

THE HARMONIST AS IT IS

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The Harmonist



**His Divine Grace
Bhaktisiddhanta Sarasvati Thakura Prabhupada**

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PREFACE

If we speak of God as the Supreme, Who is above absolutely everyone and everything known and unknown to us, we must agree that there can be only one God. Therefore God, or the Absolute Truth, is the common and main link of the whole creation. Nonetheless, and although God is One, we must also agree that being the Supreme, God can also manifest as many, or in the way, shape and form that may be most pleasant or unpleasant. In other words, any sincere student of a truly scientific path of knowledge about God, must learn that the Absolute Truth is everything and much above anything that such student may have ever known or imagined. Therefore, a true conclusion of advanced knowledge of God must be that not only is God one, but also that God manifests as many. Only under this knowledge and conclusion, a perspective student of the Absolute Truth could then understand the deep purport behind polytheism, since the existence of various ‘gods’ cannot be other than different manifestations from the exclusive source, which is the same and only Supreme God. Nonetheless, the most particular path of knowledge that explain in detail all such manifestations or incarnations, in a most convincing and authoritative description, can be found in the vast Vedas and Vaishnava literature.

The revealed scriptures of mankind have several purposes. All bona fide sacred texts declare that God will be always besides His devotees and somehow will chastise His enemies or miscreants. All scriptures offer different kinds of references on how to follow and achieve knowledge about God. According to the different traits of a region, populace or culture, God descends or either sends one or more of His various agents. Therefore, God reveals different types of scriptures as guidance to uplift a particular group of people.

The historical religious legacy widely recognized to understand, and finally love God, contain scriptures of various tenors, such as the Bhagavat-gita, the Bible, the teachings of Lord Buddha, and the Koran. Nevertheless, the most extensive information about the Supreme is to be found in the Vedas and Vaishnava literature with its philosophical foundation on the Bhagavat-gita.

Vaishnava literature demonstrates that amongst the different and infinite incarnations of God, the most munificent is Sri Chaitanya Mahaprabhu, the combined incarnation of Sri Radha and Sri Krishna. Besides satisfying His several reasons to incarnate, Sri Chaitanya revealed the greatest philosophical, psychological and theological conception for mankind to understand the innermost qualities of God. Through the teachings of the followers of Sri Chaitanya, Sri Krishna in Vrindavan is revealed as the Personal Identity of Love. The most impressive evidence of the magnitude of Sri Chaitanya’s causeless mercy is that He appeared during this most degraded age, known as Kali-yuga, with the most magnanimous gift of knowledge that no other incarnation could offer, the service to the Divine Couple Sri Radha-Krishna in the most intimate way possible—*Manjari-bhava*.

The following verse composed by His intimate devotee Srila Rupa Goswami Prabhupada, in glorification of the Golden Avatar Sri Chaitanya Mahaprabhu, reflects such position:

*namo maha vadaniaya
krishna prema pradayate
krishnaya krishnachaitanya
namine gaura twise namah*

“I offer my most humble obeisances to Sri Gaura, known as Sri Krishna Chaitanya, who is Krishna Himself and is the most magnanimous incarnation of God, who has come to deliver everybody in this dark age of Kali by freely distributing love for Krishna.”

Someone may question, why Sri Gaura or Gauranga is the most magnanimous incarnation of God since all incarnations of God also come to protect and deliver His devotees? The answer is that Sri Gauranga is ultimately the most magnanimous because He has descended in the lowest age of mankind, not only to deliver God's devotees, but also to reveal the most elevated and intimate knowledge of God's personality; thus unveiling the highest form of Divine Love. By revealing in detail the service to the male and female aspects of the Absolute Truth—Sri Radha and Sri Krishna—in the most esoteric and intimate devotional mood, Sri Chaitanya has surpassed any revelation or knowledge about God offered to mankind by any previous *avatar*.

Lord Gauranga's incarnation as a *bhakta* established the exemplar activities of a devotee of God. However, one of the characteristics of God's agents is that they accept all kind of hardships according to time, place and circumstance to deliver the fallen. The devotees of God are many, and they all serve the same purpose of rescuing the conditioned souls from the material existence. Therefore, the intimate associates of the Supreme Identity of Godhead—the Divine Trilogy, Sri Sri Radha-Krishna and Sri Gauranga—are extremely rare since they are equally or even more merciful than the Lord Himself.

History has recorded that after having rescued the true teachings of Sri Chaitanya from unscrupulous practices, the great Vaishnava devotee Srila Bhaktivinoda Thakura desired to spread such divine knowledge to the complete world. Under the visionary spirit of his pure devotion, Bhaktivinoda Thakura was eager to extend Sri Chaitanya's gift to the rest of mankind, most particularly in the English language. The Vedas inform that in the present dark age of Kali, the populace becomes extremely insensitive, thus prompting humanity to materialistic pursuits. Srila Bhaktivinoda Thakura could foresee that the whole world would be enchanted and engulfed by the constant contemplation of money and sense gratification. Somehow he also understood that the English language would become prominent around the world.

English has become the most popular language in politics and business transactions. However, it is a language of limited capability and grammatical depth, particularly when attempting to describe the most refined sentiments. If compared with the academically accepted mother of all languages, Sanskrit, then the grammar of English falls short of describing the most refined sentiments and relationships regarding Godhead. Sanskrit is more complete and complex as a language than Greek, for instance. It has more cases is more complete in semantic terms also. Studying the ending of different cases and conjugations, tenses, persons, etc., anyone can see that they are more clear and distinctive in Sanskrit.

Because archaic English is no longer practiced, English does not offer a stronger perception for refined verbal exchanges amongst family members and relationships in general. This can be substantiated by the fact that English grammar does not discriminate in how to refer to a social senior, junior or equal, since all are addressed as 'you', as is also done when one addresses a pet animal. Indeed, another observation regarding a strong egotistic characteristic found in English is that it is the only language that uses the first person 'I' in capital letters. Any writer that composes religious or devotional poetry in English is therefore entitled to use capital letters while using the second person, 'You', while exclusively addressing God; therefore, at least grammatically, placing himself in the same level as God.

In Volume No. 4, Vol. XXVIII, June 1930, page 1, of this collection, Srila Bhaktisiddhanta Goswami published an article by Sri Bishwesswar Das, entitled *The Study of the English Language*. A short paragraph of such article mentions "The study of English or any worldly language is sure to lead to catastrophe unless directed to the higher 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 skeptical of religion."

English was the language that Srila Bhaktivinoda Thakura identified as the most popular and fluent amongst learned people of his time. He began spreading the message of Sri Chaitanya in English in 1896 by sending his treatise *Chaitanya Mahaprabhu—His Life and Precepts* to the McGill University of Canada and also to England. His son, Srila Bhaktisiddhanta Saraswati, had closely seen his father's eagerness to give knowledge of Sri Gaura to the Western world. He then received the divine inspiration to pursue his father's task and begun the English publication of *The Harmonist* magazine, which was previously published by his father in Bengali and known as *Sajjana-tosani*. A foreword by Srila Bhaktisiddhanta Saraswati Goswami Prabhupada explaining the full meaning of *The Harmonist's* original Sanskrit title can be read on Volume No. 1, Vol. XXV- June 1927, page 2.

After Srila Bhaktisiddhanta Prabhupada's departure from this world, another great devotee undertook the divine task of spreading the message of Gauranga in English; this was Srila A.C. Bhaktivedanta Swami Prabhupada. All learned Vaishnavas have concluded that Srila A.C. Bhaktivedanta Swami Prabhupada has bestowed his blessings upon all the world's preachers of the teachings of Sri Chaitanya by opening the path for all to spread the message in English. Also through the agency of his beloved disciples after his physical departure from this world in 1977, Srila Prabhupada has induced the preaching of many of his senior and junior godbrothers, as well as their disciples. Many of them were dedicated devotees, who knew him personally, nonetheless never before they had even imagined an attempt to speak the English language, neither to travel around the globe as they now have. In actually, their broad English publishing experience begun with Srila A.C. Bhaktivedanta Swami Prabhupada's expansions in the form of his beloved disciples.

Although Srila A.C. Bhaktivedanta Swami has published so many Vaishnava literatures in English, it would be a great distraction to forget the wishes of both Srila Bhaktisiddhanta Prabhupada and Srila A.C. Bhaktivedanta Prabhupada that the aspirant devotees of the world would one day learn Sanskrit and Bengali, and be able to read the Lord's pastimes as written by the Six Goswamis of Vrindavana and their descendants. At least, the sincere followers of Sri Gauranga should constantly remember that the wishes of Srila Bhaktivinoda Thakur, Srila Bhaktisiddhanta Swami and Srila A.C. Bhaktivedanta Swami to spread the message of Sri Gauranga in the English language was indicative of their concern for the most needy of this materialistic age.

The vast literature written by the Vaishnava sages describing the most intimate and deep relationships with God was composed in Sanskrit and Bengali, thus grammatically exposing the different levels and trans-psychological moods of loving relationships. On the other hand, the grammatical nature of the English language promotes a casual connotation in all relationships, particularly towards seniors and consequently towards God. Although the archaic English utilized in proper terms of addressing persons according to their particular individuality and hierarchy is not practiced any longer. In this present age of degradation, politics and business rule the world, and the main language for such activities is English. However, due to its broad influence in all levels of understanding it is meant to lead the awareness of the *Gauriya* (from Gaura) culture all over the planet. On the contrary, if persons with the knowledge of more refined languages like Sanskrit and its derivatives, believe that

they deserve more consideration since they can relate with God better grammatically, they surely will fall prey to false pride and lack of spiritual realization.

Several devotees have expressed their desire to understand more the spirit of Srila Bhaktisiddhanta Prabhupada's preaching ways and activities. Through this collection of magazines, which was the main venue for his propaganda in English, they will be exposed to his preaching mood and historical activities. A deep sense of compassion for the conditioned souls was the spirit that pervaded Srila Bhaktivinoda Thakura's life. The same spirit is also found in Srila Bhaktisiddhanta Saraswati Prabhupada and Srila A.C. Bhaktivedanta Swami Prabhupada's canvassing missions.

Therefore, history records the exalted position of the *Nityananda-shakti-avesha-avatara*, the empowered incarnation from Nityananda Prabhu, the eternal companion of Sri Chaitanya, known as Srila A.C. Bhaktivedanta Swami Srila Prabhupada. Srila Prabhupada could see the true nature of the soul as an eternal servant of God whatever the present state of material conditioning. As the very Supreme Person Sri Gauranga showered His magnanimity by opening free access for the lowest of mankind to the most confidential form of love for God, Srila Prabhupada's magnanimity spread the non-sectarian Universal Religion of Love of Lord Chaitanya. Actually, the magnanimity of Srila Prabhupada is unparalleled by reason of his deliverance of the lowest of mankind, but also the *mayavadis* (impersonalists), *sunyavadis* (voidists), as well as the declared *patanavadis* (anti-personalists).

Srila Bhaktisiddhanta Saraswati Goswami Prabhupada spread his Holy mission all over India and countries of Europe through the agency of his institution, the Sri Gaudiya Math. He received criticisms from most of the caste *goswami* class of his time, because of his offering *brahminical* initiation to persons not begotten of Brahmin families. In the same spirit of his spiritual master, Srila A.C. Bhaktivedanta Swami Prabhupada also broke open the treasure of free devotional service to the rest of the world through his International Society for Krishna Consciousness, ISKCON. Thus, Srila Prabhupada introduced the aspirant devotees to the process of Vaishnavism and how to worship the Lord on the altar. By offering his followers due training to begin the understanding of the deepness of Vaishnava philosophy, and then free access to worship on the altar, cooking for the Lord, and distribute Vaishnava literature, whether in India or elsewhere in this world, Srila A.C. Bhaktivedanta Swami Prabhupada also knew how to harmonize the teachings of Sri Chaitanya Mahaprabhu according to time, place and circumstance. Ultimately, Srila Prabhupada can also be recognized as the most prolific harmonizer, the true harmonist of Sri Gaura's teachings around the planet.

Radharamana Sadhu

August 2005 – Laguna de los Labradores

Galeana – Nuevo Leon – Mexico

INTRODUCTION

It seems miraculous that the rare and dilapidated copies of *The Harmonist* magazine are now brought to life again with the publication of this collection. This complete collection is printed at the Radha Press in New Delhi. Radha Press has already a historic relevance for innumerable Gaudiya Vaishnavas, the followers of the incarnation of God known as Sri Chaitanya Mahaprabhu, Who appeared in Gauda Desh, West Bengal, India in 1486 AD. On this same printing press, my spiritual master, the world-*acharya*, Srila A.C. Bhaktivedanta Swami Prabhupada, printed his first English versions of *Srimad Bhagavatam* (The Sweet Pastimes of Lord Sri Krishna), and his *Back to Godhead* Magazine, before departing to the USA in 1965. The Gaudiya Vaishnava philosophy has now spread throughout the entire world, most particularly because of the impetus given by Srila A.C. Bhaktivedanta Swami Prabhupada, the founder-*acharya* of the International Society for Krishna Consciousness.

Previous to this edition, a number of new magazines using the name *The Harmonist* have appeared in the Eastern and the Western world. Therefore, in the mood of Srila A.C. Bhaktivedanta Swami, who named his translation of the *Bhagavad-gita* as the '*Bhagavat-gita As It Is*', we have decided to name this reprint as *The Harmonist As It Is* to indicate that this publication is of the original magazines. Actually, this effort is the first exact replica of the original publications.

The original versions in Bengali were known as *Sajjana Toshani* and were first published in 1879 by Srila Bhaktivinoda Thakur, the spiritual preceptor of Srila Bhaktisiddhanta. After the departure of Srila Bhaktivinoda Thakur in 1914, Srila Bhaktisiddhanta Saraswati, the spiritual master of Srila Bhaktivedanta Swami, established a printing press and began his preaching mission, known as the Sri Gaudiya Math.

The monthly publication of *The Harmonist* magazine began in June of 1927 in Kolkata, Bengal, India, under the direction of Srila Bhaktisiddhanta Saraswati Goswami Prabhupada. The foreword of the first English edition reads as follows "The *Sajjana-toshani* made her first appearance in the year 1879 in the modest form of a Bengali spiritual monthly edited by Thakur Bhaktivinoda. 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."

Srila Bhaktisiddhanta Saraswati started the English version of the same publication in June of 1927 continuing until June 1936, before his departure from this world on January 1, 1937. He continued in Roman numerals the sequential order of the original Bengali editions; thus, the English version began as Volume XXV and ended as Volume XXXII. The full collection of *The Harmonist* comprises eight volumes, and each volume contains twelve monthly magazines. To better facilitate the readers' reference, we have decided to designate each volume of *The Harmonist As It Is* from No.1 to No.8. In brackets the readers will also find the Roman numerals of the original Bengali edition. To facilitate a comprehensive and easy reference to the main subjects contained in the magazines, we have compiled a simple index to each volume. The same general index was then compiled for the complete collection, which was printed as a separate booklet.

The general index addresses essential philosophical topics, such as *jiva-tattva*, *guru-tattva*, *Krishna-tattva*, *rasa-tattva*, the history of the Vedic and Gaudiya Vaishnava tradition, Vaishnava Literature, comparative religion, Vaishnava behavior and etiquette, historical events, articles on social,

economical and political issues, and divine poetry.

General Index – 21 pages.

No. 1 (Vol XXV, June 1927 - May 1928) – 430 pages.

No. 2 (Vol XXVI, June 1928 - May 1929) – 382 pages.

No. 3 (Vol XXVII, June 1929 - May 1930) – 432 pages.

No. 4 (Vol XXVIII, June 1930 – May-June 1931) – 434 pages.

No. 5 (Vol XXIX, July 1931 - June 1932) – 470 pages.

No. 6 (Vol XXX, July 1932 - June 1933) – 436 pages.

No. 7 (Vol XXXI, Sept 1934 - July 1935) – 582 pages.

No. 8 (Vol XXXII, Sept 1935 - June 1936) – 558 pages.

The only original and most complete collection of *The Harmonist* magazine has been under my care since December of 1991. The search and collection of the sometimes very dilapidated magazines was the painstaking and tireless task of my godbrother Sripad Bhaktiprajnana Bharati Maharaja, who began collecting the editions around 1975. During 1987, while we met in Sri Vrindavana Dhama, he requested me to take care of such an important treasure of the Gaudiya Vaishnava community.

Because of various circumstances I took possession of the complete collection only on 1991, recovering it from the house of a Vrajavasi and placing it in my residence at Vaishnava Khanda of Radharamana Mandira. Since then, many god brothers came to know about it, but in spite of several suggestions and requests, somehow none could actually come forward to promote or facilitate the printing. While holding a web site for a couple of years since 2001, I advertised the upcoming publication of *The Harmonist* and requested contributions to such an end. However, although receiving feedback from several interested devotees, no practical or financial commitment manifested.

Finally, after so many years of expectation, Divine Providence allowed me to produce the necessary finances to reprint the entire collection as it actually is. The publishing of *The Harmonist As It Is* is therefore an exact photographic reproduction of each page of such important and historic legacy of the Gaudiya Vaishnavas and indeed students of religion around the world.

The Harmonist is the reservoir of all clear conclusions of the predecessor *acharyas*, regarding the most important philosophical subjects any aspirant devotee should know. Furthermore, this collection establishes the veracity of the English translations of important Vaishnava literature, such as *Jaiva-Dharma* and *Chaitanya Bhagavata*, since it contains partial translations supervised and sanctioned by Srila Bhaktisiddhanta Saraswati Goswami Prabhupada himself.

This collection contains articles that establish perfect guidelines to practice life as a *brahmachari* (celibate student), *grihastha* (married responsibilities), *vanaprastha* (practical preparation for the goal of life) and *sannyasi* (full-time contemplation of the Divine Reality). The readers will also find spiritual guidelines on how to behave in society in general through various articles on social, economical, educational and political subjects. Although these articles were written 70 years ago, they still maintain an amazing actuality.

The publishing of this historic literature serves as a unique transcendental reference for all Gauriya Vaishnavas and all willing to learn about *bhakti*, pure devotion to the Supreme Lord. This

publication is meant to re-ignite *Gauriya* culture around the globe and is dedicated to all sincere devotees of Sri Chaitanya Mahaprabhu.

