generalisations are then utilised by their application to the affairs of man. The object is to harness Nature to the service of man. The success of the method has been phenomenal. The application of electrical power may be said to be still in its infancy. Man is hoping to cross the vast spaces that at present isolate him from the rest of the Universe. The Science of Astronomy has added to his knowledge of the distantmost stars. He is diving deep into the structure of matter by his analytical exploitations. The phenomenon of life is being investigated. The structure, growth, disease of the human body and mind have been subjected to a searching examination. The results obtained in the different fields of investigation are being co-ordinated for deducing therefrom a fuller view of the world than was possible in any previous Age.

Science represents the positive and realistic method. It makes imagination and inference strictly subordinate to observed facts of our experience, before accepting them for any practical purpose. It is prepared to admit only the testimony of verifiable experience. It refuses to believe in statements and propositions that are not susceptible of close verification.

Let us illustrate the position by a concrete example. Science does not yet admit the existence of the soul. The qualities that are attributed to the soul by the Scriptures cannot be verified by the methods of observation and and experiment. The existence of the mind is admitted, because it happens to be a subject of common experience which admits of definite verification. If the sun could be seen by only one person how would it be possible for other persons to admit its existence on the unsupported testimony of that single individual? If by any method it were possible to make the sun visible to all other persons, who agreed to adopt the method, there would be no difficulty in entertaining a scientific belief in the existence of the sun as an observed phenomenon.

The concurrent testimony of the senses of many individuals establishes the truth of a scientific proposition. This testimony is always verifiable on the reappearance or by the reproduction of the required conditions. Scientific

knowledge subjects itself to these tests for ensuring its validity. It is by strict adherence to this method that the present wonderful progress in our knowledge of this phenomenal world has been possible. It is the method of all rational people in every affair of life all over the world.

But it is different from the medieval method known as scholasticism. Columbus and Gallilio were disbelieved by the scholastic wise men of that period, who refused to admit the truth of their proposals that appeared to them to be opposed to the testimony of the Bible. The Bible was regarded by those savants to contain the absolutely true account of the world. The person who knew his Bible correctly was supposed to be infallible. This was the scholastic method. Columbus and Gallilio were not convinced of the error of their conclusions by this theological argument. The result was that Gallilio has become the pioneer of modern research in the Sciences of Astronomy and Physics, while Columbus discovered the Continent of America, despite the opposition of the learned of that perion.

The Roman Catholic Church claims to be infallible. The scientists of Europe refuse to admit such claim which they consider to be preposterous in any person or group of persons. The Roman Catholic Church thus finds itself at war with modern thought.

Science itself does not claim to be infallible. Its generalisations are liable to be modified in the light of wider and more exact experience. The hypothetical nature of scientific knowledge has proved to be the source of its real strength. Dogmatism, which is the child of ignorance, is retrogressive. Knowledge is progressive. One who imagines his knowledge to be final and absolute, will rapidly fall behind those who are always prepared to improve their knowledge. This apparently was the plight of those Roman Catholic theologians who thought that they were infallible.

The Gaudiya Math does not subscribe to the dogma of papal infallibility as opposed to modern scientific thought. But at the same time the Gaudiya Math does not admit the scientific necessity of being satisfied with mere hypothetical and mistaken knowledge (?) which alone is available by following the method of the Inductive Sciences. There is a higher method by which the Absolute Truth is realisable. This realisation is also neither any limited nor static quantity. It is not like mundane experience which is the basis of all scientific knowledge. Science cannot be dogmatic because it cannot know anything as it really is. But would it be, therefore, wise not to wish to know

what things really are in themselves? Is scientific knowledge progressing towards or away from this goal? Limited knowledge can have only a kind of limited use. Hypothetical progress in knowledge is one of the passing events of this unintelligible world.

Why water boils at 100 degrees centigrade is answered by Science by a detailed description of the process of boiling. There is no question of finding the first cause in physical Science. Empiric Ethics, in its investigation of the nature of so-called good and evil, follows an exactly similar course. The moral standard is derived from the constitution and working of the mind. That which fully satisfies the demands of the faculties of the mind is postulated as the ideal good conduct, although it is never possible for the mind to be satisfied by any conduct for long. The ethical question, which is of the highest importance and is supposed to be at the root of the distinction between man and the 'lower' animals, is not regarded as possessing any value in itself by the empiric Science of Ethics.

There must be something radically wrong about a method that aims at producing inconclusive and undependable results. The inductive method is vitiated *ab initio* by its complete dependence on our present defective equipments. When we exercise our faculty of perception we find ourselves in the clutches of that potency of God who offers an untrue impression of the reality that encourages the assertive approaches of our limited and defective faculties and organs of sense. The impressions of the phenomenal world thus serve to keep up our progressive belief in the value of pursuing a course that can never lead to the truth. Scientific knowledge is the fruit of following this self-contradictory course. The fatal defect of all scientific thought is that it is not aware of its unsuitability for the realisation of its proposed goal viz., the truth. By mere perseverance in the wrong course only delusions are confirmed and elaborated. These delusions serve a purpose of their own in the economy of the world as perceived by our present faculties.

The phenomena of birth and death, specially the latter, force upon man in a practical shape doubts regarding the wisdom of remaining contented with the possibilities of this wild-goose-chase. No one welcomes the prospect of annihilation. No one likes to be at the mercy of an alien entity. If we begin to exist only by sufferance and are compelled to cease to exist at death, empiric scientific method of living would be in perfect keeping with the requirements of such a position. But our rational nature revolts against such a meaningless conception of human life. The ethical instinct is not silenced by

the argument of this 'observed fact'. It is not satisfied that it should die, by being told that such has been the case in the past, and by being supplied with an accurate description of different ways in which death has actually occurred. It demands to know why it should at all go through all these processes for the fun of going through them, which is so sufficiently inviting to the empiric Scientist.

The Gaudiya Math does not, therefore, propose to stop all scientific speculation. That is the *modus operendi* of the body and mind of man in the conditioned state. It cannot be changed by the fiat of anybody. The Roman Catholic Church has failed to stop the operations of Nature and of the mind and body which are subject to the laws of Nature. This has vindicated the irrationality of its attempt to abolish scientific thought. The Gaudiya Math views empiric Science differently. It offers an alternative method which will enable scientific thought to be directed towards the Reality. It wants to make both scientific method as well as scientific knowledge to become fully scientific by harnessing them to the real purpose of human life which is altogether unknowable to man if he sticks to the empiric method and purpose.

It is not possible to effect this improvement as the result of progress that is attainable by the pursuit of the scientific method itself. The reasons why Science cannot extricate itself from the defective conditions of our present existence by its own exertions, have been indicated above. In the quest of the Reality a corresponding method that is not hampered by the conditions of mortal life is necessary. It is possible for us to have such a method. This is the tidings of the revealed Scriptures and of the Gaudiya Math. The Scriptural method thus supplies the conclusive answer to the problem of truly rational living. This does not mean that it is a substitute for the scientific method. There is a use for every process including the scientific in the absolute method. Every form of activity is to be retained but is to be expanded and freed from its unnecessary handicaps and wrong orientation.

At present Science employs itself in committing us to activities that can never lead to the truth but only to further delusions. The acceptance of the right method of quest should enable Science to get out of this necessity. As long as man continues in the conditioned state he will stand in need of scientific activity. But the abuse of that activity is not necessary, and is harmful. The taboos exist and will continue to exist as long as man is placed in this limited plane. The taboos that are imposed by the Scriptures have reference to the inadequacies of

our present terminable existence. They are neither unnecessary nor unreasonable.

Rationality does not find its scope within the limits of scientific thought. The attempt at securing completion of knowledge is avoided on principle by Science. This is necessary within due limits under present circumstances. But can such necessity be submitted to by the contented assumption that ignorance is desirable? Science appears to say that it is unnecessary to raise this question. The Scriptures say that Science must not be permitted to shelve the consideration of the issue that can alone provide our activities with a conclusive purpose. It is Science which is intolerant of rationalism by pedantically affecting to regard the problem of the Reality as being of no concern.

The Gaudiya Math does not contend that by the adoption of the Scriptural method our mundane wants should be satisfied. Mundane want is due to temporay conditions. Such want by its very nature cannot be fulfilled. It is not necessary to seek for its fulfilment. But the permanent instinct expressing itself distortedly in such wants is capable of real satisfaction, so much so that the conditional pursuit of our permanent need in the environment of the Absolute Reality should be the ultimate goal of all activity even of this limited plane. Therefore, mundane wisdom is irrelevant to the spiritual issue. It is the complement of mundane ignorance, the two together constituting our present unavoidable ignorance of the Reality. Mundane wisdom seems to be different from mundane ignorance, because it promises to enable us to secure temporary relief (!) from our ever-varying difficulties. Way should we remain willingly confined to these real miseries? Why should we not recognise the imperative rational necessity of obtaining a footing on the plane of the eternal verities?

Why for example should we oppose the method of unconditional submission to the Absolute and His agents proposed by the Scriptures, and at the same time desire to submit unconditionally to the blind laws of Nature? This latter course meets with the unqualified approval of modern scientific thought. The only reason for such approval is the argument of a cruel necessity. Should the rational faculty be stifled to death because it is necessary to do so in order to follow unconditionally the laws of Nature? Why should we not desire to give up this suicidal policy?

Unconditional submission to God is recommended by the Scriptures on the perfectly rational ground that it can ensure the fullest scope for our rational existence. We cannot be

independent of the law of Nature as of those of God. We are free to avail of the one or the other for the fulfilment of opposite purposes. Both Nature and God are infinitely more powerful than ourselves. The question before us is, however, not one of rebellion against either, which would be an undesirable and whimsical feat, but to make our choice for submitting unconditionally to one or the other. We should not accept the abject thraldom of inanimate Nature. We should choose the unconditional service of God which is offered by the Scriptures and advocated by the Gaudiya Math in pursuance of the teachings of the Scriptures.

