# 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-toshani.' 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**
**शाश्वच्छास्त्रविवादया 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*' 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.