I offer my heartfelt thanks to Sripad Raddhanti Dasa (Juan Pigna), who selflessly came forward with assistance and financial support to help in printing this important collection.

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November 5, 2005: The twenty-eighth anniversary of the disappearance of *Jagat-guru* Srila A.C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness

SRILA SACHIDANANDA BHAKTIVINODA THAKURA

Srila Bhaktivinoda Thakur was the third son of Ananda-chandra and Jagat-mohini Devi. He was born in September 2, 1838 and received the name Kedaranath, which is a name of Lord Shiva. His parents lived in the Nadia District, West Bengal, in the ancient city of Birnagar (Ulagram). His father was a generous landlord of great wealth, and was considered second after the king of Nadia.

Kedaranath studied in the elemental school that was founded by his grandmother. At six years old he could read the Ramayana and Mahabharata with great zeal, although his short age, Kedarnath could understand the meaning of these ancient Sanskrit epics. Later on he moved to an English school in Krishnanagar opened by the king of Nadia. Due to the sudden death of his two older brothers due to cholera, Kedaranath had to finish his studies and return to Birnagar.

In 1850 Kedaranath was 12 years old and his mother arranged his marriage with a girl of 7 years older than him. Although they only lived under the same roof until they were adults, this Vedic tradition sometimes wonders the Western outlook of married life. Nonetheless, it has a deep psychological and social meaning, since the family descendants always feel guided and protected by their parents.

Since 1881 Kedaranath Sachidananda Das started his Vaishnava journal *Sajjana-tosani*, dedicated to spread the divine teachings of Sri Chaitanya through all corners of Bengal. The Journal of the Royal Asiatic Society of London published the following commentary about him: "Under the title *Sri Gauranga-lila-smarana-mangala-stotram*, "The renokwn Vaishnava Sri Kedaranath Bhaktivinoda M.R.A.S. has published a Sanskrit poem about the life and teachings of Sri Chaitanya. It is accompanied by a commentary, also in Sanskrit, where he broadly elucidates the subject. Contains an introduction of sixty-three pages in English where precisely describes in detail the doctrines teach by Sri Chaitanya. His posture, specially opposed to that of the Shankara and Adwaita Vedantists, is broadly explained. The small volume will broaden our knowledge about this great reformer. Therefore we express our thanks to Bhaktivinoda for offering us the English and Sanskrit versions instead of Bengali, since it would have been hidden to European students of India's religious life."

During the year 1896 on a pioneer spirit, Srila Bhaktivinoda Thakura sent the teachings of Sri Chaitanya towards Occident, beyond India's frontiers. This small book that he wrote in Sanskrit was entitled *Sri Gauranga-lila-smarana-stotam*. Its Preface in English was entitled: *Chaitanya Mahaprabhu, His Life and Precepts*. It also contained a commentary of Srila Sitikantha Vachaspati, a well-known Pandit of Nadia. Copies of the book were sent to the library of the McGill University in Canada, the library of the Asian Real Society of London and several other academic institutions. Although a small treatise, it was admired by writers and thinkers of occident. The learned European R.W. Frazer commented: "Have pass already five hundred years since Sri Chaitanya spread the faith in Krishna's delivering grace throughout Earth. Nonetheless, until the present day, the same spirit that inspired Sri Chaitanya continues living amongst his followers. On a interesting narrative about the life and precepts of Sri Chaitanya, published by His devote and old follower Sri Kedaranath Datta Bhaktivinoda, we have read how this spirit keeps intact its vitality in the midst of the changes sweeping the all world.

In 1914, during the disappearance day of Sri Gadadhara Pandit, Thakura Bhaktivinoda enter the eternal pastimes of Gaura-Gadadhara and Radha-Madhava.

SRILA BHAKTISIDDHANTA SARASVATI GOSWAMI PRABHUPADA

Srila Bhaktisiddhanta Sarasvati was born in the holy pilgrimage place of Jagannatha Puri to Srila Bhaktivinoda Thakura, the great Vaishnava acharya in the line of succession coming from Sri Chaitanya Mahaprabhu. Although employed as a government magistrate, Srila Bhaktivinoda worked tirelessly to establish the teachings of Lord Chaitanya in India. He envisioned a worldwide spiritual movement and prayed for a son to help him achieve his dream.

On February 6, 1874, in the sacred pilgrimage town of Jagannath Puri, where Srila Bhaktivinoda Thakura served as superintendent of the famous Jagannatha temple, Srila Bhaktisiddhanta appeared in this world. He was given the name Bimala Prasada. At the age of seven, Bimala Prasada had memorized the more than seven hundred Sanskrit verses of the Bhagavad-gita and could speak illuminating commentaries upon them. Srila Bhaktivinoda Thakura, the author of many important books and other writings on Gaudiya Vaisnava philosophy, trained his son in printing and proofreading.

By the time he was twenty-five years old, Bimala Prasada had acquired an impressive reputation as a scholar of Sanskrit, mathematics, and astronomy. His astronomical treatise, *Surya-siddhanta*, won him the title Siddhanta Sarasvati in recognition of his immense learning. In 1905, following the advice of his father, Siddhanta Sarasvati accepted spiritual initiation from Srila Gaurakishora Dasa Babaji. Although Srila Gaurakishora Dasa Babaji was illiterate, he was renowned throughout the continent as a great saint and Vaishnava acharya. Siddhanta Sarasvati, although a great scholar, exhibited humility and dedication in the presence of Srila Gaurakishora. Satisfied with such humility and dedication of his highly educated disciple, Srila Gaurakishora gave Siddhanta Sarasvati his full blessings and requested him to “preach the Absolute Truth and keep aside all other work.” Upon the disappearance of Srila Bhaktivinoda Thakura in 1914, Siddhanta Sarasvati became editor of his father’s spiritual journal, *Sajjana-tosani*, and founded the Bhagawat Press for the publication of Gaudiya Vaishnava literature. In 1918 Siddhanta Sarasvati accepted the renounced order of spiritual life, assuming the title Srila Bhaktisiddhanta Sarasvati Goswami Maharaja. For purposes of propagating Gaudiya Vaishnavism throughout India, he organized the Gaudiya Math, with sixty-four branches throughout the country. The headquarters of his mission, the Chaitanya Gaudiya Math, is located in Sridhama Mayapura, the birthplace of Sri Chaitanya Mahaprabhu.

Srila Bhaktisiddhanta adjusted ancient traditions to conform to technological and social conditions of the twentieth century. He considered the printing press a most effective means of spreading this message throughout the world and was himself the author of many important translations, commentaries, and philosophical essays. He was the first spiritual teacher in this line to allow his renounced preachers (sannyasis) to wear Western clothes and travel in modern conveyances rather than on foot. Throughout the 1930s, Srila Bhaktisiddhanta expanded and increased his missionary work and succeeded in reestablishing Gaudiya Vaishnavism as the leading force in Indian spiritual life.

On January 1, 1937, Srila Bhaktisiddhanta Sarasvati Thakura passed from this world.

A.C. BHAKTIVEDANTA SWAMI SRILA PRABHUPADA

Srila A.C. Bhaktivedanta Swami was born Abhay Charan De on *nandotsava*, a day after the appearance of Sri Krishna in 1896. Significantly, it was the same year in which Srila Thakur Bhaktivinoda, the pioneer of the Hare Krishna Movement, begun the mission to spread the message of Lord Chaitanya in the West through his essay *Chaitanya Mahaprabhu—His Life and Precepts*. Abhay Charan's father, Gaura Mohan De, was a pure devotee of Radha-Krishna and offered his child small deities to play with. As an adult, Abhay Charan worshipped the same deities. Gaura Mohan taught his son through his own example on how to worship the deities, and also encouraged him to observe the festival of Jagannath and to play *mridanga*.

Some particulars about his father's constant desire that his son would become a devotee of Srimate Radharani is that A.C. Bhaktivedanta Swami revealed a special connection with Her intimate assistant Sri Rupa Manjari (Srila Rupa Goswami Prabhupada). Srila Prabhupada was initiated in 1933 at the Sree Rupa Gaudiya Math, Allahabad, and he planned his worldwide mission and prepared the first translations and commentaries of his *Srimad Bhagavatam* in English at his residence at Sri Radha-Damodara Temple. From his kitchen's window he used to meditate and receive inspiration from the leader of the *sampradaya* Sri Rupa Goswami Prabhupada, who most obviously was his most intimate guide.

During a walk at Sri Radha Kunda, Srila Bhaktisiddhanta Saraswati Prabhupada confided him this instruction "If you ever get any money, print books", and Bhaktivedanta Swami Prabhupada accomplished his guru's order marvelously. Although he built a beautiful center of active devotional service in Vrindavan known as the Krishna-Balarama Mandir, and started a city in Mayapur, Bengal, he never deviated from the order of his spiritual master to print and distribute Vaishnava literature.

A.C. Bhaktivedanta Swami lived an exemplar life throughout his permanence on this world. As a historical figure, who pioneered world preaching tours circumambulating the planet fourteen times, he remains the perfect guide for all *ashrams* of life since he practiced all four in total perfection. He also invited his dear and intimate god brothers on different *ashrams* to join his mission and published their articles in his *Back to Godhead* Magazine. He is the first Gaudiya Vaishnava that has published and distributed millions of books around the planet on the principles and philosophy of Krishna consciousness. This task was accomplished with the assistance of thousand of dedicated disciples and grand disciples around the world through the agency of his International Society for Krishna Consciousness, ISKCON. Therefore, Srila Prabhupada became recognized as a *shakti-avesha avatara*, or an empowered incarnation of the Lord, through the sanction of scriptural definition and the assertion of learned and highly respected devotees of the *sampradaya*.

Srila Prabhupada engaged everybody in book distribution, exposing them to the effects of transcendental revelations, which are in the same level as performing the congregational chanting of the Holy Names. He became un-manifested from the mundane view after leaving his body in the *Samadhi-mandir* at his Krishna-Balarama Mandir in Vrindavan on Nov. 14th, 1977. To the spiritually awakened, Srila Prabhupada continues to live in the spiritual realm in his eternal *kama-rupa sidha-deha*.

**HARE KRISHNA HARE KRISHNA
KRISHNA KRISHNA HARE HARE
HARE RAMA HARE RAMA
RAMA RAMA HARE HARE**

THE HARMONIST AS IT IS

INDEX TO VOL. No. 7 (VOL. XXXI, September 1934 – July 1935)

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The Harmonist

(Sree Sajjanatoshani)

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No. 1

Introduction to Sree Krishna

The ebullient human nature is regulated by censorious warning from ceremonial agencies. The sound waves irritate the auditory nerves and, the helping, prior experiences lead the aural reception to the brain for quodlibetic exploitation. Over this, a remedy is suggested by the epistemological order to approach unending transcendental nature of vibratory movements without indulging in restless disproving temper of an empiricist. The characteristic feature of mundane sounds is that the sounds reitre after pointing out an object of the phenomena whereas the transcendental nomenclature is naturally endowed with the manifestation of the object in full without the assistance of temporary limited gross or subtle entourages of matter suitable to reciprocate the different senses as in the case of sensuous scrutiny.

The Harmonist deals with the introduction of Sree Krishna, Krishna Bhakti or devotional system and the solution of attaining Krishna's love, the highest desirability of eternal blissful wisdom of the Pure Soul now posing as a miserable candidate of an enjoying mood. Ray Ramananda has invoked the blessing of Murari's dance attended with music and musical sounds which blended the association of Sri Krishna's Entourage with His Absolute manifested Pastimes in the activities of the Eternal Associates of the all-time Greatest Benefactor of souls, the Supreme Lord Sri Krishna Chaitanya. All the three sections of non-begging devotees who have love for the All-Love are expected ipso facto to welcome **The Harmonist** as their real friend.

Bhakti Siddhanta Saraswati.

THE NECTAR PRECEPTS

OF SREE RUP GOSWAMI

(*These aphorisms are meant for those who are already conversant with the Vaishnava philosophy. Committed to memory, they are very helpful.*)

1.

Untutored mind and tongue,¹ anger,
lickerishness, gluttony and lust,
are six obstacles.
Master these and you master the world.

2.

Inordinate hoarding, false zeal, garrulity,
obstinate adherence to stock rules of thought and conduct,²
keeping unwholesome company and greed
these six destroy *Bhakti*.³

3.

Earnestness, firm convictions, perseverance,
performance of only prescribed actions,
the avoiding of evil company and following the practices of
Sadhus ;⁴
these six enhance *Bhakti*.

4.

To offer and to accept gifts,
to confide and to receive secrets,
to entertain and to be feasted in return
these are six signs of mutual affection.

5

Be not led away by the outward faults of the mind or body
assumed by a *Bhakta*⁵ through nature or birth;
for the dirt, bubbles and foam on the surface of Ganga
are not of the substance of her waters nor do they affect it.

1. *Untutored tongue* is one that speaks when not necessary and remains silent when it should speak out

2. The text is capable of two renderings . It can also be translated to mean obstinate *non-adherence* to *right* rules of thought and conduct

3. To give the meaning of *Bhakti* will be to propound the entire philosophy of the Vaishnavas. Roughly, however, it can be taken to mean the sole-purposed, uninterrupted and pure acme of devotion which is devoid of all personal and passionate desires and wants only to perform service that may delight Krishna.

4. *Sadhus* are true devotees.

5. One engaged in *Bhakti*.

6.

Show consideration to one initiated in chanting Krishna's Name,
do obeisance to him employed in the *Bhajan*⁶ of the Lord.
but constant attendance is most desirable on one who is
well-versed in *Bhajan*, sole-purposed in Krishna and devoid
of censorious thoughts

7.

The Sweet Name of Krishna is distasteful to a disordered mind,
even as sugar-candy is unpalatable to the bile-inflamed tongue ;
but continuous earnest repetition improves the taste by degrees ;
it uproots the disease.

8.

Step by step to train the mind and tongue by attuning them
to the perfect song of His Name, Form, Attributes, Entourage
and Acts ;
and serving some denizen⁷ of Braja to dwell in that place
thus to pass all one's time is the essence of all Teachings .

9.

The Birth gives excellence to *Madhupuri* over *Baikuntha*⁸ and
*Ras*⁹ to *Bindraban* over *Madhupuri* ;
while the raptures there of the Generous Handed give
Gobardhan a still higher place.
But *Radhakund*, hard by, transcends them, for there surge,
all-pervading, the Lord of Gokul's fountain of Love.
What man with intelligence would not serve this *Kund*
gracing the valley of the hill ?

10.

Gyanis,¹⁰ it is declared, are in every way, dearer to Hari than
those who perform good actions;
and more those who transcending *Gyan* cling to *Bhakti*, their
only goal. Dearer still those ever merged in *Prem*.¹¹
Still more dear are the lotus-eyed *Gopees* of the cowherds, and
of these the dearest that *Radhika*.
And even as She is Her *Kund*, what man therefore with wisdom
would not seek shelter there ?

6. *Bhajan* means Bhakti.

7. One of the five kinds of the followers of Krishna, who constantly reside in Braja.

8. *Baikuntha*—literally without limitations—is the eternal region which is void of every sort of external reference, where all delight is the enjoyment of Krishna.

9. *Ras* are the Transcendental Revels.

10. *Gyanis* are those who desire to be merged with the Absolute through *Gyan* i.e. empiric and intuitive knowledge.

11. *Prem* is the desire for service only through Love without thought of personal gain and which is free from all ethical persuasions.

11.

That Radhika, more than all his other beloveds, is the great
 treasure-house of Krishna's Love,
 Her *Kund*,¹² the Munis tell, is in all aspects even as She Herself.
 Inaccessible is that place even to His most intimate beloveds,
 let alone the *Bhaktas*.
 One immersion in those waters will imbrue one for ever with
 the Nectar of Absolute Love.

(*Rendered into English by Kundan Lall*)

Gaudiyas as Hindus

By Prof. Nishi Kanta Sanyal

The term 'Hindu' is not found in the *Shastras*. We need not puzzle about its antiquity or origin. That is not the point at present. It is not at all easy to define the current creed professed by the Hindus. It is not one system. The distinctive outward marks of a modern Hindu are membership of a hereditary caste, observance of certain customary rules of marriage, eating, worship, funeral, and the offering of formal reverence to caste-Brahmanas. The hereditary Brahmanas are the professed custodians of the religion. Some members of this caste study the *Shastras*, award and prescribe expiations, officiate at worships and ceremonials. The 'Hindu' Almanack supplies practically all the information that is necessary for these different purposes. There is a professional body of expounders of

the *Puranas* for popularising the religion. There are also elaborate codes prescribing all sorts of rules and ceremonies.

A great body of Hindu *Shastras* deals with the philosophy of religion. These profess to obey the authority of the *Veda*. The philosophical systems of the Hindus are of the nature of textual commentaries of the *Veda*. The *Upanishads* offer several lines of such philosophical thought. The average Hindu follows almost mechanically the beaten track. A few, who are a little more inquisitive, study one or more branches of the *Shastras*. Assemblies of Pandits, frequently held in former times, for the discussion of doubtful points of religion are now-a-days rare and then their decisions are not considered binding. No one takes the

12. *Kund* is the reservoir of all the services--expressions of adoration--that Radhika and her damsels constantly offer to their Lover Krishna.

JANMASTAMI

trouble to disobey the Almanack and the ignorant priests, although the practices countenanced by them are often palpably opposed to the highest teachings of the *Shastras*. This laxity characterises the practices of nearly all the Hindu sects.

It is considered almost unnecessary by the Hindus generally to seriously enquire whether their existing practices and insittutions are in accordance with the teachings of the *Shastras*, as they are claimed to be by the selves. Neither is it considered necessary to ascertain the correct reading, interpretation and reasonableness of the religion revealed by the *Veda* itself.

But in the past eminent teachers of religion (the Acharyas) made the attempt to expound the Sanatana Dharma in all sincerity. The differences of the teachings of the former Acharyas were sought to be reconciled by Sree Krishna Chaitanya by His comprehensive interpretation of the Shastric literature. The Gaudiyas follow the teachings of Sree Krishna

Chaitanya through their conviction that they are enabled thereby to discharge the paramount duty of every sincere soul by being engaged in the exclusive transcendental service of the Absolute, in conformity with the true interpretation of the teachings of the *Veda*. Thus the Gaudiyas are genuine Sanatanists. They practise the proper and eternal function of all pure souls in the state of Grace.