It is not possible to serve both God and Mammon at one and the same time. By following the Scriptural method we can learn that use of our present temporary equipments in a temporary world that will help us to regain the full exercise of our permanent faculties for the eternal service of God By following the scientific method we are pinned down to the wrong use of our present defective equipments for securing sensuous gratifications which only sink us deeper and deeper into undesirable ignorance and miseries.

Sree Advaitacharya

Invocation of Advaita

The invocation of Advaita is the cause of the Appearance of Sree Krishna Chaitanya. This is the doctrine of mediation.

The fact of the case are as follows. Advaitacharya was a devotee of Krishna. He had settled at Santipur about eight miles south-east of Sree Mayapur, the birth-place of Sree Chaitanya. At Santipur he married Sita Devi who was also a devout Vaishnava. Advaita had a house at Sree Mayapur where he had his *tol* or private academy at which he taught his pupils without fee. But we donot find that he was doing this work when we meet him in the narratives of Thakur Vrindavan and Krishna Das Kaviraj Goswami, our main authorities for the history of the Career of Sree Chaitanya.

We find instead that his whole attention was being devoted to the single purpose of bringing about the descent of Krishna for the deliverance

of the people who were averse to Krishna.

The method which Advaita adopted for the purpose was as simple as it was reasonable. He made it the object of all his activities. As a worshipper of Krishna and a house-holder it was his duty to worship Him by the method of *archana*. He found from the Shastras that the best mode of *archana*, the one that induced Krishna to grant the wishes of His worshipper, was performed by the offering of water and the spray of tulasi (basil). He adopted this method of worship for his purpose. His worship was an invocation of Krishna by the method laid down in the Shastras.

The performance of *archana* did not occupy his whole time. He expounded the Geeta to the Vaishnavas residing at Nabadwip and discoursed to them about Krishna during the hours which were not devoted to his private worship.

This was the method of Advaita's invocation of Krishna. The process of invocation has a bearing on the descent of Krishna. Why does Krishna appear in this world ? The view that He comes down for the deliverance of the people does not contain the whole truth. The people do not wish to be delivered. Does Krishna act on His own initiative ? Would it not tantamount to forcing deliverance on unwilling persons and interference with their freedom to choose their own course ?

But until Krishna appears in this world the people have no chance of deliverance. Unwilling persons are afforded by the descent of Krishna the chance of serving Him in an imperfect manner. These services produce a cumulative effect on their judgment which is thereby made dimly aware of the actual existence of the spiritual plane. Thereupon the person has an opportunity of reconsidering his choice of course as between a life of aversion to Krishna and one devoted to His service. He is, of course, free to choose the one or the other.

As soon as a person chooses freely to follow the path of non-service, i. e. one of indifference or active aversion to Krishna, he is forthwith deprived of his state of awareness of the lordship of Krishna and of his own status as His servant. Such awareness is at once overlaid by the operations of an adventitious awareness which is recognisable by himself as being essentially inconclusive and self-contradictory, but which falls into line with the requirements of his original choice. This awareness makes him suppose, at any rate tentatively, that he is 'the lord of all he surveys'. This is a false view of his position and relationship with his environment. But this view cannot also be laid aside without stunting all

freely to practise malice for its own sake

This malicious disposition which goes hand in hand with ignorance is of the nature of a malady and can be got rid of by prolonged submission to very careful and very rigorous treatment. As the disease has been brought on by the free choice of the soul, it is necessary in the first place for the soul who experiences the affliction to decide freely as to whether he is really willing to follow the course that will ensure the radical cure of his malady. The afflicted soul is in a position to recognise that he is in a diseased condition at all if he likes. One fatal peculiarity of the disease of worldliness is that it deadens the soul's disinclination to get rid of the state of lovelessness.

I am, therefore, most agreeably surprised to come across a person who is aware that he is not in his normal state and wishes to know why he is in such a bad condition and whether there is any method of avoiding the miseries incidental to such existence, not temporarily, nor apparently, but for all time and completely.

Because unless the soul is really inclined to learn the truth it is sheer waste of time and energy to seek to enlighten him about the same. It would

so be an unpardonable offence against e freedom of the soul."

Utter indifference to religion is not e monopoly of this particular age. ie capacity for irreligion is innate ns. In this world we choose freely cultivate this wrong capacity. We ppose that by neglecting religion it ll be possible for us to lead a success- l life. We believe more or less that ligion is not the proper function of odern civilized man being incompe- le with the pursuit of amenities and lliatives in stead of seeking for our tural state that is free from malice, norance and misery by following the unsel of religion.

This life is the gift of the deluding wer. It is not our real life. If we ercise our unprejudiced judgment should be able to be satisfied of the th of this. If we are disinclined to rational to be true to our real self, cannot avoid the unwholesome nsequences of perversely following an ational course against our own tter judgment. Shukadeva did not nk that such a person would at all nefit by listening to discourses about d which can alone restore our loving position and faculty of real owledge.

and the Object of his prayer, he is delivered from the error of his state of unawareness of the existence of the eternal plane of His service. He awakes to the fact that all his activities are performed, are possible to be performed, even in the state of his unawareness, by the power of his Lord, the Same Who is always speaking to his heart for turning to Himself and His guidance for the attainment of the true function of his proper entity.

Is not this function of Kshirodashayi identical in its nature with the function of the devotee? The devotees are devotees of Kshirodashayi and they are only mediums acting and speaking on His behalf for the fulfilment of His Divine Purpose.

Kshirodashayi is God speaking to the heart of an individual for his individual guidance. Similarly Garbhodashayi is God speaking to the heart of individual worlds of this mundane creation for guiding their individual courses. While Karanarnavashayi or Maha-Vishnu is the fountain-head of mundane creation and the Originator of the mundane sojourn of all conditioned souls. All these three Purushas are the same Person differing only in respect of their functions, the functions of Kshirodashayi being derived from that of Garbhodashayi and the function of the latter being similarly derived from that of Karanarnavashayi.

Kshirodashayi is nearest to the souls of all entities in the sense that He can be approached by each individual soul for his own specific purposes. And, therefore, it would not be any infringement of the principle of the complete freedom of will of the individual soul if he seeks to avail of the mediation of Kshirodashayi Vishnu. This would also be the only proper and unavoidable procedure for any person if he really wants to serve Krishna under His Guidance.

II

It is not possible to obtain the Mercy of Sree Chaitanya except by the qualifying grace of Sree Advaitacharya. It is the purpose of this short article to study the *rationale* of this doctrine.

There is an innate tendency in human mind towards monism. The Ultimate Cause is readily admitted as being One without a second by the force of this universal tendency. This is also supposed to be the most fundamental

principle of Theism. According to the Teaching of Sree Chaitanya, monism, as the inevitable product of speculative philosophy, is the most uncompromising denial of Theism. Monism is opposed to Monotheism.

The 'First Cause' of the monistic theory is the unevolved material principle either in gross or subtle form. It is either electricity or contentless idea. The former view is ordinarily known as Materialism, while the latter is designated exclusive monism (kevaladvaitavad). If space and time can be shown to be products of electrical energy and the mind as a bye-product of the same, we obtain the doctrine of gross matter being the first cause. It is possible to try to establish the truth of this view by the laboratory tests. Kevaladvaitavad is similarly established by introspective analysis of the mental function.

The ontological difficulty in accepting either solution is that both methods assume the cause to be the previous form of the effect. It is only the study of effect. It is not possible to study cause as cause. How can electrical energy be ontologically acceptable as cause? It would still be quite open to us to ask, "What is the cause of electricity?" We would not be satisfied with the answer that it is the cause, simply because it is the smallest constituent principle of matter.

The Scientists are bound to reject the very conception of a first cause. In place of a first cause they can offer only the cyclic theory of evolution. The material principle is in the state of perpetual evolution. This evolutionary activity is experienced as in this changing universe. The mind of man was produced at a definite stage of the universal evolutionary process and it has since been evolving on the lines of its constitution. It is this movement which is all in all.

Sharply contrasted with the above is the theory of creationism. The creationists distinguish between creator and created. This world is supposed to have been created by the mere wish of the creator *out of nothing*. It is more compatible than the former view with the supremacy of God. But as God is not in the category of effect, He is for that very reason wholly unconnected with the sphere of human interests. If the cause is wholly separated from effect, its relation to effect ceases to be intelligible. The theory while it is able to avoid one difficulty falls into another that is not less serious.

If the effect is completely separated from its cause and if God is also the only cause, is such a theory consistent with the responsibility of any individual for his actions?

Sree Krishna Chaitanya teaches us that the solution of the dilemma

is supplied by the principle in God that is the cause of material substance. God is potter; God is also clay and appliances of the potter. He is the principle corresponding to material clay. He does not create clay out of nothing. But He is not the material clay. He is the cause of both material and spiritual clay. There is also the distinction between creator and creation in the spiritual world. The creator of the spiritual world is the creator of the material world. He creates out of Himself. He is causal potter, causal appliance and causal clay. He is distinct from created potter, created appliance and created clay.

Creation is expansion and projection of spiritual power within itself. Spiritual power is endowed with its own distinct will and body obeying its subordinate will in a complete subservient personality. Expansion of spiritual power does not affect its original personality. Original subordinate will and original body of spiritual power are the sources of the expanded offshoot of power.

The creator is neither will nor power, nor the combination of the two. He is the one undivided cause behind will and power. He is the Synthesis. He is One without a second. The potter, appliance and clay at their source are one.

The cause can manifest his personality of creator. But the principles corresponding to the specifications of created potter, clay and appliances should be traceable in the cause as causal principles.