If it be asked 'why invent a new term for designating an old society?' the answer is that the term 'Gauda' is no more an innovation than the terms 'Vishnu and Vaishnava'. It is in pursuance of the teachings of the Sanatana Dharma that the term 'Gaudiya' is properly applied to the denizens of the 'White Island', the Eternal Abode of the Divinity. The nomenclature of the transcendentalists, who believe in the reality of the Word, is the basis and the substance of their Faith. It is no mundane preference for the vocabulary of any particular people although it may certainly appear to be such at first sight.

JANMASTAMI: THE BIRTHDAY

By Jatindra Kumar Ghosh

The night was dark and the sky threatening. The hour of crisis came nearer and the fortified palace of king Kansa cast the shadow of an unknown disaster through the dazzling lights all around. The innumerable objects of pleasure and luxuries seemed futile to

Kansa. His strong cruel mind began to falter and fail. Everything only served to increase dull monotony and the dubious heart of Kansa could not bear the association of sight of his erstwhile beloved companions. So he retired to a solitary place.

King Kansa goaded by his insatiate thirst for enjoyment remoulded, altered, displaced and destroyed everything, he came across, to suit his pleasures ; from every quarter of the world he had gathered and hoarded up things to be exhausted for his delight. Naturally, therefore, the idea of permanence of anything beyond his capacity of enjoyment was intolerable to him and consequently the believers in a permanent existence and in the eternal Absolute were considered by him as his inveterate enemies. And his failure to encompass the whole universe in the ocean-like expanse of his greedy grip and his inability to consume the whole creation with the conflagration of his fiery thirst for enjoyment filled Kansa with misgivings ; for a sluggish langour enervated him and he was thus desparately forced to suspect that the inevitable hands of a too powerful opponent were against him and He could not be anyone else than the Eternal Absolute.

The only engagement of Kansa, therefore, became somehow to destroy every trace of this Absolute. The persistent canker of this anxious thought ate into his vitals, sapped all sweetness from enjoyment and filled his sceptic mind with constant torments of a grim panic which seemed gradually to be drawing near. Consequently the devotees who are couriers of the Absolute were to be properly guarded against. Thus in order to guard himself well with all precautionous steps Kansa thought it wise to throw Devaki and Vasudev into prison and arrange for special guards and sentries from among his trusted followers. Yet he would start up and rush out of his solitary place and go round himself inspecting that every thing was safe. Every precaution against

danger was found in perfect order, nevertheless he felt that all his arrangements were futile, every point seemed vulnerable to the mighty terror, the Great Absolute whose terrible jaws seemed agape on all sides. The sky was overcast with dense lowering clouds, the thunder and lightening caused restless palpitations in his heart and the violent torrents which soon followed seemed to shower death spears at him. So in mortal agony Kansa tried to hide himself in a lonely corner of his palace.

The beloved devotees of the Absolute, Devaki and Vasudev, in their devotional attitude, were, however, far beyond the range of the wavy relativity of the three qualities of the manifested phenomena ; they were in a realm of harmony where reigned uninterrupted the eternal self-illuminating Existence. So instead of fear and misgivings of the phenomenon of creation and dissolution, they were in eternal bliss, enlightened by transcendental knowledge. In Kansa's dark dungeon the celestial light enlightened their hearts. The eternal devotees are always favoured by the Absolute whose fond abode is their pure hearts.

According to divine promise, Devaki saw signs of the auspicious moment of the Appearance drawing near : serene light shone on all sides and the whole creation began to dance in great glee with perfect harmony. The rippling tide of the exuberant Jumna, the gay breeze surcharged with delicious fragrance of sweet flowers, the auspicious chanting of the Gandharvas and Kinnaras in melodious concordance with the prayers of the eternal associate-devotees of the Lord, all kept time to the jocund dances of the merry denizens. Flowers began to be showered profusely by the gods and sages when to her

exceeding joy appeared the beloved Lord as a Baby of extreme beauty within a flood of transcendental light. She lost herself in joyful awe as she saw the vision of the Divine Baby the smiling eyes like lotus buds on a dark background of curly hair, holding Sankha, Chakra, Gada and Padma in His four hands, the lustrous Koustubha pendant from the neck, clad in yellow garb, wearing a crown set with priceless jewels and assuming in the body the hue of the azure sky.

Filled with delight Devaki and Vasudev offered their humble prayers to the Absolute who, out of infinite love for the beloved couple, blessed them and of His own accord drew in His VASUDEV form and became their baby in this world. At that very moment the Delusive Power that attends upon Divine pleasure was born elsewhere to Nanda-Yasoda in the form of a baby-girl. Through the Divine Illusory Power the massive iron-gates of the prison were flung open, the armed guards and the specially appointed supervisors all suddenly fell asleep and none knew anything of the wonders that had happened as if in the twinkling of an eye. Forsooth, the gross stunned vision of the mundane people can never have access to, nor do they discern, the eternal activities of the transcendental region or the communion with the Absolute of the pure and untarnished hearts of the favourite devotees. So the wordly-minded people of the territory and Kansa were naturally barred from perceiving the activities of the Supreme Lord and His eternal associates.

Hiding the Divine Baby in the bosom Vasudev went out of His prison house. In his cautious but speedy progress from Mathura to Gokul, Vasudev was guided by a lovely lustrous glow all around him and in his paternal care

and solicitude to hide the Baby safely under his bosom from the stormy wind and torrential showers, Vasudev found himself safely sheltered in a strange manner. He did not know that Sree Anantadev himself in the form of a huge serpent had fully protected them under his extensive hood, in order to serve his Lord Sri Krishna. In his rush to Gokul Vasudev waded through the Jamuna whose waters heaved up in her desire to touch the feet of her Lord. Vasudev in his attempt to keep off the beloved Baby from the rising waters held him above his head as far as his hands could stretch, but the Jamuna also jumped up to that extent, only once, to touch the feet of the Lord with the ends of her wavy fingers. Next moment the waters hurriedly receded as if in sudden fright and made way for them. Thus Vasudev, unperceived by the world reached the house of Nanda and Yasoda in Gokul. This is Janmashtami.

It is hard for some to understand the special significance and sacredness of the day of Janmashtami, the Birth of the Birthless, the Fountain-head of all creative manifestations and the primordial Origin or the great ultimate Cause of all causes. Birth indeed is a necessary event for all created beings who are forced to come under the limitations of time and space, within the realm of manifested phenomena; whereas the Absolute Godhead, by nature, transcends all limitations of time and space and exists eternally. Conversely, whatever is subject to the finality of the universe is certainly something other than the Absolute.

The Absolute in His own form exists eternally in His transcendental region and also simultaneously in His all-pervading Form throughout the whole manifested phenomenon. Yet as the all-powerful Entity He condescends

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to manifest Himself in this phenomenal region in various Forms, best suited to the particular object to be fulfilled among His favourite beings. The purposes of His appearance here are many the principal among these are to favour His most beloved devotees by satisfying their hankering for a Darshan of Him, or to remove and destroy their oppressive enemies, or to relieve the universe of the burden of satanic forces that disturb the creation.

He is the sole Lord ; there is none who can question His capacity or propriety of appearance in this universe in any form He is pleased to choose and it cannot affect His absolute character in any way. On the other hand, it is the special characteristic of His absolute nature that although He appears to be born like an ordinary being, actually He is not subject to any of the limitations of time and space which are the creations of His own deflected Energy and held by Him for His own purpose. Even in this mundane world He is always in His own plane beyond His creations and potencies which can never have the least influence upon Him. There is none to regulate His will and actions. Consequently, the difficulty of these sceptics regarding the Birth of the Birthless is altogether meaningless.

Moreover, He has always shewn in various manifested forms His unconditioned potencies which are not possible in any created being. Lastly, in His Lila as Krishna, He manifests His utmost potencies of the transcendental region. Over and above every other special feature of His Lila, He presents Himself as the desired whole or the complete reciprocal of His close and devoted associates, all of whom find their fullest realisation in Him and are filled with bliss in their respective

ways and measures by His infinite generosity.

Though not as a mystic myth, some may perhaps take the episode of this Birth as a mere allegory or an abstract idea. In order to undeceive them it may be stated, with as much precision and justification as history may boast of, that Krishna did appear at the end of Dwapara Yuga. He was the slayer of Kansa and other demons, the beloved child of Nanda and Yasoda, the loving comrade of the cowherds of Gokul, the fond consort of the damsels of Braja, the King of Dwarka, the prime Mover of the great Kurukshetra war, the greatest Hero of ancient India and was at the same time the Eternal Supreme Godhead, the Absolute, the one object of worship of saints and sages.

Krishna did appear according to Pauranic traditions with His entire entourage of the transcendental region on the eight day of the dark-half of the month of Bhadra towards the end of Dwapara Age somewhere a little over 5000 years ago. A probable date may be fixed with some amount of accuracy from authentic astronomical data available to us. The present *Kali* Age commenced 3179 years before the beginning of *Saka* era on the authority of Varaha Mihir's Jatakarnava (नव शैलेन्दु रामाढ्या शकाब्दाः कलिब्ध्वरा). Adding to this the number of the years of the *Saka* era (1856) we get 5035 years before which the *Kali Yuga* began. Again, as the beginning of the *Kali Yuga* and the time of the disappearance of Sree Krishna were almost simultaneous and we learn from Sreemad Bhagavat that Sri Krishna remained in this world for 125 years, the Birthday may be placed at 5160 years from now or in other words the present year is 5035 A. D. of the Lord Krishna.

Vidura : Royal Counsellor and Devotee

By Kundan Lall

Her eyes swooned and her senses were struck dumb, as she opened her humble cottage door and the glory of Krishna burst upon her. True, she was a slave-girl at the court of king Devaka, but all the resplendence she had witnessed there paled into insignificance before this vision. Even His consorts who are always dallying with Him are overwhelmed anew with irresistible joy and desire when He appears before them. Lakshmi herself, famed for her fickleness, cannot quit His feet for a moment. Like a cloud decked in sunlight He appeared at her cottage door by the banks of the Holy Ganges over on the other side of the royal town of Hastinapore.

She was having her bath when the divine Voice summoned her. She knew the Voice. Everything was forgotten—the humbleness of her abode, His Greatness, the wonder of His visit—she only knew that He was there. Her joy was unbounded.

According to the laws of Hindu hospitality it is incumbent upon the host to offer refreshments. So, as her husband was away at the time, she immediately brought forth what they had in her humble abode—some bananas—and seating herself before Him she began to peel the fruit and offer them to Him, the while she gazed at Him with joyful adoration.

Thus, Vidura, her husband, found

them when he returned. Seated before Him, devoid of clothes, her rapturous attention fixed upon Him she was putting banana-peels into His mouth and throwing away the fruit. And He in merry mood was eating her offerings as if enjoying its most delicious flavour.

Seeing Krishna in his cottage Vidura was happy beyond measure, but observing, later, that his wife was offering Him the peels and throwing away the fruit, he admonished her. His voice suddenly awoke her to the consciousness of her surroundings and realizing what she was doing and in what condition she was sitting before him she was overcome with shame and hastily withdrew.

Krishna had much conversation with Vidura on high matters of State in connection with the affairs of his nephews, the Pandavas and the Kurus, deploring that they had not listened to the wise counsels of Vidura who was famed for his far-sightedness. Krishna held Vidura in high esteem and had then come to him straight from the palace of Duryodhan across the river where He had gone on an embassy on the part of Yudhishtir. Duryodhan had asked Him to a feast but He had declined to partake of it, at first because it was against the canons of chivalry to accept hospitality before His embassy was completed and, later, on the grounds that it was not offered to

Him out of affection and He could have accepted it only if He was in distress. Indeed, He had spoken out more frankly to Duryodhan, telling him that He would prefer His meal at the lowly cottage of Vidura who was strict in the observance of the Laws, just, pure, generous and withal impartial, looking on all with equal eyes.

In the meanwhile Vidura's wife busied herself trying to atone for her feeding Him with banana peels. Alas, in her poor home nothing was available, so she gathered *Bathua*,* a wild herb that grew round her cottage and perforce from it prepared a dish with much skill and greater love.

It is said that the Mighty Prince, the Emperor of Emperors, is a mightier Lover and has a more resplendent empire in the heart of his *Dasis*. Having disdained a royal banquet, Krishna sat in the lowly cottage on the sand banks of the Ganges enjoying the feast of *Bathua* waited upon by the slave couple Vidura and his wife.

VIDURA'S LINEAGE

Yes, Vidura was also the offspring of a slave-girl though his father was the great sage Vyasa. It is recorded that king Vichitra-Virya of the line of Kuru died childless leaving behind him two widows Ambika and Ambalika. Satyawati the mother of the dead king asked Bhishma to beget children on his brother's widows so that the royal line may not perish. But Bhishma refused because of his vow. Satyawati was known as a Matsya-girl before her marriage when she worked as a ferry-woman and at that time she had given birth to a son who later became famous as the sage

Vyasa. She commanded him to beget children on his half-brother's widows. Now Ambalika found Vyasa so terrible in appearance that she went white with fear at his approach and the son born of the union was so pale that he was called Pandu. The elder widow Ambika closed her eyes and she gave birth to the blind child Dhritarashtra. Satyawati again requested Ambika to become the mother of a child without blemish but she shirked going to Vyasa a second time and, therefore, decking one of her slaves in her dress she sent her to Vyasa. Their child was Vidura.

Though Vyasa is reported to have been hideous and emaciated - no doubt because of his austerities—he was the illumined sage who gave to the world all its Revelations. Vidura was thus rich in inheritance beyond his fellows. His wise counsels to the rival cousins, if listened to, would have averted the world disaster—the war of Mahabharat. He had endeavoured to dissuade Duryodhan from cheating at the gambling match. On more than one occasion he helped the Pandavas to escape from the treacherous wiles of the Kurus—once from poison and on another occasion from *Yatugriha*, the House of Shellac.

Dhritarashtra in his blind doting fondness for his son Duryodhan agreed to the plan of ordering the Pandavas to live in retirement at Varanavat (near modern Allahabad).

A house had been specially prepared for their abode by Duryodhan's order. It was built of shellac, very beautiful in design, with alluring colours and cunning artistry. *Yatugriha*, the House of Shellac was indeed a unique work of art. It was most cunningly designed—both in beauty and purpose. It was to deceive the Pandavas, being ostensibly an

* According to some authorities it was *Khud*—the throw-off of rice.

expression of love and solicitude on the part of those who had it erected for them. but its cruel combustibility was to serve the purpose of burning and burying them when they were safely lodged in it and lulled into a sense of security. Vidura somehow came to know of the secret plans of his nephew and disguising himself as a pilgrim he went to Varanavat to warn the Pandavas. How Yudhishtir and his brothers bored a tunnel from the house to Ekchakra and so escaped the dreadful fate intended for them, the good that came out of it, the killing of Baka Rakshasa, the glorious winning of Draupadi the beautiful, dusky, princess of Panchala (a country in the south-east of the modern Province of Agra) and their return are related elsewhere in song and story.

Hastinapore was washed away by the Ganges in the reign of King Nichakra who moved his capital to Kansambhi and there is now not even a sign left to tell us of its Imperial glories. On the site of the cottage of Vidura, however, there stands a temple of the inseparable Diety Radha-Krishna, with a monastery attached to it where Sannyasis of the Gaudiya Order keep alive the memorable event and spend their days in praise and prayer and gathering *Bathua*, that Vidura's wife once offered to Him, they still serve it to Krishna and themselves partake of the sacramental remnants. The place is known as Vidura Kutir and is reached by a five-mile road from the modern town of Bijnor in the Province of Agra. It is a strangely peaceful spot. The holy river flows at the foot of the hill and one may dream rising across the expanse of the waters the palaces and mansions of the royal town of Hastinapore and a little further up the river are the plains of Sukartal

where Srimad Bhagavat was recited by Sukhdev for the benefit of Parikshit.

Nearby is the village whose name—Daranagar, the town of wives—according to local traditions, commemorates the dwelling of the widows of the Mahabharat under the gentle protection of Vidura.

VIDURA'S RETIREMENT

Before the first battle of the Mahabharat, Vidura sat up with Dhritarashtra the whole night in his camp discoursing upon right duty. He tried to dissuade the blind king from the evil and disastrous course he was pursuing. At the end the doting monarch cried out in agony, "I fully perceive that thou art right, that our actions are wrong and that duty and religion are against us. But, O Vidura, when I think of Duryodhan all other thoughts vanish from my mind". Dhritarashtra in his insane love for Duryodhan dealt repeatedly in unfair and treacherous manner towards the Pandava brothers in spite of Vidura's wise counsels and entreaties. The final rupture came that day and Vidura threw down his bow and arrow and discarding the robes of his high office of Counsellor of State donned a ~~bark~~ garb and retired into the forest. During his pilgrimages he met Uddhava and Maitreya. The noble discourses between these are described at length in Srimad Bhagavat.

Vidura, having gained complete knowledge from his Master Maitreya, returned to Hastinapore from his pilgrimage. The war was over, Krishna had already Ascended and in the royal town there was distress and mourning. Dhritarashtra though he had lost all that he held dear was still clinging to the things of sorrow. Vidura knowing that

his time was approaching counselled Dhritarashtra :—

“The loss of riches and such other things is very insignificant seeing that man has to give up even his life. Thy ancestors, brothers, children and friends have died, thy body is afflicted with the infirmities of old age. Even the house in which thou livest is not thy own. Thou wert born blind, now thy powers of hearing, thy teeth and thy digestion all have decayed. Thou takest breath with difficulty and yet the desire for enjoyment has not left thee. Verily, the desire for living is the strongest amongst animals, and it is, therefore, that thou clingest to life even though thou art forced to do so by getting food thrown to you, as Bhima throws rice-balls to his pet dogs. Is it not shameful to continue to maintain life with the food given by those whom thou erstwhile sought to destroy by fire and poison, whom thou didst deprive of wealth and kingdom and whose wife even thou didst so grossly insult? And what is the life thou wishest thus to maintain? A miserable body decaying, like old clothing, with age. Surely he is wise who self-possessed, indifferent to his body and his surroundings, keeping Hari in his mind, goeth from his house to seek Him.”