This provides the solution of the problem whether matter or mind or soul is the ultimate reality. They are all ultimate principles but not as created matter or mind or as dissociated individual soul. Advaita is the causal material principle identical with the causal efficient principle without losing His distinctive character as material cause of creation.

So long as we neglect to study the material principle in its causal aspect it is never possible for us to arrive at the real knowledge of the ontological principle of unity.

There is distinction between the Possessor of power and power. God is Possessor of power. God's Divine power is again distinct from the manifestations, extensions and projection of power. Power is not cause. Power is adjunct or attribute of cause. Power is possession, cause is Possessor. Power is not Absolute.

We are of the essence of God's spiritual marginal power, we are not of the essence of God Himself as Possessor of power.

Advaitacharya is God's Aspect of Creator as (spiritual) material Cause. He is distinct from its efficient Cause who is Maha-Vishnu, Portion of Portion of Nityananda or Sree Baladeva. The

Portions of Divinity are Possessors of power. Sree Advaitacharya is neither power nor the manifestation or extension or shadow or product of the shadow of power. He is Possessor of power.

Our physical body and ignorant mind are the products of material energy which is the projection or shadow of Divine power. Our souls are transformations in the shapes of infinitesimal detached particles of marginal power. Maha-Vishnu wields the power of causing the incarceration of all jiva souls in the double material casing of the physical body and inert mind. He is both efficient and material Cause of the worldly sojourn of conditioned souls Advaita is Maha-Vishnu as material Cause. He is apt to be overlooked by the creationist theologians who jump at once to the efficient Cause But Advaita is the Link between the conditioned soul and the efficient Cause.

In the conditioned state the soul misidentifies himself with the physical body and mind. This misidentification is caused by the desire for such misidentification leading to the consummation of such misidentification. After the misidentification has been consummated it is not possible for the soul to cease to misidentify his entity till the Cause of this misidentification is pleased to revert him substantively to his proper marginal position. The consummation of bondage is effected by Advaita. He is thus the last Link in the series and closest to the conditioned soul.

But Advaita does not belong to the plane of physico-mental activity. This discourse cannot make us acquainted with the real nature of the Divine Personality of Sree Advaita till the operation of the secondary ego ceases by His Mercy permitting the revival of the transcendental body and mind of the unconditioned soul, of which also He is the specific source. This revival is effected without the immediate destruction of the physical body and mind. But on the manifestation of the spiritual body and mind the physical body and mind no longer function by their own initiative in as much as the soul now resumes his energy that was delegated to the mind and body. Under the circumstances the function of the physical body and mind is effected simply by the force of inertia and the soul now withdraws from all active participation in the performances of the former which are thus left without any real spiritual initiative.

But invisibly to worldly spectators the revived body and mind of the soul now act as if through the agency of the physical body and mind which no longer obstruct their operation in obedience to the will of Advaita. This is how the Mercy of Advaita acts in the redemptive process of the conditioned soul.

The above view is different from those of extreme creationism and extreme materialism without ignoring the *rationale* of their respective stand points. It is only by the Mercy of Advaita representing the connecting divine link between the resources of the conditioned state and the plane of the spiritual endeavours of the neophyte that it is possible for the conditioned soul to take the first forward step in the path of spiritual pupilage steering clear of the Scylla of monism cum materialism and the Charybdis of creationism. Otherwise the conditioned soul is bound to oscillate helflessly between the two poles. The Mercy of Advaita imparting of the first experience of transcendence can alone loosen the dead grip of the mind and physical body on the soul. So long as physico-mental principle continues to retain its hold on the soul there can be no question of any real progress or even a beginning of spiritual endeavour.

With the above analysis is closely connected the significance of that mode of ritualistic worship which forms the centre of the Varnashrama institution. Ritualistic worship of the Sree Murti as Archa is not symbolic in the exclusive monistic sense. It establishes connection between the neophyte and transcendence by the inner revived spiritual principle covered to the view of external observers by the physico-mental casing. The unwinding of the bandage of physico-mental principle is possible only by spiritual activity set free by the progresive loosing of the hold of the physico-mental casing by the mercy of Advaita in the increassing measure of one's spiritual need. The positive inspiration is supplied by the manifestation of the transcendence in the essence of the physico-mental casing of the conditioned soul by which he is enabled to realise in a tangible from the nature of the ontological synthesis in obedience to the will of Advaita. The identity of the (divine) material cause with the divine efficient cause on the plane of the Absolute does not require the curtailment of the full requirements of either principle. In other words there is such a thing as the material principle in the causal form in the Creator Himself, which is at present incomprehensible to us. The realisation of this unity is possible through the Mercy of Advaita (literally the Divine Synthetic Personality).

Unpopularity of Religion

It is a very old problem. Religion appears to have been extremely unpopular at the time of King Parikshit who reigned in India shortly after the Great Mahabharata War during the third millennium B.C.

The Bhagabat Purana presents us with the following pathetic story of the last days of king Parikshit.

King Parikshit was informed that he would die by the bite of a most venomous serpent at the end of seven days. As it happened to be the effect of a course which had been hurled against the great Emperor by an angry Brahmana, he realised that there was no escape from the impending doom.

King Parikshit might thereafter have taken any precautions, if it was at all necessary against Takshak, the serpent who was anounced to be the biter, and humanly speaking, he should have been as safe as any other person of his wide dominions. But king Parikshit did nothing of the kind. He was not more superstitious in such matters than most of us. He was a very brave warrior and was not afraid of death at all. He knew that death cannot overtake a person before his time and he, therefore, simply ignored that aspect of the matter which would have led less brave men to take elaborate precautions for personal safety.

A greater thought suggested itself to the King on hearing the prophecy about his impending end. "Life is after all so very uncertain. Is it possible to realise the purpose of life and achieve the same in a week's time? If there is a really intelligent Person behind this worldly show He must have arranged for the possibility of this, as otherwise, the creation would be radically purposeless and there would be no meaning in endowing man with the faculty of curiosity for the truth."

King Parikshit formally renounced his empire and prepared to wait for death by starvation if his problem was not solved within the week that was left of his life. He took all possible measures for succeeding in his object. He called together all the great men of his realm who enjoyed any reputation for leading a religious life. He placed his problem before this great assembly.

What King Parikshit asked the assembly has been handed down by the author of the Bhagabat. The King asked, "Can you tell me, most revered sages, how I may be secured affectively and for good against all fear of death by sure method, in course of seven days?"

The assembly was dumbfounded. None of them had heard any question like that of King Parikshit before. They had been leading lives of systematic religious sadhan (endeavour) for years according to the prescription of the shastras, and had not been able to reach any solution. How was it to be possible for the King to achieve the result in so short a time?

Just at this psychological moment the Hand of unseen Providence guided to the very spot the one person than living who could give the true answer to the great question of King Parikshit. Shukadeva was known all over the country as having realised the knowledge of the Brahma.

Shukadeva was an exceedingly handsome boy. As he roamed all over the country and his form was familiar to every household. He would never stop at any place. This saintly boy now suddenly presented himself at the assembly of those learned divines. All these holy men with one accord stood up by a spontaneous impulse of unmixed reverence at the sight of the nude boy-sage. King Parikshit experienced the certain hope of the impending solution of his question, as he offered Shukadeva the homage of his soul and when the latter had assumed the seat of honour at the assembly and had agreed to stay with them for a while, King Parikshit formally submitted his question to the great saint. The answer of Shukadeva in terms of modern thought was as follows:

"Your question, O great King, deserves all praise. I have been roaming over the whole country in search of a person who might ask this very question. But I have not yet come across such another.

I shall tell you the reason. It is pertinent to your question. Why are the people of this world living their precarious life under the shadow of death? Have they no hand in this matter? Quite the contrary. They are responsible for their present miserable condition.

The soul is not subject to birth or death. This is written in the shastras. All persons must have heard about it many times in their lives. The soul is not subject to the pains of the body nor to the tribulations of the mind. This is also known to most persons thanks to the unceasing efforts of the saints to bring the divine knowledge home to every person. But does anybody believe really in the truth of the message of the shastras?

What do we find? If any person is afflicted with any ailments of body or mind he runs to a physician or to a friend who is in a position to help him in his difficulty. Every person wants only immediate relief in

seeking for advice and help. Does any person ask his physician why he is liable to be afflicted with bodily malady? Does anybody enquire why he should have a body which is subject to such afflictions?

What prevents any person from putting such questions? Everybody is in love with his body. Everybody identifies his entity with his physical body. No person wishes to be relieved of his body. Every one wants to retain his body for eternity. Even a very old man also wishes to live for the sake of his decrepit body. Such is our great affection for the body of flesh.

Everybody asks a thousand questions about his body, but not a single question is asked about the soul. Such is the world. All persons are satisfied with palliatives and hypotheses which are worse than misery and ignorance. No one wants freedom from misery and ignorance. No one is prepared to listen to any serious proposal for the elimination of misery and ignorance.

There is another peculiarity which is stranger still. No body wants to love. Everybody wishes to hate. Malice is the cherished virtue of all persons in this world. It is exhibited against one's own self. Malice goes in this world under the name of love. You will not be very far from the truth if you substitute the word malice for love wherever the word occurs in the current vocabulary of this world. You need make no distinction between pessimist and optimist. The Stoic as well as the Epicurean agree in advocating the gospel of hate.

You will be surprised to learn that those who are versed in the Shastras and pass as holy men in their own estimation as well in the estimation of the generality of the people are equally deluded and practise hate in the name of love.