Thus admonished Dhritarashtra with his wife Gandhari went to a place called *Sapta-Srota* in Southern Himalayas. The place is so called because the Holy Ganges here divides herself into seven branches for the pleasure of the Seven Sages.

Yudhishtira sat sorrowful in his palace, after the departure of his uncles and aunt and there came to him the glorious Narada. Narada with his lyre is ever present as the prompter on the

stage whenever any actor in the Divine Drama hesitates and is doubtful or forgetful of the part assigned to him.

“Do not attempt to come in the way of Dhritarashtra who hath renounced all acts. He shall give up his mortal frame on the fifth day following this day; and through the funeral pyre of her husband, made of the leaves of the hut in which he is living, his virtuous consort Gandhari shall follow him. But O descendant of Kuru, having witnessed the sight, Vidura shall depart from that place for enjoying felicity of visiting places of pilgrimage”. Saying this Narada with his lyre ascended to his abode.

Now Vidura had still to live upon this earth many days till the curse was over, for Vidura was Yama under a curse. It is related that once the watchmen of a king traced some thieves to the hermitage of the sage Mandavya, whereupon they were all sentenced to be impaled upon the stake. The Prince, however, discovered just in time that Mandavya was a sage and no felon. He immediately released him and paid him due respects. But the sage felt much incensed at the insult and enquired from Yama the reason of it. Yama, the dispenser of justice, for the doings of mankind, informed him that during his infancy he had pierced, in playful mood, a grass-hopper with a blade of *Kusa* grass and this was its retribution. Mandavya cursed Yama saying that as he had inflicted such an unproportionate punishment for a crime committed in ignorance he will be born and shall live as a Shudra upon the earth for one hundred years.

Yudhishtira went in search of Vidura in later years and after much seeking found him, at last, only at the moment

when his time was complete and he was leaving the human frame. The king desired to cremate his body with due ceremony but he heard a heavenly voice

saying "Grieve not for him he has ascended to the *Santanic Lok*. Seek not to build a funeral pyre for him, he was a Sannyasi."

MARRIAGE AND ASRAM

By Hari Pada Vidyaratna

Who is a seer according to the use of the term in the religious systems of the Aryas or Indo-Aryans—a Rishi? He is one of the intellectually great men given to the realisation of truths in their peculiar way, the propounding and promulgating of their doctrines among mankind, thinking out and introducing reforms into the religious or social dogmas and practices according to their own light. They are the seers or originators of mantras or aphorisms in the Vedic literature. Sage Utathya became such a seer, the history of his attainment to such an eminence is interesting.

He is said to be the originator of marriage as a sacrament. Up to his time nature played the important part in the matter of fatherhood and motherhood among mankind whose life was highly cultured and civilised in other respects. The institution of marriage was not so defined and sacred as it came to be after his time. The mutual

selection of the male and female was promiscuous and instinctive—not founded upon reason or considerations other than sex attraction, an animal propensity. The structure of society was not yet built up on any sound foundation. Sexual jealousy was rampant on all sides and the entire social fabric was loose, chaotic disorder reigning supreme in every walk of life. Fatherhood was uncertain and the unit of family was a dismembered entity. Conjugal attachment, parental love and filial piety were, if not quite unknown, very rare and feeble. Such was the position of society in which was wounded the pride of the boy Utathya when before his very eyes and those of his aged father his mother was taken away for dalliance by a stranger. This sight cut him to the quick and he cursed this state of things and took an oath to eradicate the evil from the face of the world. He made it his life-work and after a strenuous life-long struggle was

able to build up an edifice of social harmony. He 'saw' or composed the nuptial *mantras*, at least several of them, and brought the situation under the control thereof. Thus it was that marriage rules came to find their place in the Vedic literature and the system of marriage was given an important position among the *Sanskaras* or sacraments of the life of the higher orders.

After having attained the sanctity of a sacrament, the principles of marriage underwent further clarification until the climax was reached in the ideal of looking upon it as an indispensable element in the performance of religious rites. The wife came to be regarded as the essential complement of one's entity, without which it was impossible to perform ritualistic ceremonies pertaining to the householder's period of a man's life.

One had perforce to pass through the householder's stage, as the second stage of life after that of studentship. The propagation of one's lineage was enjoined as a bounden duty and one had to get married for that purpose. The eulogy of this second stage of life was so eloquently sung in the religious treatises that the other three came to have a secondary position assigned to them. People lost sight of the glory of a *Brihadvratee's* (vowed celibate's) life devoted to the untangled service of Godhead. They could not understand it in the whirl of the ritualistic routine of a householder which was so highly extolled in the pages of the *Sastras* and by the mouths of the priests.

MARRIAGE AS RITUAL

The system of marriage which was invented purely as a measure of social economy to prop the fabric of the community was given a ritualistic sanctity

and it drove the other three stages of life to the back-ground. Its importance cannot and should not be ignored as an extremely beneficial social measure and the sanctity allotted to it is perfectly right. But in usurping an all-important character and assigning inferior positions to the other three stages of life it has received a rude shock and a strong reaction has given it a set-back from which it has been too difficult for it to recoup its glory and regain its hold in the manner it should. We shall dwell on this loss of the supremacy of nuptial sanctity hereafter; here we want to confine ourselves to the other side of the shield, *viz.*, the evil effects of its monopoly of all influence on society.

People, under the influence of the intoxication of nuptial supremacy, became blind to the instincts of life higher than mere enjoyment and they forgot that the system of marriage which was to put restraint on the pleasures of individuals for ensuring the safety of others' pleasures should not have been made to over-ride the ideals of non-enjoyment for the sake of the service of Godhead. According to them, a human life must be divided according to a routine in which married life should play the most important part. Thus life-long celibacy of a true devotee was denounced as a revolt against the routine and had little merit attached to it according to popular decision. Marriage, very useful in its own way, should not have been suffered to perpetrate the sin of decrying the superiority of devotional celibacy, in the rare instances that it is found, for which it has to pay a very heavy penalty. Notes of warning were issued by such authorities as *Manu* who has given *Brihadvratees* a very high place in the hierarchy of the

holy people. The *Srimad Bhagavat* has explained the position clearly. It says somewhere that in this world sex-instinct is natural, no one need receive any sastric injunction to find a woman for marriage. The marriage rules are only restraining measures, they should not be construed as making it the bounden duty of one to marry, even if one is fortunate enough to have gained the better of the sex-instinct by means of one's superior wisdom. The usefulness of the marriage rules lies in their formulating the canons of selecting and modes of marrying women where the propensity is strong, and in putting a restraint upon one's self to ensure the welfare of his own and his brethren. The rules do not aim at creating any desire for marriage where there is none or where it is already under control. By losing sight of this keynote of proper interpretation, society has now been crippled to a deformed condition and has lost its pristine health and glory.

Let us now consider the present position of our society. By attaching all glory to the second stage of life, viz., that of the house-holder (*Grihastha-Asram*), the other three stages have been ignored, so much so that they are not to be met with except under exigencies of pecuniary economy. The rigour of the system of the student's life (*Brahmacharya-Asram*) remains only in name. It has become the training ground for the other three stages, which are thus non-existent in the true sense of the terms. The *Grihastha-Asram* itself has died a natural death; what we find as such is only its skeleton, nay, in that too some bones have

been replaced by extraneous substitutes. Very few, if any, true *Grihasthas* can now-a-days be traced observing the rules laid down for their guidance in the shastras, whose lives, when married, are more of restraint than of enjoyment and with whom wives are more help-mates in religious observances than bed-mates. The other two *Asramas* too are more conspicuous by their absence than existence. The *Sannyasins* (mendicants—fourth stage men) that have grown abundantly like mushrooms are, with the honourable exception of a very few, only the creations of economic want. Of *Banaprasthas* (in the third stage) we find almost none. Those who have retired from active life, are still hankering after enjoyments of various types and find very little time or inclination for devotional activities, which are essential in this stage, nay, in all the stages in their purity. Where there is no devotion to Godhead, there is, as the *Sreemad Bhagavatam* has clearly pointed out, no *Varna* (caste), no *Asrama* (stage in man's life). Such a life is that of an *Antiaja* (non-varnasramee—untouchable). Devotion to Godhead is the key-note of *Varnasrama* (classification of men into different classes and stages). If we analyse ourselves with an unbiased mind we see we are almost all *Antiajas*, though the term is not at all pleasant to us. The *Varnasrama* has to be re-defined and re-established. The **Sree Viswa Vaishnava Raj Sabha** has undertaken this arduous task and has been encountering oppositions from all sides. But the Order is struggling undaunted to crown their efforts with success "with heart within and God overhead."

... EDITORIALS ...

OUR NEW SERIES

We appear again after the lapse of nearly a year. To make up for the lost time we shall come out twice a month in future—on every *Ekadashi* day. Having thus given a proof of our renewed vigour we would appeal to our readers to extend to us the same help, sympathy and support that they bestowed upon us before, to encourage us in our new endeavour and to hearten us to strive for further enterprise. It has long been our desire to establish a daily newspaper in English which will supply the audience for which we cater not only a daily source of *Kirtan* but also the general news of the world and comments thereon in accordance with our school of thought. With your active help and support it should not be difficult to materialise our wish to edit a paper for you which will be worthy of the **Sree Viswa Vaishnava Raj Sabha**.

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Some entirely new features have been introduced in this our new series. We intend to publish one biographical sketch of a Vaishnava in every number. In the present issue there is a sketch of Vidura which we venture to think is more complete than any that can be found in any one place. The spiritual significance of these lives according to our ideas and reflections thereon will

follow in the next issue. We have a column devoted to Vaishnava Practice. For long the want has been felt by many of a true and real code that should be followed by the Vaishnavas, for in matters spiritual only those who have advanced can determine what is necessary, just as only the chemist can tell us which germ will respond to which chemical. There will be an instalment of Vaishnava Practice in each issue and it will be so printed as to make it easy for our readers to keep cuttings of it for future reference.

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Another new feature is the column on Vaishnava Vocabulary which we hope to continue till we have succeeded in finding suitable equivalents for our terms in English or in hammering out new words which will be comprehensible to all our readers. The language that is most common to the majority of the people in India (and the world) is English. Therefore for the propagating of the *Name* it is necessary that we discover or coin words in that language to express our Vaishnava phraseology. In this connection we solicit the help of our readers; we should be grateful if they would send us suggestions and join in the discussions that might result owing to conflicting views. We shall give in every issue a list of words with our suggested equivalents in English and

earnestly invite the opinions, criticisms and suggestions for better equivalents from our readers.

* * * *

The size of our present issue has been increased. Yes, increased. You will notice that the pages are more solidly printed and therefore they contain matter more than one and half times that which they did before. Thus even after the reduction of some pages our matter has really increased and the solid printing makes the size and reading more convenient.

OUR IDEALS

The motto that appears on the fore-front of our Journal sums up our policy and our endeavour. We shall strive to serve Krishna and the Vaishnavas. We wish, however, to make it perfectly clear that by the term Vaishnavas we do not mean any special sect nor by Krishna some particular Deity. Krishna is Existence Absolute and Vaishnavas are those who are engaged incessantly in His service to the exclusion of all else. Krishna is not an impersonal Idea but a personal Being ; He has attributes which, however, are not limited or limiting like those with which we are familiar in our conditioned Universe of three dimensions. Vaishnavas are those who are ever ready to direct their services towards the Absolute.

* * * *

During our biological evolution on Earth we have learnt, slowly through painful experience, the fact of the inter-dependance of all life. We do not eat our wounded and aged as do the wolves or cannibals. Some do not eat even animals. We appreciate the loss

by their destruction to the body corporate. Individuals at first lived at the expense of the life and comforts of other individuals. But they recognised through bitter lessons not only the right of others also to enjoy the good things of this earth but the gain by it to the universal economy. They grouped into family and, as their understanding grew, families formed themselves into tribes and tribes into nations. We are now outgrowing the narrow limits of nationalism also. The whole world is a unit. To injure one part of it is to injure the whole. Even from beyond this earth, from the sun, we get light and energy, from the moon, the tides. Our earth itself is kept hanging in space only through the action of other heavenly bodies. The universe is a unit whose parts are wholly inter-dependant.

* * * *

We suffer from three kinds of miseries, *viz.*, injuries inflicted upon us by fellow-beings like wars and snake-bites, natural disasters like earthquakes and floods, and inherent troubles like disease and sorrow. We have been trying to discover panaceas for these from the dim dawn of our civilization to the present day. From magical nostrums to scientific and humanitarian remedies multitudinous and multifarious methods have been tried only to be discarded as false or rejected as futile. The wizard and the humanitarian fanatic have failed alike. Epidemics sweep round the earth and nature remains unrestrained. The earthquake relief work in Bihar was followed by devastating storms and inundations. Japan, the commercial "prodigy" is bewailing immense loss of life and wealth through floods. We must perforce feed the

cannons' mouth with the gold we accumulate with frantic effort and gluttonous trade. Terrible wars for independence have been fought, but one tyranny is replaced by another. We overthrow monarchy, which was a gamble, to install by turns aristocracies of wealth and intellect, they both proved to be corrupt and selfish. We have found democracy ignorant and unconscious of its own good. Is there no way out? Must we cry in despair with the mad philosopher "Mob at the bottom, mob at the top. The way lieth not."

* * * *

There is a way. The only Way. We no longer immerse our grandmother in cold water to cure her of fever. We recognise it as only a symptom of some disease in her system which we endeavour to eradicate. When a person has eruptions on his body we donot treat them only locally. We try to expel from the system the poison which caused them. We continue, however, to use local salves for symptoms in the wider spheres of human affairs. We apply an ointment on the wounds in Behar and get an abscess in Poland. We gain independence in Russia and produce a strait-jacket government in Germany. We had hardly succeeded in getting rid of kings who were spasmodic robbers, when we fell victims to scientific leeches in the shape of commercial magnates. The symptoms will continue to break out in different places till the whole constitution is made wholesome. It may be contended that the whole constitution is beyond our reach. Admitted, but though it is an infinitesimal part of an atom of His it is part of Krishna. The Way is the service of Krishna.

* * * *

Krishna's service is not by meditation, or by worshipping His images or even by chanting His Name. That is an erroneous, a fatal idea, which must be emphatically repudiated. Our every act, every function, every word and every thought should be for His service and His service alone. To cultivate the earth for food; to manufacture articles of clothing; to build houses; to develop our bodies, bear children, to eat and drink; to improve our intellect; all these must be only for His service. If the worlds are to be populated they are only for His enjoyment. If lovely things of strange beauty are to be designed they are only to grace His temple; if musical strains are raised in wonderous notes they are to sing of His glorious Deeds. His service and His service alone. Then there will be no panting pleasures that inflame the tongue and leave a sickening taste in the mouth. There will be no misery.

* * * *

It will be obvious that we cannot associate ourselves with any person, party or movement apart from such as be engaged in the service of Krishna and that only to the extent to which they be thus engaged. Politics, Economics and Sociology, if they are not pressed into the service of Krishna have no interest for us. Governments, be they of Black, Brown, Yellow or White over White, Yellow, Brown or Black; raise in us no enthusiasm or antagonism unless there be colours that are more and colours that are less conducive to His service. Social problems also leave us cold excepting in so far as they help or hinder us in our service. Our position is perfectly clear. We shall serve those who serve Krishna in every path of life and we shall war against those who do

not till we bring them as loving captives to His altar. We are not communists nor conservatives, patriots nor inter-

nationalists, selfish nor humanitarian, we only aspire to be the servants of the servants of the Vaishnavas.

ROUND THE GAUDIYA MATHS

JHULAN YATRA

(*Madhwa Gaudiya Math, Dacca*)

The ceremony of the 'Jhulan Yatra' was observed in Sree Madhwa Gaudiya Math, Dacca, with much eclat. A lecture on this subject was delivered there in the weekly sitting held on August 19, in which it was explained that the ceremony of Jhulan Yatra is very popular at Dacca. Even little boys and girls try to make a tableaux of it in their houses according to their own fancy. But it is necessary to go deep into the matter and find out what it really is. The festival accords with the ceremony observed at Brindaban. The Gopees under the guidance of Sree Brinda Devi are engaged in the task of giving enjoyment to Sree Krishna on the banks of Radhakund. They have seated Sree Krishna and His most beloved Consort Sree Radhika in a swinging couch decorated in a way that is most pleasant to Sree Krishna. While engaged in rocking the swing the Gopees themselves are quite oblivious of any pleasure to their own senses apart from that which is derived from their harmony with the joy of their sole Transcendental Lover Sree Krishna.

The ceremony commences on the eleventh day of the moon when it is compulsory according to the Sanantan Shastras, for all creatures to fast. So, while engaged in the service of giving joy to the Supreme Soul, the subordi-

nate souls, His servitors, are so disciplined that they have no thought of their own pleasure or pain. Pleasure or pain is a state of the mind produced by coming in contact with the material world. But where there is no play of the gross mind the influence of things mundane is out of the question. It is only the pure soul which works in a region purely transcendental, always craving for an opportunity to render sweet service to her Master. There is nothing gross, nothing of the flesh and blood in this atmosphere. But to the people commonly inaugurating the festival, this thing is almost unknown. They look upon it as an occasion for diversion, seeking after the satisfaction of their own senses. The pure devotional attitude is altogether absent. They only try to satisfy their own minds by having a sight of the beautiful decorations and they do not shrink from drinking tea and taking other prohibited things and enjoying the songs and dances of the unholy women even before the Sree Murti. This only shows how lightly the thing is taken and how far away they are from reality.

Again, there is another thing to be pointed out. Although God is one and the same, still He appears in different ways in the transcendental world and the devotees also stand in different relations to Him according to the different phases of devotion cultivated by each. Sree Krishna while manifesting

Himself as a Boy in the cradle has His transcendental parents Nanda and Yashoda stading by Him. Here He enjoys by being a child to His devotees and the sentiment of the filial affection is there. He again manifests Himself in His amorous mood and is found amidst His beloved consorts with Sree Radhika as their head. Now, these two kinds of relation have separate sweetness and beauty of their own, but we cannot mix one with the other. So, we cannot have the Jhulan of Naru Gopal in the same place as the Jhulan of Sree Radhika and Sree Krishna.

There is again another thing to be borne in mind. We cannot have Jhulan of Sreeman Mahaprabhu in the same way as we have that of Sree Krishna in his enjoying mood. Because although He is none other than Sree Krishna Himself, still He does not appear as the Enjoyer. He appeared as an ideal devotee imbued with serving love for Sree Krishna just as Sree Radhika Herself.

FORTNIGHTS ACTIVITIES

(*Sree Sachchidananda Math, Cuttaek*)

Sj. Jagannath Kaluram Marwari, the premier cloth merchant of Cuttack, paid a visit to the Math on August 16. He expressed his great joy on beholding the Sree Vighraha and joined the devotees in their chant of the *mahamantra*. He expressed a desire to help in the construction of a lecture hall in aid of our propaganda. Bhaktimaireya Prabhu gave an exposition of the episode of King Parikshit from the Shrimad Bhagavatam at the residence of Sj. Gopal Chandra Ojha, Government Contractor. The Yuvaraj and Rajamata of Madanpur, Rampur State, Orissa Division, paid a visit to the Math and expressed

their sympathy with the objects of the Mission. Sj. Satis Chandra Bose B. A. Deputy Post Master of Cuttack, has kindly met the cost of sinking a tube-well at the Math. He is helping the Math in different ways. During the last fortnight Magic Lantern lectures and discourses were given regularly in the evenings by Tridandi Swami Srimad Puri Maharaj, Bodhayan Maharaj and Baikhana Maharaj. Bhaktisudhakar Prabhu expounded Sree Chaitanya Bhagavat on two occasions.

INTENSIVE PROPAGANDA

(*Gaudiya Mission Society, London*)

The Rt. Hon'ble Sir Shadilall will be, it is hoped, the Chairman of the Council of the London Gaudiya Mission Society for the year 1935 in p'ace of the Maharajadhiraj Bahadur of Burdwan who is returning to India next winter.

Swami B. H. Bon of the London Gaudiya Math, will deliver two successive lectures on the INTELLECTUAL BASIS OF THE PHILOSOPHY OF SREE KRISHNA CHAITANYA, one at the residence of Sir Stanley Jackson, ex-Governor of Bengal and the other at the residence of Lady Carmichael, in the third and fourth weeks of September respectively, before selected gatherings of some notable persons of London, who have been taking keen interest in the Teachings of Lord Chaitanya and our Mission.

TOUR IN GERMANY

Swami B. H. Bon has received encouraging letters of invitation from many learned societies and from most of the Universities of the Southern and Eastern Germany. A tentative programme of 24 lectures in different Universities of Germany and about a dozen

lectures in other prominent places all over the Hans Country has already been arranged from the first week of November 1934 to February 3, 1935.

THE EX-KAISER

On his way to Germany Swami B. H. Bon will interview the ex-Kaiser at Doorn (Holland) on October 23 next when the ex-Kaiser will hold some intimate discussions with the Swamiji on Indian religion.

HITLER'S INTEREST

Adolf Hitler, the President and Chancellor of Germany, through the office of the External Politics of the

German Government, has been pleased to invite Swami B. H. Bon as a State guest of honour for an interview with him on November 2 next.

Baronness Putliz informs us that some of Herr Hitler's associates as well as some representatives of the office of External Politics of the German Government will be special guests of honour at a lecture of the Swamiji on November 7, at the "Werbeaussehuß für Deutsch Indisch verständigung" (Propaganda Committee for the understanding between Germany and India) in Berlin.

Vaishnava Practice

We have the authority on our side of one of the greatest Vaishnavas of all times—Sree Sanatana Goswami—when we say that a true devotee is only concerned with the reality of *Achara* according to the degree in which it is successful in its sole purpose of serving Krishna and His devotees and contributing to their delight. That is the Supreme test for all rules of thoughts and conduct of a Vaishnava. Conventional practices have in many instances to be modified according to the particular and peculiar requirements of environment and circumstances, always, of course, taking care that the modification is not against the injunctions of the *Shastras*. A living religion, by its very nature is always up-to-date. Again, many conventional practices that are prevalent are so altered, in forms, in the course of time by people who did not understand their significance that they have in a number of cases become banal.

We therefore, propose to devote this column to "*Vaishnava Practices*", specially for the benefit of the increasing number of novices in foreign lands.

1. The Physical body

It is recognised by everyone that the health of the body and its food has an all important bearing on the health of the mind and its engagements. But that which is good for the body or the mind may not be good for spiritual progress, just as the intensive physical exercises necessary for the wrestler are not at all suitable for a man who desires a long and healthy life for literary pursuits. Similarly a special *regime* is necessary for those who desire spiritual development. Onions and garlic, for example, may be good for one engaged in intellectual work but they are harmful for spiritual life. Again as the surroundings, clothes and materials required by the artist are not the same as those required by a boxer, even so, the requirements of the spiri-

tual seeker are different. This *regime* for the development of the spiritual self has been scientifically studied and we intend to give its conclusions in these columns. We shall begin with physical hygiene that is to be daily observed. Bear in mind that the *anti-spiritual germ is more subtle than the anti-health bacteria or ordinary magnetism*.

1. On waking up in the morning immediately try to clear the bowels. The parts must be well washed with water. The clothes and the vessels in which the W.C. is attended must be washed or kept separate for that purpose alone.

2. Wash your hands well with mud, ashes or soap before touching anything. (Keep the nails so short that not the least impurity has the chance to collect in them).

3. Clean the teeth, tongue, throat and nose. (Donot use tooth-brushes made of animal's parts—bone or bristles).

4. Take your bath before you take

your meal in the morning.

5. The place where, and the vessels in which, food is prepared or kept should be cleaned everytime after use.

6. Donot touch any vessels or articles of food without washing your hands immediately before it.

7. Donot touch the stock of food to help yourself or others while engaged in eating. Wash your hands before doing so or let someone, who is not eating, help you.

8. Donot eat food that has come into touch with food which is injurious to spiritual development—like meat alcohol etc.

9. As far as possible eat only the food left from the offerings to the Supreme Lord and prepared by those following the rules.

10. Wash your mouth and teeth and hands after every meal.

11. Wash your hands after touching glasses and plates etc. from which food has been eaten.

Vaishnava-English Vocabulary

In this column we shall give, in every issue, a number of Sanskrit words which are constantly used by the Vaishnavas but for which no exact or recognised English equivalents have yet been found. We shall also give proposed synonyms and invite our readers criticisms upon them as well as suggestions for more appropriate renderings. Even if a word giving the exact significance in English does not exist we hope by this method to be able to adopt or coin some term which will be understood by our readers, and later, by the

public in general, to have the peculiar meaning that we might thus agree to give to it. Ultimately we intend to publish a glossary of words thus adopted by the GAUDIYA COUNCIL OF VAISHNAVA-ENGLISH VOCABULARY—our readers and ourselves—in the hope that it will give uniformity and authority to English terms used by writers on Vaishnavic subjects. Of course its prime purpose will be to make our doctrines and philosophy clear and well-defined to those who are unfamiliar with Sanskrit terms and who are, more often than not,

confused by the use of loose and at best varied terms by different writers to express the same idea. We feel

sure that our readers will readily co-operate with us in this very essential service.

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|-------------------------------|---|-------------------------------|---|
| 1. Leela | <i>Leela (The Acts, Revels etc. of Krishna. This should be adopted into English as no suitable equivalent seems possible)</i> | 4. Gopee | <i>Gopee—(The divine milk-maid consorts of Krishna. We should adopt this word in English)</i> |
| 2. Vishaya (Shaktiman) | Co Entity (Predominating— <i>Krishna</i>) | 5. Parikara-Vaisishtya | <i>Entourage—(The suite and surroundings of Krishna)</i> |
| 3. Asraya (Shakti) | Co-Entity (Predominated— <i>Radhika</i>) | 6. Ras | Transcendental Revels |
| | | 7. Sadhu | True Devotee |
| | | 8. Shudha | Pure or immaculate |

The Humanist

(Śrīe Śaṅkaraśaṅkara)

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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 Śrīe 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 metempsychotic 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 *seelenwanderung* 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 tabernacle 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 standardised 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 border-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, be cause 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 adventitious 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 approxi-

mates 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 thralldom 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 deplors 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 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 insentieny 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 harmony 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 recipient—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 repentant 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 *karatalas*,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, revealing 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 bull 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 Latin 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 head³ jumped upon my bed who, diggin^z his nails in my chest, roared, 'I shall rend thy body even as thou didst rend my *Mridangas*. I shall destroy thee as thou didst 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*, knowledge in *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 Chandee¹ and Sree Manasa². 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 *Karatalas* 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."

1. Chapdi 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 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 sacrilege, 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 beseech 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 *Karatalas*.

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 unwholesome 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 intolerance 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 known 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 identify 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 by 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 accoutomed upto 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 in spite of their apparent resemblance. On the resuscitation of normal spiritual 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 appeared 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 demons-

trating 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 latter 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 lation 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 entitative existence of this world is a reflection of the wealth of the spiritual entitative 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 further 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.

* * * * *

"Bitter derision" writes a contributor to the Paris *Christianisme au XX^eme 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 speech 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. Nor is INDIA out of the picture.

The Harmonist

(Sree Sajjanatoshani)

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Sree Krishna Chaitanya's Renunciation

Sree Chaitanya renounced the world at the end of His twenty-fourth year, and He remained visible to the people of this world for a further period of twenty-four years. The date of His Advent was the 17th of February 1486 A. D. He left His Home and became a *Sanyasi* in 1510 A. D. For a period of six years preceding his renunciation He had been living a singularly detached life. This change came over Him in consequence of His Spiritual Initiation.

We are informed by the author of Sree Chaitanya Charitamrita that He was compelled to leave Navadwip in order to pacify the bitter hostility of the local Brahman community. A trivial occurrence was the immediate cause of the outbreak of such open hostility. Nimai Pandit was one day visited by a Brahman student from

one of the Academies, who subsequently declared that he had gone there to have a sight of the person who was reputed to be a very great Vaishnava. The student found the Pandit in a state of mind that was unexpected and bewildering. He appeared to be perfectly oblivious of His surroundings and was engaged in reciting aloud the word '*Gopee*' which means 'milkmaid'. This strange performance provoked the curiosity of the young student who demanded to know the meaning of such constant recital of the word '*Gopee*'. But as he could obtain no reply he told the Pandit that it would be more to the purpose to take the name of Krishna instead of reciting the word '*Gopee*'. No sooner did the youth offer his well-meaning advice than Nimai Pandit was plunged into a paroxysm of anger and

losing control over Himself snatched a big stick and dashed at the luckless fellow who in fear of his life beat a precipitous flight. The youth did not even dare to look back till he found himself inside the hall of the nearest Academy. The students and teachers of the institution, who were all Brahmanas, gathered round the panting fugitive and enquired as to the cause of his arrival in such agitated and exhausted condition.

On hearing the youth's story they were extremely indignant at the violent conduct of Nimai Pandit towards a student and a Brahman. The teachers did not hesitate to speak their minds and in no uncertain language. Were they not in all respects the equals of Nimai Pandit? They declared that they were not prepared to put up with His arrogance any more. He had the audacity to behave like a Gosain (Lord of the world?). But He was a fellow-student at the Academy with many of them and they did not consider Him in any way better than themselves. As He had chosen to be violent towards a Brahman it was their sacred duty not to rest till He was paid back in His own coin. The runaway had not forgot to inform his sympathetic hearers that Nimai Pandit had not only threatened to beat a Brahman but had used extremely abusive language against Krishna Himself, that this proved that Nimai

Pandit was no devotee at all as He was supposed to be by His ignorant admirers. It is not very difficult to gather from the narratives of Thakur Brindavana-das and Kaviraj Goswami that Nimai Pandit was at that time not loved by the Brahmanas of Navadwip. He, however, appears to have been adored by the humble citizens. This may have been the real cause of the sudden anger of all the Brahman teachers who worked up their Brahman students to the strange resolve of forming themselves into an association for putting down Nimai Pandit by the use of violent methods. A combination of the numerous Brahman community and the students would be in every way the most spectacular occurrence at Navadwip at that period as even now.

To compare the greater to the less, or otherwise, Navadwip has been reputed to be the Oxford of Bengal. It was almost the universal practice of the Brahmanas of that period to acquire some knowledge of Sanskrit. The highest ambition of every Brahman student was to study at Navadwip. The students formed the most numerous element of the population of that University town. If the students of Navadwip headed by their teachers were compelled to form themselves into a close association for putting down by violence a renegade member of their community, for teaching heretical

opinions, it certainly bore extraordinary testimony to the success of the propagandist activity and reputation of the individual against whom such an enormous movement had to be directed in such violent fashion and with such apparent unanimity.

The hostility of the Brahman community of Navadwip was the cause of the decision of Sree Chaitanya to become a *Sanyasi* and thus prevent a real split in the Hindu society. Sree Chaitanya is also reported by Thakur Brindavanadas to have confessed this to be His real motive. He was not willing that the cause of the doctrines of pure theism as revealed by the Shastras should come to be regarded with disfavour at the premier seat of Sanskrit learning. He thought that He might not only disarm the opposition of the Pandits of Navadwip but actually win their regard and goodwill simply by ceasing to be a house-holder. He had already given up His profession of teaching and was devoting all His time to the performance of the chanting of Krishna's Name. He was gaining adherents for His practices among the humbler classes of the citizens of Navadwip. But His teachings and conduct were not understood by the Pandits. They did not consider them to be in conformity with the teaching of the Shastras. But the Pandits had never cared to study the religious books.

They studied only such subjects as Grammar, Rhetoric, Poetry, Astronomy, Smriti, and specially New Logic. They looked down upon the Puranas, and neglected the philosophical studies including the Upanishads. The Vedic Samhitas, the Vedanta philosophy and the Upanishads were studied at Benares, where the philosophy of Sankara was dominant. It was then as now necessary for any person who was desirous of enlisting the support of the Brahman community of Bengal to come to an understanding with Navadwip and Benares. Sree Chaitanya was extremely anxious to propitiate the Brahman opinion, although both Nityananda and Advaita were disposed to adopt a different method.

After making up His mind to renounce domestic life Nimai Pandit communicated His momentous decision to five of His associates and to His mother. He left home with three companions at the dead of night in the month of Magh. The Vaishnava community and the people of Navadwip came to know of it on the following morning. The effect on Navadwip was tremendous. His opponents began to speak of Him with restraint and sympathy. His supporters were overwhelmed with grief and despair.

Sree Chaitanya accepted *Sanyas* from Kesab Bharati. He was given the appellation of Sree Krishna Chaitanya.

A *Sanyasi* disciple of Bharati should have the designation of Bharati. But the Name Sree Krishna Chaitanya was suggested to Kesab Bharati by Nimai Pandit Himself

and His suggestion was accepted by Bharati. Kesab Bharati belonged to the order of *Sanyasis* of one staff (*ekadanda*) instituted by Sree Sankaracharya.

(II)

Sree Krishna Chaitanya at the age of twenty-four renounced His family consisting of His aged widowed mother and His newly married spouse. These ladies were left to the care of Sree Krishna. He became a *Sanyasi* who must never again enter his abandoned home nor own any relationship with his kin. As a *Sanyasi* Sree Chaitanya met His mother only once again at Santipur shortly after His assumption of the saffron robe. He did not inform His girl-wife about His decision of renunciation, nor did He take formal leave of her at the time He left home.

It had been the only wish of His father that He might not become a *Sanyasi*. His mother at first expostulated with Him and tried to dissuade Him from a course that appeared to her to be opposed to *Dharma* (natural duty). We do not hear at all about His wife in this connection.

A considerable number of persons had already realised that Sree Chaitanya was Godhead Himself. These devotees, with the exception of five persons, were not informed about His decision. They were overwhelmed with the most poignant grief when they came to know of

it on the morning following His departure from Nabadwip.

Sree Krishna Chaitanya renounced the world for pacifying the adverse opinion of the Brahmanas of Nabadwip. He did not wish that the Brahmanas as a community should be opposed to His preaching. But Sree Chaitanya had never before shown any such misgivings for the success of His movement. He had met the efforts of the Muhammedan administrator by organising a public demonstration of the citizens of Nabadwip which had the effect of inducing the *Kazi* not only to withdraw his opposition but to enlist himself and his posterity among the supporters of the movement. The *Kazi* was convinced that it was a genuine religious movement. He was not outwardly proselytised. But his inner conversion appears to have been complete.

But the Brahman Pandits of Nabadwip proved adamant. They had their reasons for being angry. They disliked the unrivalled reputation for scholarship that had been gained by a person in his teens. Nimai Pandit's victory over Kesab Kasmiri was hailed by all the citizens as a triumph over the Pandits

of Nabadwip. That was six years ago when Nimai Pandit was still uninitiated. But the conduct of Nimai Pandit after His initiation was also in several very important respects opposed to the practice of religion sanctioned by the Pandits of Nabadwip and Benares.

The chanting of the Name of Krishna by a number of persons singing together was a new thing. Nimai Pandit began to preach that the *Sankheertan* was the only form of religious performance sanctioned by the Shastras for the present controversial or rationalistic age (Kaliyuga). Even before his initiation He had declared to Tapan Misra His faith in the chanting of a particular *Mantra*, the *Mahamantra*, as the only creed of the Age. If this view was universally adopted and acted upon it would at once destroy the supremacy of the hereditary Brahmanas. The creed did not require the help of the Brahman priests. Everyone chanting the Name was put on a common platform irrespective of caste, creed or colour. The Brahman Pandits were led by their selfish interests as well as their inadequate sectarian knowledge of the Shastras to oppose the Teaching and Practice of Nimai Pandit, from the outset. But Nimai Pandit was so much loved and admired by the humble folk of Nabadwip that the Pandits did not wish to lose the support of the masses by any imprudent display of their anger.

When Nimai Pandit threatened to use the cudgel against the officious student the incident was naturally made the most of by the Brahmanas headed by the Pandits. They now resolved to openly oppose His preaching by every possible way. But the authors of Chaitanya Bhagabat and Chaitanya Charitamrita inform us that the Pandits had not the best of the controversy. The experience of Kesab Kasimiri repeated itself also in their case. They forgot even what they knew quite well in these hostile disputations, at the time of need.