To practise the relations of body and mind is to practise malice. To practise the relationships of the soul is to practise love. So long as we continue to mistake the body and mind to be our soul we naturally regard it as our duty to practise malice and to take our greatest enemies to be our dearest friends. This pitiable condition of the soul is comparable to that of a person possessed with a vampire. In his terrible infatuation he supposes the monster that sucks his life-blood to be the worthy object of his absorbing love. The tragedy is not lessened by the fact that the soul even in the state of delusion is not really harmed by the machinations of the power of evil. The soul suffers by proxy as in a dream. The pity is that it is so easily avoidable. It is the greatest possible calamity and degradation for the soul to choose

freely to practise malice for its own sake.

This malicious disposition, which goes hand in hand with ignorance is of the nature of a malady and can be got rid of by prolonged submission to very careful and very rigorous treatment. As the disease has been brought on by the free choice of the soul, it is necessary in the first place for the soul who experiences the affliction to decide freely as to whether he is really willing to follow the course that will ensure the radical cure of his malady. The afflicted soul is in a position to recognise that he is in a diseased condition at all if he likes. One fatal peculiarity of the disease of worldliness is that it deadens the soul's disinclination to get rid of the state of lovelessness.

I am, therefore, most agreeably surprised to come across a person who is aware that he is not in his normal state and wishes to know why he is in such a bad condition and whether there is any method of avoiding the miseries incidental to such existence, not temporarily, nor apparently, but for all time and completely.

Because unless the soul is really inclined to learn the truth it is sheer waste of time and energy to seek to enlighten him about the same. It would so be an unpardonable offence against e freedom of the soul."

Utter indifference to religion is not e monopoly of this particular age. ie capacity for irreligion is innate ts. In this world we choose freely cultivate this wrong capacity. We ppose that by neglecting religion it ll be possible for us to lead a success- l life. We believe more or less that ligion is not the proper function of odern civilized man being incomp- le with the pursuit of amenities and lliatives in stead of seeking for our tural state that is free from malice, horance and misery by following the unsel of religion

This life is the gift of the deluding wer. It is not our real life. If we ercise our unprejudiced judgment should be able to be satisfied of the th of this. If we are disinclined to rational to be true to our real self, cannot avoid the unwholesome nsequences of perversely following an ational course against our own tter judgment. Shukadeva did not nk that such a person would at all nefit by listening to discourses about d which can alone restore our loving position and faculty of real owledge.

ALL-GLORY TO SREE GURU AND GAURANGA

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Caste Versus Varna

Babu Basanta Kumar Chatterjee has been trying to establish that Mahaprabhu Sree Krishna Chaitanya approved and enjoined on His followers the strict observance of the rules of caste and untouchability in conformity with the teaching of the Vedas, Puranas, Ramayana, Mahabharata and the Dharma Shastras.

This position was carefully examined both as regards the teaching of the Shastras as well as the teaching and practice of Mahaprabhu in an article Bharatvarsha-o-Bhaktipath which was published in the "Gaudiya" Vol. XIV. No. 19, December 4, 1935.

As far as I am aware, Basanta Babu has not opposed the conclusions of that article. The views expressed by him in a letter to the Editor of the Amrita Bazar Patrika, which appeared under the caption, "Sree Chaitanya and Caste System" in its issue of July 19, 1936 (town edition), show that he did not go through the article of the "Gaudiya" which offers a very different view of the Shastras as well as of Sree Krishna-Chaitanya. I shall recapitulate the main conclusions reached in that article which are based on the Shastras and the Teaching and Career of Sree Krishna Chaitanya.

Varnashrama of the Shastras is not the same institution as the caste of the present day or of the time of Sree Krishna Chaitanya. The *varna* of a

person according to the Shastras is naturally settled by his mental disposition and not by heredity. The *varnik* disposition is not spiritual. The division into four *varnas* did dot exist in the Satya Yuga when people were godly. *Varnas* date from the Treta Yuga with the general decline of the theistic disposition. The system of *varnik* classification corresponds to the natural conditions of anti-theistic society and as such is part and parcel of mundane creation. It can, however, be of real spiritual benefit if a person serves thereby the purpose of Sree Krishna underlying mundane creation, and not otherwise.

No person who is attached to the things of this world as their lord and enjoyer, can be aware of the true nature of the function of his soul. The only proper rule of conduct for all pure souls is to serve Sree Krishna Who is the Sole Lord of all entities. One who serves Sree Krishna on the transcendental plane can do no wrong. To such a person even the spiritual *varnashrama* regulations do not apply in the same way as in the case of worldly minded persons. It is only for souls who are not disposed to serve Krishna that the *varnashrama* regulations have been provided by the Creator, not for the purpose of establishing an order for the fulfilment of the Godless social purpose but for deflecting the inclination of man God-ward by preventing all ungodly conduct. This purpose is possible of realisation only under the direction of the transcendental devotee of Krishna. The *varnashrama* society ceases to be Godly if it does not submit to the unconditional guidance of the devotee of Krishna, who is an unfettered soul. The *varnashrama* rules are not to be followed mechanically. They are to be applied by the vaishnavas, with due regard to the specific requirements of each individual, for inclining conditioned souls to the unalloyed transcendental service of Krishna.

The hereditary caste system is not the Godly *varnashrama* system sanctioned by the Shastras. It is an institution devised by the erring judgment of man for anti-theistic purposes by wilfully misinterpreting the shastras, and not the Divine Institution ordained by the Shastras for the eternal benefit of all pure souls. As it is the outcome of Godlessness, the caste-system can have no hold on a person who is really inclined God-ward.

Sree Krishna Chaitanya teaches us how to attain and practise the highest transcendental service of Krishna.

Sreela Sanatana, Rupa and Haridas are Divine souls infinitely higher than immaculate jeeva souls. Their actions have a Divine significance, and are a part and parcel of the Leela of God in

which the jeeva soul has no access except as their permitted subservient.

Those who try to explain the doing of Sree Rupa, Sanatana and Haridas in terms of the purpose and method of the Godless unscriptural caste-system thereby commit an unpardonable offence at the feet of the Divine Associates of the Supreme Lord. The regulations of the Godly *varnashrama* system do not extend to the serving jeeva soul. How can the mundane regulations of the caste system apply to the Divine Associates of Sree Chaitanya? This should be perfectly clear to all unprejudiced readers of Sree Chaitanya Bhagabata and Sree Chaitanya Charitamrita as the fundamental teaching of the Shastras although its transcendental import cannot be understood except by the causeless mercy of the sat-Guru.

The devotee of Krishna is free to follow his own course. One who is wanting in natural love for Krishna may attain the same by submitting to the *Daiva Varnashrama* regulations under the absolute guidance of the *bona fide* devotees of Krishna. Those who try to follow the *varnashrama* regulations under the guidance of human reason are doomed to go astray. The idea of Basanta Babu, that the shastric *varnashrama* society is dominated by a medley of contradictory and meaningless rules like the caste-ridden Hindu *samaja* of the present day, is not borne out by the proper interpretation of the Shastras which has been made available to all, in a relative form, by the causeless mercy of the devotees of Sree Krishna Chaitanya. The whole duty of every animate being is to serve Sree Krishna on the trascendental plane of His pure devotees. If this is done all the Shastric regulations are properly followed. If this is not done their mechanical observance leads to the opposite direction.

It is high time that the Varnashrama Swarja Sangha of which Basanta Babu is a great admirer should seek inner purification by directing its serious attention to the transcendental duties of the soul. Then the worldly duties will automatically fall into their proper position. But the Sangha cannot purify itself as long as it seeks to impose the rules of the caste system on the devotees of Sree Krishna instead of submitting to their unconditional guidance for being rendered eligible for leading the probationary life on the path of devotion by the due observance of the regulations of the *Daiva Varnashrama* institution.

Danger of Empiric Erudition

(A soliloquy)

By Prof. Nisikanta Sanyal, M. A.

A vast mass of empiric literature has been busily piling up its crushing burden of erudition on the devoted back of sorely distressed humanity. By far the largest addition to the burden has been made during the last fifty years and the rate of addition is increasing at an impossible pace. So every empiric scholar has been forced to be a jack of all trades and master of none. The synthesis of all this learning is beyond the power of man. The disastrous result of this is to be found in the absurd performance of those who are tempted to come out of their special nooks for having a wider view of its surroundings.

The talks of fashionable society accordingly are now-a-days inspired solely by the daily papers whose thankless task it is to boil down all this learning to an intelligible form. Society talks are as much wide of the real truth as the poor newspapers. Their necessary boredom is better guessed than expressed. The craze for the latest information from the papers is stifling the possibility of thought-culture by thorough examination of the subject that is first in order of value to the individual.

There is no wonder that under these circumstances the loosest thinking on the subject of religion should be adopted by the average modern mind accustomed to depend entirely on the newspaper agency for all its information from infancy to old age and decrepitude. No body is particularly anxious to bother about the real validity of the thought of a speaker or writer who can reproduce the latest gospel truth received from that most sensible of purveyers viz., the news-correspondent.

The victims of this vicious system are not prepared to recognise the existence of the evil. Still less are they anxious to find out its cause and remedy.

Empiric thinking has been compared to threshing the empty husk. No subject of human experience can be thought or talked upon for any length of time at a stretch without learning. Why is this so? Because every subject of such experience is only the empty husk pretending to contain the the grain. No great book from the pen of an empiric writer can be read through unless it is written on the newspaper pattern. The writer must not be led thoroughly into any subject. He

wishes to brush the surface and change the topic. Oh, how dreadful to be compelled to think on the same subject till one feels exhausted by the process. The applied sciences are no exception to these observations. The 'natural' scientist is not anxious to be held to his subject of investigation except to a selected tiny aspect at a time which enables him to multiply his experiments *ad infinitum*. True he is rewarded with successes that correspond to the time of such investigation. But can such knowledge satisfy the thinker as distinct from the practical applicant of scientific knowledge? How shallow and circumscribed and unassorted are these so-called scientific truths! And those who have tried to synthesise about the whole truth on these results have arrived at diametrically opposite but uniformly absurd and petty views of the real problem of rational existence.