There is a large body of so-called Shastras that has been deliberately manufactured from time immemorial for sectarian purposes. These can always be quoted by a person well versed in such Shastras for proving the support of the Shastras for his narrow views. A people who are fanatically disposed to rely exclusively on the evidence of the Shastras could be easily misled by that dishonest method. But even these last resources of priestly pedantry failed to be remembered and used by those hapless pedants in the present controversy. They could not remember those casuistries on which they have been taught to put their hypocritical reliance.

This confusion and childishness of thought was subsequently put into writing and can be read in the institutes of

Raghunandan Bhattacharya who belonged to the next generation and undertook to put the views of the Pandits of Nabadwip, as regards the theory and practice of the *Sanatan dharma*, into the form of a code. But although the code of Raghunandan is also never actually followed in its details by even the most orthodox of the Brahman Pandits of Bengal, it still remains the memorial of those childish opinions and practices which were put forward in opposition to the perfect practice and Teaching of the Supreme Lord.

This utterly unphilosophical and offensive attitude of the intelligentia of Nabadwip only served to call forth the most magnanimous Mercy of the Supreme Lord in response. Sree Krishna Chaitanya is ever most merciful to the least deserving. The Supreme Lord withdrew Himself from Nabadwip by an act which would not be misunderstood either by friend or foe. The institution of *Sanyas* provided the golden bridge by which He could beat a magnanimous retreat for saving His oppo-

nents from continuing to perpetrate their utterly foolish blasphemies against Himself.

Nimai Pandit knew that the service of the Absolute included and perfected one's duties to all entities. It is undoubtedly a crime to abandon one's aged and helpless mother and equally helpless girl-wife for the service of country or humanity, because such conduct may be sought to be justified only by the bankrupt argument of a forced choice between so-called greater and lesser evils. But even the commission of a so-called lesser evil cannot be excused except as a concession to the malicious and perverse ignorance of our nature in the conditioned state. The service of the Absolute does not make us choose between a greater and a lesser evil. It provides the only method that can make us choose the unmixed highest good of all entities. Nimai Pandit's choice of renunciation was of this nature. Renunciation in the service of the Absolute is not the abandonment of one's duty to any entity.

The Soul of True Harmony

Deep in Brahma's soul burst the transcendental Word of eternal harmony "OM" an all-pervading bliss, not conceived by him in all his creative enterprises, completely enveloped him.

The beginning of all creation begins in me. I exist transcending all that exists and is non-existent. There is nothing beyond me.

This self-illuminating eternal Word is the prime source of all the Vedas. Every word in them is an echo from that. It is the supreme subject and the ultimate substance, the harmonising whole.

The greatest difficulty in understanding the Vedic Scriptures, that the Western scholars and along with them their *manasaputas* of the East feel, is to trace out the basic unity of this vast conglomeration of scriptural texts whose origin is a mystery to him. Their difficulty has been enhanced by the various modes of interpretation prevailing in this country. Misappreciation of *Sphota* and its consequent mal-application has also served to direct them through dubious courses.

In spite of their lip-protestations it must be difficult for the intellectual

seekers—the Mayavadins—to aver that they are true to their assertions. To take to *Lakshana* is to try to minimise the capacity of the Absolute (?) to manifest Himself—whereas the interpreter seems to possess the intellectual calibre to understand him through his tortuous processes of explanation as such an impotent Absolute may be made into a very happy go-between for the renunciators as well as for the sensuous hedonists of the world. The former shears him of all his potency, the latter imputes any that expediency requires. And this angle of vision is the safest for both; for it takes away nothing from their innate, guiding motives—supreme egotism.

On the other hand modern philosophers try to avoid the truly Vedic process dismissing it as "*mystic*". It does not fit it with their strict epistemology. The word revelation is repulsive to their mind. Of course the Jewish idea about it (which sees God in burning bushes) has something in it. And our philosophers, draw their ideas of revelation from such sources. But soul perceptions are not in the same line with these—if we can only know

that the idea of a pure spirit is not only to serve as an intellectual fail for the immaterial and transcendental pantheists of the East and the West as well. Even Bergson (in his lecture on Metaphysics) points to the possibility of exploiting other fields of enquiry than that of observation and experiment which he at present designates as sub-conscious.

Sruti prescribes *Amnaya Pantha*—the one universal deductive process for its true epistemological basis. The Absolute alone is the one supreme subject; everything else is the object of His transcendental senses. It is when we understand this that the meaning of the famous couplet of Sreeman Mahaprabhu as given in Sree Chaitanya Charitamrita becomes clear to us.

The word has only a secondary place in the Upanishads. It is due to the peculiar condition of the '*Jivas*' in this world. But the one perennial, all sustaining source of the Vedas is the *Pranava*. The eternal abode of all harmony is Krishna's everlasting Name,

His everlasting Form and His eternal Leela. They are the supreme consummation of all the Vedas. Sree Rupa Goswami Prabhu sings :

(O, Thou Name of Krishna), Thy Feet are adorned with the halo of all jewels shining at the head of the Vedas.

The war-tired world is to-day seeking harmony with some degree of earnestness no doubt. Institutions crop up every now and then with timely palliations to patch up the burning sore. But like bubbles, they melt away, the next moment in the thin air, leaving behind a legacy of new problems. Men in despair think that this is the way of the world and truth to unendingly go on solving problems only.

But let us bow down to the feet of pure devotees of Sree Krishna Chaitanya and sing in true harmony.

Sages sing Thy glory, Oh Thou Name of Krishna who for the sake of mankind's perpetual good hast manifested Thyself in the form of words. Thou alone can do away with the perversities of the body and the mind.

Vaishnavism and other Religions

By Madhusudan Das Adhikari

If a comparative study is made between Vaishnavism on the one hand

and the other religions, the difference between the two can be easily known.

VAISHNAVISM AND OTHER RELIGIONS

Speak the truth—do good to others—do not kill other animals—these are some of the tenets which are considered to be of universal applicability and are more or less common to almost all other religions. It is presumed that people already understand the meaning of such expressions as truth ; doing good to others ; etc. Thus while other religions presuppose a knowledge of the import of the above expressions on the part of the general public, Vaishnavism does not. Vaishnavism asks us seriously to consider what real truth is and what is really doing good to others. Such really important questions do not seem to be relevant to the ordinary religious persons of the world and their followers. To the Vaishnavas, however, such questions are of paramount importance. With other religions the world and the things of this world are all that are necessary, and altruism or doing good to the body and mind of others is perhaps the highest object of human life. The Vaishnavas, however, are not content with the phenomenal aspect of things. Vaishnavism deals with the religion of the soul as distinguished from the body or the mind. Neither the body nor the mind is eternal, but the soul alone is eternal and as such it is the religion of the soul that is eternal. Vaishnavism is this eternal religion of the soul. The object of pursuit of other religions is one of the following four

things, viz., virtue, wealth, desire and salvation. But Vaishnavas have nothing to do with any of these things as none of them are the real object of the soul. Vaishnavism begins by distinguishing between temporary and permanent things. Both the body and the mind are noticed by them to be subject to birth and death and as such temporary; but the soul is eternal as we read in the Geeta, “**अजो नित्यः शाश्वतोऽयं पुराणो न ह्यप्यते ह्यप्यमाने शरीरे !**” “The soul is eternal and is not born nor is it destroyed with the destruction of the body.”

So in the first instance Vaishnavism asks the following questions :—what are the *jivas* (individual souls) ? What is their relationship with the Supreme soul ? What are the duties of these individual souls towards the Supreme soul and what is the real purpose of life ?

The Vedas, Vedantas and other revealed scriptures contain satisfactory replies to the above questions. In the Vedanta we find there are 4 main chapters, called (1) *Samanaya*, (2) *Sabirodh*, (3) *Sadhan*, (4) *Fal* (result). In *Samanaya* and *Sabirodh* chapters the relationship of the individual souls with the Supreme soul has been discussed; while in the *Sadhana* chapter the nature of the duty of the individual soul towards the Supreme soul has been taught. In the last chapter the result of performance of that duty has been stated. Thus Vaishnavism based

on the Vedanta declares that the relationship between the individual souls and the Supreme Soul is one of the eternal servitorship on the part of the former towards the latter. Thus the pure soul have no other function than to serve the Absolute Truth, Godhead for all time to come. Individual souls in their pure state are bound with the tie of love to the Supreme Lord who is All-Love. The Vaishnavas are thus the true theists who, following the true import of the Vedantas, know that God is eternal, His servants, the devotees, are eternal, and His Service also is eternal. As none of the things of this world is eternal, the Vaishnavas have really no concern with the things of the world like the non-Vaishnavas or non-theistic persons. This latter again are divided into two broad classes viz., the elevationists (*Karmins*) and Salvationists (*Jnanins*). Both these classes have dealings with the phenomenal aspect of things of this world; and the result is that they are ever subject to births and deaths and do not know real peace.

The performer of immoral actions is condemned by one and all, whereas a virtuous man is praised. But Vaishnavas know that even a virtuous has no permanent footing. According to the Geeta, "ते तं भुक्त्वा स्वर्गलोकं विशालं । क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।" i. e. a virtuous man after remaining in heaven for a certain

period as a result of his virtue comes down to this world again.

So if this is the fate of the *Sat-Karmins* (performers of virtuous deeds), that of the salvationists is by no means better. Their aim is to be one with the Absolute, to merge in Him. But as the Supreme Soul is One without a second, and is eternal, whereas individual souls are many and also eternal, they can never succeed in their vain attempts to usurp the seat of Godhead. The following *Mantra* from the *Upanishad* will support the statement above by indicating the real nature of the Supreme Soul of the individual souls.

नित्यो नित्यानां चेतनश्चेतवाना

मेको बहुनां यो विदधानि कामान् ।

तमात्मस्थं येऽनुपश्यन्ति धीराः

तेषां शान्तिः शाश्वती नेतरेषां । (Kath 2-2-13)

So it can be easily seen that permanent peace does not fall to the lot of any but the Vaishnavas who are the devotees of Godhead. Vaishnavas distinguish themselves from other schools by saying

‘केचित् कर्मावलम्बकाः केचित् ज्ञानावलम्बकाः

वयन्तु हरिदासानां पादत्राणावलम्बकाः ।

Some are *Karmins* (performers of fruitive actions), some are *Jnanins* (followers of the path of knowledge); but we are the servants of the true devotees of Hari.

So in this world there are really two schools of religious thought, viz., the devotional school and the non-devotional school. The members of the latter

school are Vaishnavas who have a serving temperament and as such do not desire to enjoy the things of this world and lord it over others like the *Karmins*, nor renounce the world like the *Jnanins*. They know how everything can be utilised in the service of the Lord.

Vaishnavas on the authority of the revealed scriptures hold that this mundane world is not at all a place of habitation for pure souls free from bondage, and for fallen souls in bondage it is not a permanent abode. The soul in his pure state lives near God. So we read in the Geeta :

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽज्ज न ।
मामुपेत्य तु कोन्तेय पुनर्जन्म न विद्यते ॥

All the worlds from *Satyaloka* downwards are subject to creation and destruction, but those who have come near me (God) are free from re-births.

The present mundane world is thus really a prison-house for fallen souls like ourselves, and a true Vaishnava is very, very rare. Every one is in reality a Vaishnava. It is necessary that he should be made to realize this. It however, is possible only by coming in contact with a real *Vaishnava Guru*. The Vaishnavas are true theists and they are our real friends.

Buddhism and Ethics

By Prof. Nisi Kanta Sanyal.

Buddhism is the generic term for different bodies of opinion promulgated by a long line of Buddhas. In the writings of old Vaishnav-Acharyas the Buddhist doctrine and practice are severely condemned. Modern Buddhism connects itself with the name of Sakya Singh as its historical founder. The Buddha who is regarded as the *avatar* of Vishnu is identifiable with Sakya Singh. As Vishnu, the Buddha

is stated to be a deprecator of animal sacrifice involved in the very institution of *Yagya* and promulgator of the principle of *Karunya* which may be rendered as pity for suffering in the shape of bodily and mental discomfort and pain. The *velic Yagya* which the Buddha condemned sought to propitiate the hierarchy of Gods by offerings of the flesh of animal victims. Even human victims could be offered at these sacri-

fices. Buddha Sakyamuni taught that the practice of pity for the suffering of others is being higher than selfish enjoyment. The Vaishnavas approve this teaching of the Buddha in opposition to the Veda, but they, never-the-less wholly reject the rest of teachings of the Buddha, declaring them to be un-mixed atheism.

A similar attitude towards Buddhism is also noticeable among the Christians. Christians, at first, were indifferent to the sufferings of sinners and lower animals. Hospitals were founded in Europe by some of the professed followers of Christ in spite of the disapproval of the Christian Church. It is only from the middle ages that the doctrine of charity in the worldly sense begins to find acceptance among the followers of Christ.

This brings us to a very interesting point, namely, why are the Vaishnavas or Christ opposed to the proposal of relieving suffering of man and brute for its own sake while professing to promulgate the duty of loving all entities?

In Buddhism itself the cultivation of pity for suffering is recommended only as a means to an end which involves the elimination of all pity. Buddhism ultimately condemns all activity. But it also seeks to establish a gradation among the condemned activities. The object of such gradation is the elimination of all activity in a

systemetic way. Those who are disposed to welcome the proposed goal of final extinction of the ethical conduct, resting upon the principle of pity for suffering in very form cannot be said to be actuated by any predilection, for a state of happiness which is also to be eliminated. Pleasure and pain are considered to be alike condemnable. The state of equilibrium is to be found in non-sentience. This goal is abhorrent to the Vaishnavas.

The Vaishnavas, indeed, admit the truth of the analysis of the mundane life offered by Buddhism minus its pessimism and atheism. The ethical conduct based upon pity for suffering is calculated to lead to the elimination of all conscious activity. To the outlook that is confined within the range of mundane vision extinction of all activity must be logically speaking the desired goal. If one has to make his choice within the mundane scope in a rational way, one cannot but be a convinced Buddhist. The polytheistic interpretation of the Vedic institution of the *Yagya* confines itself to the mundane outlook. Therefore, the condemnation of Sakya Singh is justly applicable to the case.

But Sakya Singh's teachings cannot be acceptable to the Vaishnavas, notwithstanding its justice and truth within certain limits. They have their value as a protest against the mis-

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interpretation of the Vedas. It helped to re-establish the moral order in a professedly immoral and equally atheistical society. Sakya Singh was pointed out with unanswerable logic the inevitable consequence of following the atheistical ethical course. Theism, however, can only be suggested to the natural acceptance of the rational faculty in man. It can never be imposed by mandate.

The radical defect of the system of Sakya Singh if it is acted upon without reservation, is proved by its terrible consequence. Rationalism is invited to commit itself, by its own consent, to a course that is seeking its own destruction. Rationalism has no doubt perfect freedom of choice in the matter. The Buddha does not propose to take away the high prerogative of every individual entity. His real purpose was to provoke an opposition within the camp of the atheist by enabling them to think, to a conclusion, on the subject of atheism. Only the irreclaimables would fail to draw the true conclusion for themselves.

The whole Buddhist philosophy agrees about one point, viz., that the principle of material possession is to be accepted as final and sufficient. The fact of antecedence of every event was necessarily observed by the Buddhist thinkers. To them, therefore, the non-antecedent was irrational. From

this assumption it was easy to deduce more or less completely the whole of the ethical system by observation. The permanence of formlessness of matter was not questioned by the same test. The rise, transformation and dissolution of matter-complexes was attributed to a property of formless matter. The phenomena of animation was observed to obey also the process of birth, growth and death. This analogy was taken to prove the impermanence of all sentience. No permanent sentient entity was known to exist. The sole theory in all its forms was consequently dismissed almost without a hearing. All this was of a piece with the fundamental assumptions underlying the system. In this way was ushered into this world the most perfect system of organised atheism. Such a consumption must have been, foreseen by Sakya Singh. But he must nevertheless be regarded as one of the greatest benefactors of those men who are true to their real eternal nature.

The Buddhist, however, have got many things to teach to the materialists in their own line. The Buddhists clearly perceived the material character of the mental function both as regards to contents and instrumentals. Modern materialists make distinction between mind and body. These two they can perceive with their present faculties. Only the very boldest among

them have had the temerity of proposing to class mind in the same category with the body. They are more troubled by the inexplicability of the nature of animation than the consistent Buddhist. The mind has no recollection of its antecedence. But neither has it any recollection of its permanence. It is dependent for its existence on matter. It is, therefore, logically enough regarded by the Buddhist as an adjunct and not a substance by itself. Once this difficulty is swept off one's path with the help of logic the course lies open to the summum bonum of dissolution into formless matter.

Modern materialists could not be slow to discover the essential similarity between Buddhism and their own position. The outstanding characteristic of both is their firm belief in the absolute validity of present experience. They are content to act on the principle of trying against heavy odds of making the best of a bad job. But they are not so short-sighted as the Epicurians whose philosophy is so well and sadly expressed in the lines of the English poet, "Gather ye rosebuds, while 'tis May". The Buddhists are prepared to face the inevitable end with a stern satisfaction. Martyrs and heroes abound in the atheistic camp.

The teachings of Christ have proved an insurmountable obstacle in the way of the materialists of both the

Epicurians and stoic types. The Bible in its present form seems to contain much matter that is of the nature of interpolation due to the enterprise of honest misunderstandings. There can be no real basis for the ethical principle unless we are prepared to look beyond the immediate present and to set store by our individuality. The ethical doctrine loses its characteristic value if it professes to be merely a rule of expediency. The moral sanction instinctively points to free initiative of a conscious and permanent entity who is capable of holding his own against all circumstances if only he can be loyal to himself. It also implies that it is possible for such an entity by his own deliberate desire to act against his own nature in an irrational way leading to confusion, chaos and unwholesomeness. The contention of the Buddhists that the existence of an eternal conscious individual entity cannot be established by reference to actual experience is not denied by the Vaishnavas. But the Vaishnavas are not satisfied with the statements of the Buddhists as regards the nature of the ethical principle itself. The ethical instinct is part and parcel of our present experience. It is given by the Buddhists themselves the place of honour in their system. The objection of the Vaishnavas to the Buddhist view regarding the nature of the ethical instinct strikes at the root

of the Buddhist philosophy. If the validity of the Vaishnava objection is admitted it is no longer possible to be satisfied with the various schemes of self immolation proposed by the materialists.