This defect is most glaringly exhibited in its own way by the unassorted and curious thinking on religion by the special empiric investigators of the history of religion. They pretend not to be aware that the empty husk does not contain the grain of Truth.

The empiric historian is ultimately misled by the successful application of scientific methods in solving the so-called problems of existence. These problems are, however, themselves external to the real issue.

What are the problems that are tackled by science? A person can be conveyed by an aeroplane over long distances within a very much shorter period of time than formerly. Is this really also the problem of religion? Why have I to move about on this mundane plane at a slow or rapid pace? Is it merely for the purpose of having more scope for the gratification of my senses, or for avoiding the cloying effect of sensuous gratification by swift and constant shifting of position? Is not such performance like the ghost's labours of the Indian fable? Is it any solution of a difficulty to be able to put off its solution by the method of moving from difficulty to difficulty for a respite? A life of the most rapid locomotion will not substantially change the intolerable character of our present existence.

Religion aims at providing man with a rational objective of life. It also declares that it has solved this problem.

The Vedic religion also claims to have solved this problem of existence. But look at the way in which the empiric historian takes notice of this profound communication. He repeats his unwarrantable assumptions regarding the object and method of Vedic religion, which are neither here nor there, and supposes that the people of those days were so dense of understanding that they could only commit

childish blunders whenever they attempted to think about religion.

But if we enquire as to the religious standpoint of the historian himself we find that he is not above supposing the threshing of the empty husk as the process of obtaining the grace of the Truth. All empiric historians of religion have thought, it is the purpose of religion to invent locomotives and aeroplanes. Religion failed to do this in the past and this is attributed to the lack of scientific knowledge of those generations.

What else is the meaning of such phrases that are repeated *ad nauseam* by these historic oracles when they deliver their judgments on the 'effect' of religion on society, on politics, on life? Do these phrases simply mean—this cloth was made worse, men could not be killed from a great distance, there was no method by which a patient could be painlessly operated upon because religion was misunderstood most shamelessly in the past? Are these the problems that religion has ever really proposed to solve?

The historian will probably answer that these problems are now being solved by religion through improved scientific knowledge. In other words he may suppose that every one is as innocent of the real or historical purpose of religion as himself. Probably he is almost right in his conjecture, thanks to the prevalence of the newspaper brand of omniscience. But no religion has ever declared it to be its object to make better cloth, in spite of all that any historian and his admiring audience have got to say to the contrary. It would be the grossest travesty of the historical method to seek to arrive at such an untenable conclusion against the evidence of the records themselves. What is also the meaning of the phrase of which the modern historian is fond, viz., the evolution of religion? Does it mean that religious thinking has been improving itself in spite of the insoluble nature of its professed problem from the empiric point of view? Or, does it mean that religion is increasingly abandoning its real purpose and is getting identified with the natural sciences in its method as well as object?

What is 'Brahma' of the Upanishads? What is morality of Budhism and Christianity? Has the problem of religion been solved according to the empiric historian by the acceptance of the conception of the Brahman that he seeks to put upon the term or by the recognition of the duty of being moral? Is it the purpose of any empiric historian to think about these things in the spirit of the convinced student of the Vedic faith?

Yet, the modern western and eastern historians of India have not

hesitated, are not hesitating to allot their concocted values to the different strata of the 'Hindu' religion by the standards of morality and progress in the weaver's art. They are out to impose their own religious thoughts and empty ideals on those whose loving faith they have made their self-imposed duty to describe to others.

The above thoughts were suggested by the summary of the speech of Dr. R. C. Mazumdar on the evolution of the Hindu Religion delivered at Dacca on July 27, 1936, reported by the correspondent of "Advance" in its issue of July 30, 1936, (town edition). Dr. Mazumdar has been true to his salt in seeking to set forth the conclusions of empiric research on the subject of Hindu Religion as he finds them. But does he seriously think that the Bhagavata school should recognise his account of its tenets and course of evolution as historically true? Does he say what the Bhagavatas actually think about religion or what he supposes that they ought to do in order that he may not be disturbed in arriving at those conclusions which he thinks to be religion and to represent them as the latest fruit of the marvellous progress of the weaver's art in modern times? This is exactly what the Bhagavatas would say of the performances of Dr. Mazumdar and his empiric predecessors from the point of view of religion itself. They would have resented the wilful, although unavoidable misrepresentation of their position by persons whose method they have always declared to be utterly unsuitable on the quest of the Truth.

They do not admit that religion can be evolved by contact with evolved in the way in which any institution made by man is constantly transformed for better and for worse, by the external influence of a changing environment. According to the Bhagavatas religion is always perfect. It manifests itself more or less fully, but never wrongly, to the corresponding more or less submissive receptive approach of the seeker of the Truth. Its progressive revelation to the soul has nothing to do with the progress of intellectual, emotional or volitional activities of the body and mind of man in as much as being purely a concern of the unalloyed essence of the soul, religion is located above the physical and mental plane. The Bhagavatas do not admit that religion is an expression of the culture that is evolved in this world by 'natural' processes on the physico-mental plane. But we do not find any reference to these thoughts in the reported summary of Dr. Mazumdar's speech.

Gadiyā Math and Economics

Modern Economics is a product of the system of thought, represented by Bacon. The father of inductive philosophy recommends a definite national wordly purpose as the proper goal of every useful human activity. Industry and commerce must have appeared to Bacon as the ideal pursuits of both individuals and communities. Successful effort for the accumulation of wealth in the shape of valued commodities and capacities is capable of affording both occupation and satisfaction to the rational faculty of man in a tangible form.

The finger of contempt is pointed to Asia by all modern thinkers of the West. The degradation and unhappiness of Asiatic peoples are confidendly attributed to their failure to appreciate the possiblities of this economic ideal of conduct. Modern scientific thought, based upon inductive philosophy, takes credit to itself for having secured the all-round prosperity of European nations by the vigorous pursuit of worldly affairs for their own sake. Asiatic peoples, on the contrary, have been more or less guided in the pursuit of their worldly avocations by the precepts of their holy books. The Baconians follow their holy books only in their spiritual affairs which they sharply distinguish from mundane concerns.

Can any business thrive unless it has a definite worldly purpose to be achieved by scientific means? Similar worldly purpose should also govern the use of all wealth so produced. The needs of the body as such must not be ignored They should be supplied by the scientific method. A great part of the time of every person must necessarily be devoted to the undiluted pursuit of this worldly purpose. A person should also receive thorough training in the theory and practice of such purely worldly living. Such training must not be allowed to be influenced by or subordinated to any theosophical *beliefs*. This is more or less the teaching of Baconian Philosophy.

The process of the acquisition, production and consumption of wealth is regarded as lying completely outside the jurisdiction of religious thought. It should also be the purpose of consistent inductive Philosophy to take it out of the jurisdiction of Ethics as distinct from religion unless ethical conduct is defined as conduct that is necessary for economic well-being. Religious conduct according to this school has no reference to worldly affairs. Ethical living may

be accepted if it is necessary for the economic purpose. It is possible to live a prosperous economic life without following the precepts of the Scriptures. Some persons, therefore, think that religion is a superfluity.

Utilitarian Ethics enable religion to be banished from worldly affairs, i. e. *all* affairs of worldly people, by substituting the science of Economics in its place. The acquisition and economically productive use of wealth are the *summum bonum*. The whole duty of man consists in producing wealth and using the produced wealth for further production of wealth. Does it not make religion superfluous ?

This life is taken as it is. Eating and drinking, marrying and merry-making, are to be found in this world. Poverty, disease, decrepitude, old age, death are the evils to be got rid of. The evils cannot be abolished. But we can make much of our present opportunities. Elevationist and Salvationist religions propose to lead to this economic goal by the scriptural method. Economists rely upon the scientific or empiric rationalistic method.

Our present condition is imperfect. Economic contrivances are directed to present needs and it is supposed that they should be confined to these. But Economists do not, therefore, hope to remain confined to any imperfect situation. They believe that the effective use of present opportunities by present resources can alone open up new fields and wider prospects of well-being. They concentrate on the present for achieving all-round success.

Human society is made up of its individual members. Social prosperity means greater aggregate economic well-being. But the individual of one generation does not live to benefit by the improvements made by his own generation and by subsequent generations. If science could make the individual member immortal and wealth enjoyable without satiety or harmful results, would it not be the realisation of the *summum bonum* ? Science might also bring back to life all past generations to share in the *summum boum* achieved by their most fortunate successors, for which the way had been prepared by their preliminary labours.

The illusory character of economic wealth should be clear from the fact that all economic values result from the state of countless wants and the scarcity of those articles or capacities that are supposed to be able to remove or satisfy those wants or desires. If the natural supply of the required articles happens to be equal to the demand, such articles cease to have economic value. All desires and wants are also limited and variable. Moreover, consumption of wealth even

in the measure required, is not always productive of the desired result. All these considerations should prove that economic happiness is a very questionable commodity. All that can be said in its favour is that almost every one in this world hankers after the acquistion, hoarding and limited, precarious enjoyment of economic goods. Mental and physical hardships are relieved temporarily by the consumption of such goods. The uncertainty of success, instead of diminishing only whets the intensity of the desire for such goods.

The possession of economic wealth should be pronounced either good or bad according to the result of the particular use of such wealth. Economic wealth cannot be an end in itself. It is the means of securing the temporary satisfaction of certain good and bad desires of our changing body and mind. The possession of wealth does not provide any incentive for good conduct, although it certainly dominates all activities of ordinary people. This is paradoxical. Our rational faculties cannot be fully satisfied by economic possessions that are difficult to acquire, impossible to keep and more often harmful than otherwise to their possessors even in the worldly sense.

What is true of individuals is also true of nations. No nation doubts that it is desirable to be wealthy. History proves that misuse of hoarded wealth is the cause of national degradation. We are to have all necessaries and eschew all luxuries, if we are not to degenerate. Luxury is a very dangerous commodity. It is not possible to draw any definite line of demarcation between necessaries and luxuries. Luxury degrades and enervates its foolish enjoyer. But its proper use is the cause of all refinement. It is not proper to overestimate the value, or misunderstand the nature of mundane refinement. Luxury resembles the coating of sugar that hides the bitterness and induces us to swallow the sinister pill of worldliness.

For these reasons we are not at all convinced of the soundness of those views that the Economists seek to impose upon man. They remind us of the legend of the 'apple of discord.' Economic wealth is the cause of the discords of this world. It is more or less harmful to all parties concerned, if it is valued for its own sake. Economists have been no more successful than any other class of self-styled benefactors of the world in bringing about the actual cure of its evils.

Consumption of wealth is the starting point of Economics. Every man requires necessaries for the maintenance of life. Every man desires the enjoyment of luxuries. Every man wishes to have an abundance

and variety of both. It should be the duty of every person to procure for himself, and to enable others to have the necessaries of life.

Let us suppose that everyone is provided with such necessaries. Will it enable man to live for the purpose of living? He may die at any moment for an infinity of very good reasons in spite of his possession of all such so-called necessaries of life. No man can prolong his life as a matter of course by any contrivance whatever. No man can die by mere contrivance. The feverish activities of man for prolonging life by the consumption of necessaries and luxuries certainly supply the world with its useful industries, but they can never achieve their purpose. All these contrivances are good to look at, but they encourage only vain hopes and set everbody on an utterly fruitless quest.

The material prosperity of individuals and communities is not the result of activities directed to any purpose that is worthy of man. They are the by-products of the mere struggle for existence forced upon man by his present hostile environment. No one grows rich by trying to do so. No one can be poor by any method of endeavour. Everyone is in the hands of some superior, irresistible power who pitilessly drives him on his purposeless course. This power makes individuals and nations rich or poor in total disregard of their activities for deserving her favour.

The Science of Economics, like the other empiric Sciences, hope to be able in the long run to find out the real purpose of power by investigating the 'laws' that she imposes upon man. But is it really reasonable to suppose that power can be conquered with her own help?

The Gaudiya Math does not question the validity of the conclusions of Economic Science subject to these important reservations. Economic Science is one of the tantalyzing gifts of Providence in this realm of His deluding energy. It partakes of the deceptive nature of the realm to which it belongs. This is fact and should not be overlooked.

The Gaudiya Math suggests a different use of economic products. It declares the consumption of necessaries and luxuries for the purpose of prolonging or enriching life as the improper and erroneous use of these things. Economic consumption always reduces the stock of our accumulated necessaries and luxuries, which requires to be continually replenished. Why should life be so precarious? Is it necessarily reasonable to assume that there can be no better alternative than to rely on a method which is never to be depended upon? Is there no method immediately

available to individuals as well as nations by which they may attain the only logical purpose of these activities by the realisation of the life that is perfect and everlasting ?

The Gaudiya Math tells us that if the necessaries and luxuries could be used in the way really desired by Providence, they should have been helpful in the realisation of their purpose in the shape of the life eternal, instead of being the unreliable means for maintaining our precarious perishable existence. On this true basis the real Science of Economics could then be built for guiding us in the production and distribution of wealth for the satisfaction of the real requirements of their consumers.

It is not impossibte to visualize the true requirement of the consumer in the light of the above observations. Necessaries and luxuries are intended for being used for the gratification of the Autocrat, the Supreme Proprietor of the world. Material things are not relished by the Absolute. But at the same time unless He is pleased to accept them in some inconceivable way, there could be no proper use for them. If the necessaries and luxuries are used for the gratification of their senses by the people of this world, an unnatural and, therefore, unpleasant situation is produced. This is univarsal experience.

It is not proposed to substitute a number of superstitious ceremonials in place of economic activities. The mechanical offering of the things of this world to an idol of stone or clay or to a mental concoction is an irrational unscriptural performance. God is not a thing of this world, neither does accept, nor reject the things of this world. They are not on His plane. But man cannot have himself up to the transcendental plane of God. The Descent of God to the mundane plane should not be impossible. God should have the power of manifesting His Appearance to the people of this world without ceasing to be Transcendental. When God manifests Himself in this world, He is not thereby rendered mundane and the recipient of any mundane offering. In order to enable the mundane worshipper to approach Him in the way of service, God is pleased to impart to him transcendental faculties by which he is enabled to serve God. To the unenlightened observer the process does not appear to be different from ordinary mundane activities and superstitious performances.

The *bona-fide* worshipper depends upon the Grace of God. The spiritual essence of our offerings accepts the services of our spiritual senses for their transmission to God. This is the nature of the spiritual function corresponding

to the mundane process of economic consumption. This function is enjoined upon all persons by the revealed Scriptures.

Spiritual worship is, therefore, possible by mundane equipments and commodities. It is not necessary to subscribe to the unscriptural doctrine of incarnation for establishing contact between God and man. God is uncontaminated spiritual essence. Mundane existence is the product of the apparently inconsistent operations of Divine Power for hiding the Divinity from the view of those who are averse to His service. Economic activities for serving the purpose of the deluding power are the denial of the spiritual service of God. For a similar reason no mechanical ceremonial is worship of God, although it is often mundane caricature of the same. The one course is as much to be avoided as the other and for the same reasons.

By practising the spiritual service of God in lieu of the performance of mundane economic activities or mechanical rituals a person may be progressively freed from the unnatural limitations on his natural function imposed by his present environment and equipment. The attainment of the spiritual service of God on the termination of the mundane sojourn as the result of the due performance of spiritual worship with the resources of our mundane existence will thus appear to be the only form of the highest good available by human endeavour.

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Efficacy of Learning in Religious Life

All the eminent Acharyas, practising teachers of sanatana dharma (eternal function of the soul), have been distinguished for their profound scholarship. The function of the Acharyas is the service of the Word. It is the highest form of service of God. The service of the Word should not, however, be misunderstood. There is a great difference, in fact the difference of plane, between transcendental and mundane scholarship. In modern Europe there is a degree of justifiable contempt for scholasticism of the medieval type. Metaphysical speculation, divorced from real spiritual vision, is bound to lead to nowhere. But those who hold the view that the investigation that

confines itself within the limits of sensuous experience is self-sufficient, are not less misguided than the metaphysicians who look down upon the conclusions of the Natural Sciences. The real blunder is committed if we suppose that the metaphysician and the scientist exhaust between them the method of quest of the truth, as the one method leads to zero and the other to diverging pluralism.

Even the Natural Scientist cannot hypothetically admit the unity of the goal. But mere admission of unity is not of much value in the face of the actual existence of an increasing complexity of hopelessly divergent conclusions of the different Sciences. The life of man is fortunately a unity. He cannot also place himself under the guidance of any particular Science. But unless he does so he is scientifically speaking left without any ideal of conduct of life. In this difficulty he is reduced to the necessity of choosing his own course with as much help from the different Sciences as can be accommodated in a tolerable relationship of subservience to his undefined instinctive purpose which is felt to be located outside the scope of any particular Science or group of Sciences.

These considerations lead up to the question of the proper use of such knowledge as is really supplied by the natural Sciences. This knowledge is found on examination to have a bearing which is strictly limited to the immediate and temporary requirements of our physical and mental existence. The further question as to what we are to do with our body and mind after their existence has been enriched and safe-guarded, does not come within the purview of any particular Science or group of Sciences, they are all obsessed by the needless assumption that the present existence, however, precarious and unsatisfactory, should be and ought to be embellished and perpetrated as far as possible. The phrase struggle for existence expresses the driving motive behind scientific thought.

This 'struggle for mundane existenee' is a very pessimistic 'goal' if it is to be the nature of our activities. Present conscious existence is limited and, therefore, can be but a section of the whole truth regarding ourselves. It is also temporary. If we seek merely to live and value our mental and physical activities for contributing to this end, we are pinned by our own consent within the vicious circle. But are not our philosophers and scientific men content to be satisfied with this inconclusive pastime? I do not quarrel with those persons for wishing to help us with the knowledge that they possess about this world. But I fail to find any definite and true or even what is practically the same thing, a really

worthy purpose behind the endeavour to acquire and the use that is made of such knowledge. The rational side of our nature cannot be satisfied by being limited to the prospect of 'a sound mind in a sound body'.

Our philosophers and scientific men despair of obtaining a peep into the limitless unknown that surrounds our little life on every side. No garnishing of a lump of clay living unto itself for short span of time, however, much it may appear to its insignificance to be the utmost that it deserves, can make it other than an unworthy ideal. It is absolutely necessary to be able to make discoveries that will free us from the strait jacket of this mundane life before we leave this world for our unknown destination.

It will not do to proceed by assumptions that do not really take us an inch on the path of this definite quest. The theological systems of the world should not be ignored without a thorough examination of their professed claims. They possess this special value that they offer us the experiences of mankind in their obstinate quest of the unknowable unknown. We should not hastily suppose that they could find no response to their questionings. The theological systems do not admit failure. There is no reason why we should remain religiously confined to even our so-called most up to date methods, if they give us absolutely no help in this matter.

The achievements of the race in this particular field of investigation have certainly been too often misunderstood and misrepresented by their well-meaning misguided followers. There is, however, this distinction between the theological and other branches of human knowledge that the former are regarded as opposed to the method of free rational enquiry. But it is my purpose to try to adduce reasons in elucidation of their real position.