It is surely a great escape. The strongest instinct of all animate entities is the desire to live and to multiply. Nobody wants to cease to exist except against his will under the pressure of intolerable suffering. This clinging to conscious individual existence is regarded as a sign of weakness by the Buddhists. They think it is cowardly to wish to live for ever.

But is it also natural not to desire to live ?

The Vaishnavas taking their stand on the honest recognition of the nature of the ethical instinct are diffident to accept the wrong conclusion of the Buddhists. But they accept the Buddhist view that our present experience does not offer the positive view of the permanent plane. The Vaishnavas are not dissuaded by this difficulty for seeking to be established on the eternal plane where there is no fear of lapse into non-sentience as is inevitable on the mundane plane. This is the point of divergence between the two.

A Critic of the Chaitanya Movement

Eroticism in Gaudiya-Vaishnava Religion

There is no doctrine of Gaudiya Vaishnava Religion that is more grossly misunderstood than the amorous worship of Sree Krishna as practised by the milkmaids of Braja, which is declared by Sree Chaitanya to be the highest worship of the Divinity. The mood of Sree Chaitanya, from the time of His Initiation at Gaya into the worship of Sree Krishna, resembled that of the milkmaids at the abrupt conclusion of the amorous Circle-Dance by the sudden disappearance of

Krishna, when they began an agonised search for Krishna who had so unaccountably abandoned them. To the milkmaids the sight of Krishna was dearer than life itself. The Mood of Sree Chaitanya displayed, all through His Career, this intense agony of love's separation felt by the milkmaids on missing the sweet sight of Sree Krishna.

The eroticism of Gaudiya Vaishnavism is a matter transcendental. The study or contemplation of this subject is forbidden to all but the very

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highest order of devotees. The observations of Mr. Kennedy on P. 252 of his 'Chaitanya Movement' that 'the religious experience of the sect moves entirely within the circle of the Radha-Krishna cult, that it is steeped in the erotic and moulded by it', are not true in the sense in which he wants his readers to understand the proposition. Neither do we subscribe to his dictum—taken in his sense—that 'the religion of the (Chaitanya) sect centres in the Radha-Krishna stories; that they are the fountain source of all its devotion, and that its eroticism, therefore, flows from its very heart' (Ibid).

Sree Chaitanya did not teach any erotic doctrines to the rank and file of His followers. During the last twelve years of His stay at Puri He shut Himself up in a seclusion of His sanctum with only two select persons to keep Him company, when He chose to listen to the songs and narratives of the Amorous Pastimes of Brindavana from the lips of those two persons only. In His conversations with Rai Ramananda at Vidyanagar and with Sree Rupa at Prayag He did, indeed, approve the view that the amorous worship of Sree Krishna, as practised by Sree Radhika, is the highest of all worship, being all-inclusive; but the worship-service of Sree Radhika was never to be practised by any conditioned soul either by

thought or by deed. Nay, the accounts of the Amorous Pastimes of Sree Sree Radha-Krishna were not even to be listened to by any person who did not belong to the very highest order of devotees.

The attainment of Sree Sree Radha-Krishna is thus only an object of longing of their pure minds even to the most advanced devotees. Few members of the Gaudiya-Vaishnava communion have anything to do with the Brindavana Pastimes of Sree Krishna. The loose practice of some spurious Gaudiya-Vaishnavas of the present day is in direct contravention of this cardinal doctrine of the religion taught and practised by Sree Chaitanya.

Not only is a Gaudiya-Vaishnava to strictly abstain from listening to the narratives of the Amorous Pastimes of Sree Sree Radha-Krishna, but he is also to avoid all carnal association with the opposite sex except in a severely restricted form under the sanction of wedlock. The married person is required to conform fully to the regulations of the Shastras in the matter of sexual intercourse even with one's spouse. Every Gaudiya-Vaishnava is enjoined to avoid close association with even married persons who are given to unregulated sexuality. This strict avoidance of all sexual association is one of the two basic principles of the conduct of a Gaudiya-Vaishnava, the other

being avoidance of close association with persons who are hostile to Krishna.

This ideal of conduct is fully illustrated by the practices of Sree Chaitanya and all His associates and loyal followers.

Those who have studied carefully the accounts of the Practice and Teachings of Sree Chaitanya penned by the Brindavana Goswamis who were authorised by Sree Chaitanya Himself to put them in writing, and their loyal followers, must have been struck with their uncompromising insistence on absolute sexual purity in practice and thought as the very first indispensable requisite for everybody who is to practise true spiritual living.

The real source of the practice and doctrines of the Gaudiya-Vaishnava Religion is not in the accounts of the Amorous Pastimes but in the Transcendental Name of Krishna. The Transcendental All-holy Name of Krishna is pleased to manifest Himself only on the lips of the person who is freed from all mundane attachment through undergoing full spiritual training, is devotedly attached to the Holy Lotus Feet of the Transcendental Personality and has thus established a bond by spiritual loving devotion. If a person of pure conduct listens with faith to the Transcendental Name of Krishna from the lips of the pure devotee he is freed from all the frailties of the flesh and the

mind and in his turn becomes eligible for chanting the Holy Name of Krishna without spiritual offence.

But it is a rare good fortune for a person to have the desire to listen with faith to the Transcendental Name of Krishna, with the sincere resolve of eschewing sensuous living, from the lips of a really pure devotee. Faith or *Sraddha* is not a mixed condition. It is not a degree of belief resting on so-called hypothetical convictions engendered in sense-ridden people by the practice of the mental function on data supplied by sense-experience. *Sraddha* is an attitude of the soul and has nothing to do with sensuous, mental or physical experience. Such *Sraddha* can be awakened only by honest spiritual association with pure devotees of Krishna. From the first awakening of spiritual faith to the attainment of loving devotion to the Feet of Krishna the neophyte has to pass through successive well-defined stages of spiritual progress. Each stage is accompanied by its corresponding realisation of the nature of the Divinity.

I have briefly sketched the system of spiritual practices of the Gaudiya-Vaishnava Religion to be found in the authoritative text books of the Faith.

Mr. Kennedy evidently received his information from persons who were not themselves well-versed in the authentic literature of the Religion, or who might

have been under the spell of that large and patently spurious literature that has been deliberately manufactured by the open and secret enemies of the Faith.

The Eroticism of the Religion of Sree Chaitanya is a matter of spiritual realisation and may be practised only by the most advanced devotees on the plane of fully spiritualised mind. It can have nothing to do with the impure mind and the physical body. The amour of the milk-maids is the highest activity in the state of grace, of the perfectly pure

soul on the transcendental plane. The erotic mode is not wicked in itself. It is the source of the highest aesthetic and moral principles of this mundane plane. It attains its supremely wholesome and harmonising expression on the highest plane of the Transcendental Spiritual Realm of the Divinity. Till the eternal spiritual plane of activity is reached misapprehensions in one form or another are bound to occur and prevent the complete realisation of the nature of our own true selves and also that of the Divinity.

The Teachings of the Geeta

(*Lecture by Tridandi Swami B. P. Tirtha Maharaj*)

Under the auspices of the Bombay Theosophical Society a lecture was delivered by His Holiness Tridandi Swami B. P. Tirtha Maharaj on Monday, October 1, at 6.30 p.m., under the presidency of Mr. V. E. Vikheria. The lecture was held at the Blavatsky Lodge which was full with expectant audience. The Swamiji with his followers and party, arrived punctually at 6-30 when after the prayer to the Divine Master, *Namsamkirtan* was held

in melodious song which was heard with rapt attention.

The president Mr. Vikheria then rose to speak to introduce the Swamiji to the audience. He said that the Gaudiya Math is well known institution which has its branch in London, besides the Indian 42 centres. The Swamiji, who was the lecturer, continued the president, was in London for the last two years, where he successfully propagated the Teachings of Lord Chaitanya

by establishing a Gaudiya Mission there, under the presidentship of the Marquess of Zetland and patronised by the aristocrat elites of London. He also informed the audience that it is a matter of pride for India that Swami B. H. Bon, who is now in charge of the London Math, has been officially invited by Herr Hitler, the President Chancellor and Reichfruherr of Germany, to know from the Swamiji what is there in the Teachings of Lord Chaitanya. Swami Bon will shortly be starting for Germany where there are many Sanskrit scholars who are sincerely interested in the philosophy of Indian culture.

After this introduction Swami B. P. Tirtha rose to speak amid applause and loud cheers. The substance of the Swamiji's speech on the Teachings of Geeta is as follows: after the usual prayer he implored the audience for patient hearing for a few minutes and said that the meaning of the Geeta, as he was to expound that evening, was not acquired by dint of his own endeavour but was heard of at the lotus feet of his Divine Master with submission, honest enquiry and obedience, continually for many years. He assured the audience that his speech was not the result of any empiric research but was the result of what he had heard from the Absolute-realised soul.

He then explained the right position of the Geeta which is the quintessence

of the Vedas and the crest-jewel of all the Upanisads. In this connection he cited the following sloka from the Geeta,

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः ।

पाथो वत्सः सुधीभोजना दुग्धं गीतामृतं मधु ॥

and said that the Geeta is the transcendental song of the Supreme Lord Krishna. We must listen to this transcendental song in order to know our real entity and our relation with the Lord and the material world. But what was the process by which we can hear of this transcendental song? We cannot understand the rhythm of the Geeta with our self-efforts, the result of which has been that the different commentations of the Geeta by different scholars are all different from one another. He said that the process is also mentioned in the Geeta itself i. e., "तर्हि हि प्रणिपातेन परिप्रक्ष्येन सेवया ।" If we really want to know about the Geeta—if we really want to understand the esoteric meaning of the transcendental songs of the Geeta—we must learn it by submission, honest enquiry and following in the footsteps of those who have actually realised Geeta by complete resignation and this is the reason why Arjuna had to fully surrender himself to the Supreme Lord Krishna. This is mentioned in the sloka, "शिरयस्तेऽहं शधि मां त्वां प्रपन्नम् ।" And it is only then that the Lord began to sing His Divine songs.

The first teaching of the Geeta, that the Supreme Lord imparted unto the heart of Arjuna, was realisation of one's self. We must know that we are neither this gross nor the subtle body, but we are soul proper who is sentient, being never to be killed nor to be destroyed, and inseparably connected with the Over-soul or the Supreme Lord. The Swamiji very lucidly explained the meaning of the sloka,—

भूमिरापोऽनलो वायुः खं मनोबुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो यदेदं ध्यायते जगत् ॥

He said that Krishna, the Supreme Soul, revealed the knowledge to Arjuna, the jiva-soul, that he (Arjuna) was a jiva-soul, a living being enjoying the material manifestive phenomena by his material senses. But the jiva-soul is completely different from the matter, and as long as the jiva-soul does not submit to the Supreme Soul, as explained in the sloka, “**द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्जते । तयोरण्यः पिप्पलं स्वाद्वत्त्यनन्नन्योऽमिवाकशीति ॥**” of the Mundak Upanishad, he cannot realise his own self, and he has to meddle with material phenomena.

The Swamiji explained the inner meaning of the Geeta by drawing a circle on the black board and compared the centre of the circle with the Supreme Lord Who is All-love. Unless the jiva finds out his centre of activities with

the connecting radius of loving service he is bound to rotate round and round the cycle of births and deaths. Without the centre all circles will overlap and this is the present day problem when all the circles drawn by the best brains of the world are overlapping one another, there being no fixity of centre. And when we surrender to the Centre i. e., the Supreme Lord Who is All-intelligence, All-existence and All-bliss, we find that our circles no longer overlap, but on the contrary, coincide,—which is our final Beatitude.

But to receive the full light i. e., the full conception of God, Soul and Maya from which springs up this manifested world, we must sincerely open our eyes and look towards the light to receive the full brightness i. e., we must look to the Supreme Lord Who is not only Indweller but also All-pervading, and then He will reveal Himself before us. In this connection he mentioned the analogy of the Sun, and how it is visible to our unobstructed retina.

The Swamiji then explained the meaning of the sloka, “**सधर्मं निधनं श्रेयः**” and in this connection he described the real nature of ‘**सधर्मं**’ which is neither corporal nor mental but is the true function of the soul-proper. Corporal and mental activities make their appearance when the jiva-soul loses all recollection of *bhakti* which is his true function. The unnatural function

takes the alternative forms of *karma* and *tyaga*. When the jiva-soul seeks the gratification of his corporal senses, the function is *karma*; when he takes to speculating about Godhead as devoid of all *gunas* or mundane qualities, by rejecting his sense-experience, it is *jnana*. In yoga the jiva-soul seeks to merge his entity in a conception of the Over-soul as made up of the principles of *sat* and *chit*, by means of his corporal and mental activities. The function of *bhakti* is different from all these processes. The true endeavour of the conditioned soul has the form of the quest of the Absolute by the method of submission. This function displays three distinct stages of development. The first stage is called *bhakti*. The subsequent more definitely conscious stages are *sadhana-bhakti* and *bhava-bhakti* respectively.

He then touched upon the true introspective meaning of "*Varnashrama Dharma*" which is now completely different from what is enjoined in the Shastras; and he informed the audience that in ancient India the construction of "*Varnashrama Dharma*" was quite different from what it is now. One who knows the Brahman is alone a Brahmana who is the kernal of the system.

The swamiji concluded by summing up the Geeta with the sloka "*सर्वं धर्मान् परित्यज्य मामेकं शरणं ब्रज ।*" He emphatically put it that as there is only one

God, there should be only one church and one religion. Disagreement is due to the overwhelming influence of the triple quality of the Deluding Potency of the Supreme Lord standing at His back in condemned state. Mind is the product of this Maya and is our bitterest enemy, if there is any, which is leading us astray from the centre to the vertex of mundane affinities. The Mind has usurped the function of the soul and posing itself as an agent in lording it over the material phenomena. In this connection the Swamiji quoted the sloka,

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये बायोरिव सुदुष्करम् ॥

So the problem, how the mind can be controlled, is solved by practice and *Vairagya*. Practice means constant association of those who are Absolute-realised souls and are in touch with Godhead. *Vairagya* means our indifference to mundane relativities which can only be attained when we can engage all our senses for the service of the Centre or the Whole. He explained in this connection the meaning of the sloka, "*पतङ्ग-मातङ्ग-कुरङ्ग-भृङ्ग-मीना हताः पञ्चभिरेव पञ्च । एकः प्रमादी स कथं न वध्यो यः सेवते पञ्चभिरेव पञ्च ॥*" and how we are all more dead than alive. But Godhead as the Spiritual Guide can deliver us from this impending death. It is simply by submitting to the Central Figure Who reveals Himself as Divine Master and leads us to our final destination in the Lord, that

we can have the eternal confidential service in the blissful realm of Braja.

The president then thanked Swamiji by summing up the speech which he and

the audience appreciated very much. Lastly Swamiji invited questions from the audience, and they were satisfactorily replied. The meeting dispersed at 8 p.m.

Round the Gaudiya Math

Thakur Bhakti Vinode : The 96th Advent Anniversary of Srila Thakur Bhakti Vinode came off on September 21. "The general festival" of the annual celebrations of Sree Gaudiya Math, Calcutta, in commemoration of the anniversary was celebrated on a grand scale. The rich variety of *Mahaprasad* was distributed to one and all from the forenoon till the closing hours of the night. Thousands of poor were invited to honour *Mahaprasad*. The Editor delineated the life and activities of Srila Thakur Bhakti Vinode before a large gathering in the morning and in course of the discourse said that Srila Thakur had a strong desire to propagate the teachings of the Supreme Lord Sree Krishna Chaitanya Deva outside India. Sree Gaudiya Math has taken up the work of sending preachers outside India. A series of lectures touching on the career of Srila Bhakti Vinode were delivered in the evening in the Saraswat Auditorium of Sree Gaudiya Math,

Calcutta, by the preachers of the Mission. The festival was celebrated at all the Maths of the Mission.

Sridham Mayapur : Editor accompanied by Sripad Ananta Vasudev Vidyabhusan, Tridandiswami B. S. Giri Maharaj, Sj. Jamini Mohan Mookherjee of Messrs. O. N. Mukherjee & Sons, left Calcutta for Sridham on September 26. Sj. Mahananda Brahmachari was waiting at Krishnagar station with car. On arrival at Krishnagar the Editor was received by Brahmachariji and then drove to Swananda Sukhada Kunja. Motor Lunch "Suradhuni" was waiting down Sarupganj to take Editor to Sridham Mayapur, where the party reached at 8 p. m., and was received with *Sankeertan*.

Bombay : His Holiness Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj was deputed to England by Editor for the propagation of the cult of Sree Krishna Chaitanya and the message of the Gaudiya Math. After a

stay of about two years, he sailed back for India on September 7, on Board S. S. Moldavia, and reached Bombay on September 27, in the morning. All the devotees of Sree Gaudiya Math in Bombay and many leading citizens of Bombay mustered strong at the Ballard Pier to accord fitting reception to Swamiji. Swamiji landed in the midst of loud applauses and cheers and was garlanded. Swamiji discoursed with all present in cheerful spirit. Editor wired his welcome to Swamiji from Calcutta. The representative of the Bombay Chronicle met Swamiji who related to him the activities of the preachers in London. All present were pleased to hear him.

Daltonganj : Tridandi Swami Srimad Bhakti Vilas Gavasti. Nemi Maharaj with a party consisting of 6 persons left Gaudiya Math for Daltonganj on October 1, to preach the doctrines of Mahaprabhu. Sj. Madhu Sudan Chatterjee, Government Auditor, and other gentlemen of the town received Swamiji enthusiastically, at the station.

Dacca : Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj with Upadeshak Pandit Sripad Siddha Swarup Brahmachari and others left for Sree Madhwa Gaudiya Math, Dacca on October 2, to make preparations for the ensuing annual celebrations there.

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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), *Ohit* (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 insen-

tient 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 Vedaveil 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 consequences 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 Jaiva 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 । 'वेष्णवजन' बलिले कि गृहत्यागी वेष्णवके वृक्षिते हइवे ?