This little world of ours is by no means unconnected with the infinitely greater world of the unknowable unknown. It should not, therefore, be impossible to find definite and real help towards the knowledge of the unknowable unknown by the guided use of our present equipments and opportunities. Our accumulated stores of human knowledge are also to be used for this purpose. We are no longer under any necessity to so-called theosophical views that are clearly opposed to scientific truths that have been discovered by long and careful endeavour. This is, however, only a negative help. The positive benefit of our greater scientific knowledge consists in this that we are better able to focus the divergent but far more powerful rays of modern scientific knowledge in loyal support of any proposed method of investigation

or any statement regarding the Absolute with a more cautious regard for the great difference between the knowledge of the undivided whole and that of a disjointed part. By such positive co-operation between honest theology and unbiased science it should be possible to apply ourselves to the working out of any line of enquiry that may appear to us to be relevant to this great purpose. But it does not mean that we should approach the Absolute in the challenging mood of our assumed fitness, but with all humility in consideration of our present ignorance of the whole truth.

If the Absolute Truth is even admitted to be approachable by the resources of our present imperfect knowledge a great step will have been taken in the direction of constructive concerted endeavour. The transcendental epistemology that has universal currency in India proposes to approach the Absolute in and through the forms of his definite manifestations in this world. These forms are the Word and the transcendental medium of teacher through whom the Word manifests Himself in this world. These are the only forms in which the Absolute appears within the scope of mundane vision. If He is actually visible to us and is approached in a rational way it is possible to receive the real experience of His Nature by actual communion in-spite of the inadequacy of our present faculties, by the helping guidance of the manifest Absolute. This epistemology has the merit of presenting the accessible transcendental method in a tangible and extremely simple form. If scientific men are only prepared to exercise all due caution in approaching the Word spoken by *bona fide* hearers of the Divine Message, as they always do in approaching the phenomena of this world, it should be possible to have unanimity of realisation, in the present advanced state of human knowledge, if it is possible to find the real spiritual teacher.

If all our studies are directed to this spiritual purpose it would not only bring them closer to the only need of our souls and thereby prevent them from falling foul of one another, but also serve the secondary purpose of providing for the temporary requirements of our bodily and mental activities in a more successful manner. Without some such co-ordination of the scientific studies, the present civilization cannot be rescued from the condition of anarchy as regards its intellectual guidance into which it has been plunged by the progress of scientific investigation.

The meeting-point between scientific knowledge and the function of the soul in the unconditioned state is supplied by the personality of the

transcendental agent the Absolute. He can inform us symbolically about our proper personality and natural function on the transcendental plane. This knowledge should enable us to orientate our physical and mental activites to our real spiritual requirements. The acceptance of the method eliminates the chance of contradictory activities on the two planes. As soon as the dormant soul acting on true information chooses to recover his abdicated initiative, his mind and body are enabled by the energy communicated to them by the awakened soul to act in the interests of the soul by making the proper use of mundane conditions in the light of his new knowledge.

The struggle for existence thereupon takes the form of the service of the Transcendental Word as visible Image or Archa. This symbol has the initial form of speech, mantra or the Name. The Descent of the Transcendental Word provides the possibility of connection between the purified body and mind and the Transcendental object of worship by means of material ingredients controlled by a realised spiritual energy.

The worship of Sree Murti, under the direction of the transcendental guide, by the offerings of food and other articles required for the maintenance and nourishment of mundane life, offers the conditions for spiritual orientation of the activities of the physical body. If God is pleased to accept the ordinary activities of our body and mind and thereby permits them as an extra-ordinary favour in the measure and form that he may consider beneficial for us individually, it should be both possible and proper for us to live for the good of our souls.

There is no scientific reason for disbelieving the active existence or Personality of the Absolute. It should also be open to us to seek for His Guidance in the conscious form. If once He is pleased to grant our prayer for His unconditional Guidance there would be no missing link in the chain of our relationship with the whole truth, in spite of the admitted present inadequacy of our physical and mental equipments. It is not possible nor necessary to anticipate the actual course that our affairs will take under such Guidance.

The Saviour or Guru is the pivot of the process of our redemption. The Absolute functions as Saviour through His Agent. The Absolute is the Supreme Person. He is served by an infinity of subservient persons. These servitors are employed by Him for carrying out His purpose. They submit to do so by the impulse of spontaneous love. The bond of love between Himself and His servitors is strengthened and realised by such activity.

These Agents of the Absolute are not liable to fall under the power of delusion (Maya). They do not belong to the mundane plane. We are also by our higher nature servants of the Absolute. But we cannot function except under the Guidance of His agent. We are liable to be deluded if we do not wish to serve His agent. The Guru or Saviour belongs to the category of the eternally associated servants of the Absolute by whose means connection between dissociated souls and the Absolute is established and maintained on the transcendental plane. These agents come down to the mundane plane for delivering the people of this world who are fallen into the state of delusion.

The descent of the transcendental agents of the Supreme Saviour within the scope of mundane vision is the process by which contact between the fettered souls and the Absolute is established. The Absolute appears through His agents in the Form of the Symbol. The fettered soul has to be lifted to the transcendental plane where alone it can find his natural function.

Sree Murti or Holy Image is not any figure of stone or clay notwithstanding the evidence of our senses to the contrary. The Words of the sadhus are not language of this world even though they seem to us to be the same language that we use. The plane of the sadhu is not the plane of our senses. If we nevertheless choose to try to be connected with him by our sensuous activities he has the power of offering to such attempts his deceptive face.

If we seek to appreciate the sadhu as a empiric scholar we would be convinced of his want of scholorship if he wishes to deceive us. The proper method is not to take the initiative in the same way as we do in our dealings with the people of this world. We should offer only our receptive attitude to the sadhu. But in order to be able to do so we have to be guided by his words. His words never deceive if we do not deliberately misunderstand them. Sree Murti deceives us by appearing as clay and stone or some other object of this world, but the words of the sadhu always tell us not to be deceived by the apparent face of Sree Murti.

The words of the sadhu also teach us how to behave towards the agents of the Absolute when they descend to the plane of our vision. Such advice from the lips of the sadhu has real power of directing our faculties towards the reality. His words always support us but only when we ourselves really seek his guidance for obtaining a footing in the transcendental plane. What may seem to us to be the most casual words of the sadhu are also charged with this redemptive quality. If we choose

to undervalue his utterances we thereby forfeit his graciously offered guidance.

This is the most vital point of the process. We have to receive the transcendent as an undivided whole, or not at all. There is no third alternative. Therefore, we must not allow ourselves to be misled by mundane analogies regarding the nature of gradual progress on the spiritual path. We should want for the sadhus to take the initiative. When light makes its appearance, darkness is dissipated. Light is not darkness. Dim light is not *mixture* of light and darkness. Dimness of light is due to obstruction of vision caused by foreign agency and inadequacy of sense-organ. Unless light from an object strikes the retina it is not possible for us to see it at all. But when we see any object in dim light we do not see it by means of darkness. The dimness is due to the defective nature of our retina which can properly act towards light only under given conditions. These helping and obstructing conditions are not external to the light on the spiritual plane. There the light carries the conditions for its fullest manifestation. A person who is disposed to blame the conditions for his dimness of spiritual vision is misled by a false analogy.

If we are disposed to turn our full receptivity to the Absolute Truth He shows Himself to us as He is. If our receptivity is not fully exercised He behaves to us with corresponding reservation. In exersising our full receptive activity we also require to be helped by the Absolute. The realisation of this is necessary for completing our receptive willingness. The spirit of blaming the Absolute for our failure is due to our present cultivated insincerity of disposition.

The great development of accurate scientific thinking should be of immense help in arriving at this proper attitude in the details of conduct by avoiding temptations to worldliness that are offered by the many unwholesome conventions of modern civilised life. It is not necessary to cultivate this alertness in any steriotyped way. Scientific knowledge cannot, of course, enable us to be cautious in the spiritual sense. But it can enrich the quality of spiritual effort by way of reaction by its hostile realism. It can supply novel opportunities for the purification and diversification of the methods of service.

Material civilization is not its own goal. Neither is it the means to the spiritual end. It is a foreign adjunct to spiritual activity which is the only means for its own fuller realisation as the goal. This foreign adjunct obstructs spiritual progress if its real nature is not properly understood. It may be a a means for lessening our dis-inclination for unreserved submission to the Living

Truth. The rise as well as fall of material civilization are thus indirectly helpful for the spiritual purpose. They are intended by Providence as the tests by which we may understand the genuineness of our inclination for His service. If we are deservous of our lasting good we must not neglect these opportunities. Mundane civilization is not accidentally created by the activities of ignorant unspiritual man. Such activities are the manifestation of the working of the Power of God in apparent opposition to itself for the benefit of conditioned souls. Man is by no means the all-important factor of existence as is falsely assumed by the school of the Agnostics. It is foolish varity that leads to such gross overvaluation of his place in the universe. Krishna is the Centre of everything. The purpose of Krishna is manifested to every spiritual entity in proportion as the latter chooses to exercise his receptive initiative in His service. Everything is in itself the merest infinitesimal particle of base dust which may let be rendered eligible for embellishing the Perfect Beauty of the Lotus Feet of Krishna if it chooses to submit to his guidance.

We should not be discouraged by our littleness and unworthiness for the service of the Absolute. Our littleness and unworthiness vanish completely the moment Krishna is pleased to accept our service. We are not servitors of the Absolute by our own right. There are higher servitors of the Supreme Lord by indefeasible right. Those servitors frequently descend to this mundane plane by the will of Krishna for lifting us to his Feet. They are the eternally associated counterparts of the Divinity. We are dissociated servants of His servants. We are apt to be swayed by malice and vanity. We are also privileged to realise the superiority of the perfect serving disposition of those eternal servitors of Krishna who are never subject to the frailties of the mortal state. The slightest touch of the servitor of Krishna is capable of endowing us, particles of vile dust, with the matchless perfection of the servant of the servant of Krishna. The same ideal is pervertedly reflected in the gool of scientific pursuits due to our own deliberate perversity. The cause of science, if it is seen in its true perspective, is realisable as the pursuit of the highest good by means of imperfect and obstructive equipments. The need behind the process is eternal and perfectly wholesome. When it does not work for our highest good it is due to our deliberate wrong handling. It is not necessary to discontinue scientific activity, but to realise that it is possible to secure the highest good by its proper handling.

The discoveries of science and

Philosophy have not been yoked to the service of the Absolute. They have been misused for pandering to the sordid gratification of the senses of man. When we draw a beautiful picture we think of the pleasure that it affords to our eyes. But as a matter of fact by such perverted activity one's aesthetic sense is denied its proper satisfaction. When we invent the aeroplane to carry us swiftly over long distances for the same end the true principle of utility is not targetted. When we fight a bloody war for military glory or for economic advantages we fail to use the heroic principle, that is inherent in our nature for the right purpose. The cause of the mistake in all these cases is the same viz. that we are acting deliberately against our higher nature which can be satisfied only by serving the Absolute and not by the useless deflection of its function for serving its own littleness.

The poet's business should be to sing only the praises of Krishna. The painter should paint only His Beauty. The industrialists should enrich the stores of Krishna which are to supply food and raiment for the souls of famishing humanity. We should have recours to love and not violence for overcoming misguided opposition to the service of Krishna, because His service is also obstructed by Himself for the purpose of testing our sincerity. When, therefore, He chooses to obstruct our service it is because, we may have the opportunity of better realisation of our own unworthiness and of the necessity of greater zeal for doing His service in the way that is acceptable to Him. Let us, therefore, raise the concerted chant of the Absolute or the sankeertana of Krishna, by being humbler than the blade of straw' and by being free from malice against any living creature.

Arrogance

There is nothing more fundamentally detrimental to one's spiritual well-being than egotistic arrogance.

Arrogance should not be confounded with free individual initiative. Every pure soul has an indefeasible right to full initiative. No pure soul is capable of arrogance. Such conduct is incompatible with the practice of humility greater than that of a blade of grass which according to Lord Chaitanya is the distinguishing characteristic of every pure serving soul.

If I cherish the delusion that I am

eligible to serve Krishna by my own free inititive, I commit an offence against the Supremacy of Krishna. I have to be awarded the eligibility for the service of Krishna by the mercy of His devotees during their good pleasure. By my own indefeasible right, I am in every way utterly unfit to serve Krishna. The possession of free individual initiative gives me no right to the service of Krishna. My free initiative means no more than this that I may or may not wish to serve Krishna on His terms.

It is never possible for me to attain to the service of Krishna by my mere wish to serve Him. My wish is necessarily impure. It is always a form of self-deception. It cannot be cured of its deceptive nature till it is lifted to the plane of the service of Krishna by the mercy of His devotees.

It is only Krishna's Divine Counter-Whole, Sree Radhika, who serves Krishna in her own right. But it is the right reserved to her alone.

Arrogance in the conditioned state takes one of two forms viz., (1) the presumption to be able to serve Krishna by one's own free initiative, and (2) the more heinous egotism to be able to serve Sree Radhika and the devotees of Krishna as a matter of right.

Those, who suppose that it is possible for any person to serve the Guru, the manifestive self of Sree Radhika, without being raised to the plane of his service by his constant, causeless, utterly undeserved mercy, are fallen, indeed.

What else is the significance of spiritual initiation by the Guru? The Guru is pleased to admit one, who makes his unreserved submission to his guidance, to participation in his own service of Krishna. This service is available by the offer of complete submission on the part of the intending disciple, according to his imperfect and essentially wrong conception of submission. But its acceptance by the Guru automatically imparts to the offer in a realisable form, the perfect and true quality of submission.

The serving goodness of the submissive disciple is communicated to him by the Guru. The individual soul by his nature is always unfit to serve. The soul can obtain not only the effective faculty but also the true plane of his natural function by the mercy of the Guru.

This utter helplessness of the soul is a corrollary from the fact that he is not Krishna. Neither is the individual soul servant of Krishna by indefeasible right. He may be so only by sufferance.

This, of course makes his capacity for love of Krishna all the more profound. The individual soul is unfit and unable to love Krishna except by mercy of His devotees. But he cannot be at peace with himself till he has been pleased with the loving service of Krishna by the mercy of His devotees. Only in this way he can find his natural function.

But, nevertheless, he need not make a grievance of his really hard lot. He realises Krishna to be all-love by the necessity of having to depend so entirely upon His mercy by the irresistible urge of love Divinely implanted in his soul by Krishna.

Can there be, therefore, a worse

offence against one's higher nature than egotistic arrogance ?

But how do the people of this world conduct themselves ? Are they not conceited by nature ? Is it not the ruling passion of every worldly person to seek to be applauded by every one, including Krishna Himself

The sad plight of the conceited worlding reminds us of the moral of two old fables. There is a fable of the frog who burst himself in the attempt to swell to the size of an ox, through conceit. The other fable is of the mouse who after he was made into a lion had to be reverted to his original condition for his attempt to eat up the vary sage who had made him into a lion in response to his arrogant prayer.

But the cantankerous belief in one's superiority dies hard. The arrogant person, indeed, finds it no easy task to live in the world. He can live only by abject slavishness to those scoundrels who are set up by Providence to so chastising him for his arrogance. Those, who are unwilling to submit to the devotees of Krishna, had to submit to persons more beastly even than themselves.

It is foolish and disingenuous to suppose that an arrogant person can ever serve Krishna or His devotees. It is foolish to suppose that an arrogant person can also harm anybody excepting himself.

The arrogance that is displayed by the devotees of Krishna against His enemies is quite different from the arrogance of conceited worldlings. The arrogance of Hanuman against the demon Ravana is the exercise of the highest humility in the service of the Absolute. Hanuman was not puffed up by the sense of his own superiority. He felt irresistibly strong for chastising the enemy of his Divine master. His arrogance was displayed in the service of God. It was not easy to chastise Ravana. He was the terror of the whole world. Hanuman was only a monkey. But he faced the ten-headed arrogant monster with the most sublime display of the arrogance of his humble love for the Most High.

Arrogance against the devotees of Krishna is not on the level of the conduct of Hanuman. The arrogance of Ravana is as culpable as the arrogance of Hanuman is praiseworthy.

The arrogance of an altruist manfests itself in numberless ways. It is a favourable trick with an altruist to set up as a precher of religion. He usually boasts in unmeasured language of his humility, truthfulness, sincerity of purpose and the possession of every form of excellence.

But it is never possible for an altruist to be really good. Real goodness is to be found nowhere except in the servants of Krishna. The altruist is bound to be an arrant hypocrite in the very profession of his capacity to cure the ills of the world. He willingly shuts his eyes to his own endless imperfections. This is to be expected from one who can pretend to find remediable defects in the arrangements of the All-love Himself.

One is not required to surrender one's individual judgment for the purpose of service. But it is the abuse of one's freedom to employ one's judgment (?) for upholding the ideals of good (?) works and asceticism against the principle of devotion. One is led into this wrong judgment by the neglect of the unconditional service of

Krishna and His devotees. It is only by the service of Krishna that such worng self-conceit is kept under proper check. The moment one is disposed to place one's individual judgment above help from Krishna and His devotees, one commits spiritual suicide. He becomes an arrogant, conceited knave and an abject slave of the lusts of the flesh.

A clever person is, indeed, able for a time to hide his degradation from others by means of hypocritical professions and practices. But the inner degradation is only confirmed by such insincere conduct.

It is imperatively necessary to seek the company of the pure devotees of Krishna if a person is sincerely disposed for the service of Krishna. One must, at the same time, with equal determination eschew all connection with worldly persons. It is not possible to avoid being contaminated by evil association except by the constant culture of active serving relationship with the *bona fide* servants of Krishna.

But it is not possible to approach the devotees of Krishna by covered or open arrogance. That is the method of worldly people for mixing with their brethren (?). One is sadly mistaken if one is seized with the monstrous ambition of becoming the *guru* of the devotees of Krishna instead of being their eternal unworthy disciple by their grace.

It is, of course, quite possible for a person to mistake learning, or cleverness, or tactfulness, or asceticism, or truthfulness (?), or morality (?), or rank, or wealth, or nationality, or social qualities, or any other mundane merit or demerit, as the criterion of *saintliness* (?). Such a mistake is also inevitable in the case of a self-conceited person who is constitutionally disinclined to the very principle of service. Such unfortunate arrogant persons are unable to understand the superexcellence of the principle of unalloyed devotion to the *bona fide* servants of Krishna, who are busy advertising their own possession of those worldly merits (?) and goodnesses (?) which can have absolutely no value in the estimation of the servants of Krishna.

No teacher of religion has so insistently cautioned us against the devices of these enemies of God and man, as Lord Sree Chaitanya. It is for this reason that the real teaching of the Supreme Lord has always been unacceptable to the vast majority of worldly people and the pseudo-religionist who pander to the corrupt tastes of the unthinking worldlings.

It is high time to seek to bring the subject of religion within the method of scientific treatment in a proper manner. The teaching of Mahaprabhu Sree Krishna Chaitanya is in favour of a thoroughly scientific study of all current religions systems. Such study is now-a-days being conducted on lines disapproved by Mahaprabhu for very cogent reasons. For real advance in this matter it should be possible for the whole world to accept the method of approach to the subject taught and practised by the Supreme Lord. The birth of the true science of religion will effect the permanent cure of all forms of unspiritual arrogance which now ordinarily pass under the names of religion and humility.