बाबोजी । शुद्धकृष्णभक्तइ वेष्णव—गृहस्थइ हउन वा गृहत्यागी हउन, ब्राह्मणइ हउन वा चण्डालइ हउन, धनिमानीइ हउन वा दरिद्रइ हउन, ताहार ये परिमाणे शुद्धकृष्णभक्ति आछे, सेइ परिमाणे तिनि कृष्णभक्त ।

ब्र । मायाकबलित जीव पञ्चप्रकार, ताहा आपनि बलियाछेन । साधन भक्त ओ भावभक्तगणकेओ मायावद्धमध्ये परिगणित करियाछेन । भक्तगण कि अवस्था पट्यन्त पौछिले "मायामुक्त" मध्ये गणित हन ?

बा । भक्तजीवन आरम्भ हइलेइ 'मायामुक्त' बलिया जाव अमिहित हन, किन्तु "वस्तुगत मायामुक्ति" भक्त साधनेर परिष्कृत अवस्थाय आसिलेइ घटिते परे, ताहार पूर्व्वे केवल "स्वरूपगत मायामुक्ति" घटिया थाके । जीवेर स्थूल ओ लिङ्गशरीर सम्पूर्णरूपे विच्छिन्न हइले वस्तुगत मायामुक्ति" हय । साधनभक्तिर अनुशीलन करिते करिते

भावभक्तिर उदय इय । भावभक्तिर् जोष दृढ-
रूपे अवस्थित इया जड़देह परित्यागान्तर
लिङ्गदेहके विसर्जन दिया चिच्छरारे अवस्थित
हय । अतएव साधनभक्तिकाले मायिक दशा
थाके, भावभक्तिर प्रारम्भेओ से दशा सम्पूर्णरूपे
बिगत इय ना—एइ दुइ अवस्था विचार करिया
'साधनभक्त' ओ 'भावभक्तके' 'मायाकवलित'
पञ्चप्रकार जीवेर मध्ये राखा इइयाछे । बिषया
ओ मुमुक्षुगण पइ पञ्चप्रकारेर मध्ये अवश्य
परिगणित । मुक्तगणेर मध्ये मायामुक्ति हरि-
भक्तिद्वाराइ सिद्ध इय । जीव अपराधी इइया
मायाबद्ध इइयाछेन,—'आमि कृष्णदास' एइ
कथा बिस्मृत हओयाइ मूल अपराध । कृष्ण-
रूपा व्यतीत अपराध याय ना, सुतरां तद्व्यतीत
मायामुक्तिओ सम्भावना नाइ । ज्ञानिसम्प्रदाय
एरूप विश्वास करेन ये, केवल ज्ञाने मुक्ति हइवे
—सेटी समूलक विश्वास, कृष्णरूपा व्यतीत
मायामोचन कखनइ हइवे ना । अतएव भोमद्-
भागवते देवतादिगेर दुइटी सिद्धान्तयुक्त श्लोक
(१०।२।३२-३३) पाओया याय—

येऽन्येऽरविन्दोक्ष बिमुक्तमानिनस्त्वध्यस्तभावा-

दविशुद्धबुद्धयः ।

आरुह्य कृच्छ्रेण परं पदं ततः पतन्त्यधोऽना-

द्वृत्युष्मदङ्गुल्यः ॥

तथा न ते माधव तारकाः कश्चिद् भ्रश्यन्ति

मार्गात् त्वयि षडसौदृषाः ।

त्वयामिगुप्ता बिचरन्ति निर्भया बिनायकानो क-

पमूर्खसु 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 Chandal, 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 com-
pleted. 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 com-
pletely 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 । रसयोगी कृष्णभक्त कत प्रकार ।

गोस्वामी । आदौ साधक औ सिद्धमेव द्वे प्रकारे ।

ब्र । साधक काहारा ?

गो । याहादेर कृष्ण-विषये मति उत्पन्न हइयाछे, अथच सम्यक् रूपे विप्रनिवृत्ति हय नाइ, एरूप लक्षणयुक्त भक्त कृष्णसाक्षात्कारेर योग्यता लाभ करतः साधकरूपे परिकीर्त्तित । ‘ईश्वरे त्व-धीनेषु’ (भाः ११/२/४६) श्लोकद्वारा उद्दिष्ट मध्य भक्तगण साधक मध्ये परिगणित ।

ब्र । प्रभो, ‘अर्चयामेव हरये’ (भाः ११/२/४७) श्लोके एइ उद्दिष्ट भक्तगण कि रसयोग्य हइते पारेन ना ?

गो । ताँहारा ये पर्यन्त शुद्धभक्तेर कृपाय शुद्धभक्त ना हन, से पर्यन्त साधक हइते पारेन ना । शिखमङ्गलादिर 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 द्रियाछेन,
ताहार कि कोन वेद-प्रमाण आछे ?

बाबाजी । हाँ आछे । मुण्डके बलियाछेन (१.१।१)।

“ब्रह्मा देवानां ऋषयः सम्बभूव विश्वस्य कर्त्ता
भूवनस्य गोप्ता ।

स ब्रह्मविद्यां सर्वविद्या-प्रतिष्ठां अथर्वाय
ज्येष्ठपुत्राय प्राह ॥”

पुनश्च (१।१।३)—

“येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो
ब्रह्मविद्याम् ॥”

ब्र । वेद याहा बलेन, ताहार यथार्थ अर्थ ऋषिगण
स्मृतिशास्त्रे करिया थाकेन—एरूप प्रमाण कि
पाइयाछेन ?

ज्ञा । सर्वशास्त्रचूडामणि श्रीमद्भागवते (१।१।४।३)
एकथा आछे ।

कालेन नष्टा प्रलये बाणीयं वेद संज्ञिता
मयादीं ब्रह्मणे प्रोक्ता धर्म्या यस्यां मदात्मकः ॥
तेन प्रोक्ता च पुत्राय मनवे पूर्वजाय सा ।

इत्यादि ।

ब्र । सम्प्रदाय केन हइल ?

बा । जगते अनेकेह मायाबाद-दोषे कुश्रयगामी ।
मायाबाद-दोषशून्य ये सकल भक्त, ताँहादेर

सम्प्रदाय ना हइले सत्सङ्ग दुलभ्य हय । एइजन्य
पञ्चपुराणे लिखित हइयाछे—

सम्प्रदाय-बिहीना ये मन्त्रास्ते विफला मताः ।

श्री-ब्रह्म-रुद्र-सनका वैष्णवाः क्षितिपावनाः ॥

एइ सकल सम्प्रदायेर मध्ये ब्रह्मसम्प्रदाय सर्व-
प्राचीन । ब्रह्मादिकमे आज पढ्येन्त सेइ सम्प्रदाय
चलितेछे । वेद, वेदाङ्ग, वेदान्त प्रभृति समस्त उपादेय
शास्त्र प्राचीन काल हइते ये आकारे गुहारम्परा
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 चलिआ
आसितेछे ।

ब्र । सम्प्रदाय प्रणाली कि सम्पूर्णरूपे राख्वा हइयाछे ?
बा । मध्ये मध्ये ये सकल प्रधान प्रधान आचार्य
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 ex-
plained 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), Chatuhvana (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 *sadhvas*.

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 आह्वयित इत्या बलिष्ठेन, - देवि, अनेक पड़िवाळ शुन्याळ वटे, पखन जीबेर सद्गति अन्वेषण कर ।

देवी । पितः, मामि अनेक आश्रम सद्धि आपनाके भीमोद्रु म हस्ते लक्ष्या याश्चर अन्य आसियाळि ।
रूपा करिया एकवार बाढो मेळे—सकले चरितार्थ हन । विशेषतः जननो ठाकुराणीर इच्छा ये, आपनार चरण एकवार दर्शन करेन ।
लाहिङो । मामि वैष्णवचरण भ्रमय करियाळि ।
प्रतिष्ठा करियाळि ये, मक्तिप्रतिष्ठा गुणे अर गमन

करिब ना । तोमरा सकले आगे वैष्णव हओ,
तवे आमाके लइया याईबे ।

दे । पितः, ए कथाटा किरूप आज्ञा करिलेन ।
आमादेर गृहे भगवतू सेवा आखे । 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 नित्यधर्म आश्रय
करिले वैष्णव हइते पार ।

दे । आमार एकटी संशय आछे । आपनि भाल
करिया मोमांसा करिया दिन । वैष्णवेरा
ये श्रवण, कीर्तन, स्मरण, पादसेवन, अर्चन,
बन्धन, दास्य, सख्य ओ आत्यन्तवेदन करेन,
ताहातेओ यथेष्ट जड़मिश्र कर्म आछे । से
सकल बा केन नैमित्तिक हय ना ? ए बिषये
आमि किछु पक्षपातित्व देखितेछि । श्रीमूर्ति
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 कर्मकाण्डेर फलभोगे निरत ।
कर्मर द्वारा अलौकिक फलेर उदय करिते चाय ।
याग, यज्ञ ओ योगइ उहादेर फलोदयेर उराय ।
इहादेर मते ईश्वर थाकिलेओ निनि कर्मवश ।
वैज्ञानिक व्यक्तिगण ऐ श्रेणीमुक्त । ज्ञाननिष्ठ
व्यक्तिगण ज्ञान-वर्चशर 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 । ईहाराइ
बस्तुतः परमथे अनुसन्धान करेन । ईहादेर
मते एकटि अनादि अनन्त ईश्वर आछेन । तिनि
स्वोय शक्तिकमे जीव ओ जड़ सृष्टि करियाछेन ।
जीवसकल ताँहार नित्यदास । ताँहार प्रति
नित्य आनुगत्य धर्मइ जीवेर नित्य धर्म । जीव
निज बले किछु करिते पारे ना । कर्मद्वारा
जीवेर कोन नित्य फल हय ना । ज्ञानद्वारा
जीवेर नित्यफल विकृत हय । अनुगत हइया
ईश्वरके सेवा करिले ईश्वरेर कृपातेइ जीवेर
सर्वार्थ सिद्धि । पूर्वकार दुइश्रेणीर नाम
कर्मकाण्डी ओ ज्ञानकाण्डी । तृतीय श्रेणी
केवल ईशभक्त । ज्ञानकाण्डी ओ कर्मकाण्डी
केवल आपनादिगके पारमार्थिक बलिया अभिमान
करे । बस्तुतः ताहारा ऐहिक, अतएव
नैमित्तिक । ताहादेर यत प्रकार धम्मवर्चश,
समस्तइ नैमित्तिक ।

सम्प्रति शैव, शाक्त, गाणपत्य ओ सौर—इहारा
ज्ञानकाण्डेर अधीन । इहारा ये श्रवण कीर्तनादि करे
से केवल मुक्ति ओ अवशेषे अमेद्वन्ध सम्पत्ति पाइवार
आशाय करिया थाके । याँहादेर श्रवण कीर्तनादिते
मुक्ति मुक्ति आशा नाइ, ताँहारा सेइ सेइ मुक्तिते
बिष्णु-सेवाइ करिया थाकेन । भगवन्मूर्ति नित्य
चिन्मय ओ सर्वशक्तिसम्पन्न । उपास्यतत्त्वके यदि
भगवान् ना बला याय तवे अन्तियेर उपासना हय ।
बापु तोमादेर ये भगवन्मूर्तिसेवा, ताहाओ पारमार्थिक
नय । केननो, भगवानेर नित्यभूति स्वीकार कर ना ।
अतएव ईशानुगत नओ । एखन बोध हय, तुमि
नित्य ओ नैमित्तिक उपासनार भेद जानिते पारिले ।
दे । हाँ, यदि भगवद्भिग्रहके नित्य ना बला याय, एवं
श्रीबिग्रहेर अर्चन करा याय, ताहा हइले नित्य
बस्तुर उपासना हय ना । अनित्य उपासना

THE HARMONIST

द्वारा अन्य प्रकार नित्यतत्त्वेर कि अनुसन्धान
हय ना ?

ला । हल्लेओ तोमार उपासनाके भार नित्य धर्म
बलिने पार ना । वैष्णवधर्मर नित्यविग्रहे
भर्त्सनादि नित्यधर्म ।

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 *jnanakanda*. 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 **द्ये 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 गुरुमेवामिगच्छेत् '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 *Vishnujama* :—

दिव्यं ज्ञानं यतो दद्यात् कुर्व्यात् पापस्य संक्षयम् ।
तस्माद्वीक्षेति सा प्रोक्ता देशिकैस्तत्त्वज्ञविदैः ॥

'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 pray 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 :—

परित्याज्या साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय 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 *discs* 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 appeared 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 fast 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 Mangalehandi. 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 Brahmancharins 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. Sajjanananda 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.

GAUDIYA DIRECTORY

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 on 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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(Sree Sajjanatoshani)

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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 Navadvip, 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 Brahmachariu, a personal attendant of Sree Gaur-Sundar. There his disciple Paramahansa 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 Prembibarta, 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 Paramahansa Babaji

was reading 'Preambibarta' 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. Paramahansa 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 Sreele 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 'Paramahansa', 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 Paramahansa should be at stake. Alas ! fie to me life 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 unsatisfied 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, Paramahansa 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 realm 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, Paramahansa Babaji said to him, “O great soul! I received my initiation from His Divine Grace Paramahansa 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 to-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 Alaka-

nanda and Suryateela, and saw the Lord's associate Sree Pradyumna Brahmacharin in the temple of Sree Nrisimhadeva. From a reasonable distance Paramahansa 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 Paramahansa 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. 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, Paramahansa 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 Paramahansa 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 Paramahansa 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. Paramahansa 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, Paramahansa 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 accident 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 accident 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’?” Paramahansa 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 Krishнадas 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 Omnipotency 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 between 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 *Māya*. 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 *Māya* who is entirely dependent on Him, but a Jiva is liable to be enthralled by *Māya* under some circumstances. Hence the Supreme Lord Bhagawan, Jiva and *Māya* 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 eternal, 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 *Māya* under special circumstances but Godhead, being the Supreme Ruler of *Māya* and all his potencies, is never subject to *Māya*. 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 *Māya*—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 *mayak* 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 arise 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 Vedas²loudly 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., *Vachya* (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 skyscrapers, 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 transshipment 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 ecstasy. 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 abnegation. I no more feel my environment as alien. I find now nothing hateful 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.

THE HARMONIST

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 *dharm*a of the *Bhagabatas* or pure devotees.

It is by means of that knowledge of Bhagawan which is the supreme

mystery, 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 actively 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 destroy 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, neverthe-

less 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 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 Narayana 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 Narayana. 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 (*ananyasharant*). 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 *Pranava* 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. Similarly 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*, *kinmaras*, 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 senior most *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.

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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 S. Satya Charan Guha, a retired Advocate of the Calcutta High Court, 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 Sri 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 Deutscher Akademischer Austauschdienst in the Schloss (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.



Tridandiswami B. H. Bon
Preacher-in-charge in the West
(Now on preaching tour in Germany)

The Harmonist

(Sree Sajjanatoshani)

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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 unclipped 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 unclipped 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 mundane 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 thought 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-onement with non-distinct Brahman?"

8. At this mention of the name of Sree Shankaracharya Paramahansa 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

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Buddha, renounced the Vedic religion in all but name. Sree Shankaracharya, the incarnation of Mahadeva, possessed of super-human power, appearing at this crisis, transformed the prevailing '*shunyavada*' of Buddhism into the cult of the non-distinct Brahman by re-establishing the prestige of the Vedic Shastras. This was an uncommon feat. India will remain for ever grateful to Sree Shankara for this great benefit. All work in this world is judged from two points of view. Certain achievements have a value for the particular needs of the time, while others possess value for all time. The great deeds of the incarnation of Shankara were in accordance with the pressing needs of that critical period. They were undoubtedly productive of many beneficial results. The edifice of pure Vaishnava '*dharma*' has been reared by Sree Ramanujacharya and Sree Madhvacharya on the foundations that were laid by the incarnation of Shankara. The Avatara of Shankara was thus one of the greatest friends of Vaishnava religion and one of the pioneer Acharyas of the eternal religion.

9. The substantial benefit of the line of argument pioneered by Sree Shankara is now being enjoyed by the Vaishnavas without any effort on their own part. There is the greatest need of a knowledge of real reference to the Absolute (*Sambandhajnana*) for souls in the state of bondage to material energy which obscures their spiritual vision. Shankaracharya is in agreement with the Vaishnavas in his conviction that the spiritual substance is both super-mundane as well as separate from the gross and subtle body, in this world. There is also no disagreement between them as regards their conceptions of the substantive entity of the jiva. Both accept the view that liberation (*Mukti*) refers to the renunciation of relationship with the material world. Up to the stage of the attainment of liberation there are many

points of agreement between the teaching of Sree Shankara and that of the Vaishnava Acharyas. It is also the teaching of Sree Shankaracharya that the worship of Hari is the means of the de-materialisation of the mind and attainment of liberation. Shankara is silent about the non-antecedent course that is realised by the jiva subsequent to the attainment of unmixed liberation. Shankara knew quite well that if the jiva could be made to move on the path of liberation by the method of the worship of Hari, he would gradually come under the influence of the bliss of loving devotion (*bhajana*) and turn into a pure devotee. It is for this reason that Shankara, although he pointed out the path, did not further reveal the mystery of the Vaishnava religion. Those who study his commentaries with particular care can understand this underlying view of Shankara. It is only those who waste their time in fruitless speculations over the external portions of his teaching are thereby deprived of the chance of being established in their eternal function.

10. Exclusive at-one-ness and love appear to be identical from one point of view. The narrow interpretation of realised at-one-ness makes it to be different from love. You should consider carefully the substantive nature of love. Love may be defined as the constituent function (*dharma*) by which one spiritual entity is attracted naturally to associate with another spiritual entity. Love cannot be realised without the separate existence of two spiritual entities. Krishna Prem is that natural tendency by which all spiritual entities are eternally attracted to Krishnachandra, the Supreme Spiritual Entity. The eternally abiding facts in regard to the entity of love are the eternally separate position of Krishnachandra and the permanence of the separate existence of the totality of the jivas in the relation of reciprocity. The position of the three separate categories of relisher, relished

and relishing is true. If there is identity of unity between the relisher and the relished, love cannot assert itself as eternal. If the pure state of spiritual entity, which has no reference to the non-spiritual, is the connotation of at-oneness with the Brahman, then it is the same as love. But now-a-days the Pandits who profess to follow Shankara are not content with such at-one-ment in respect of spiritual function. They promulgate a false interpretation of the principle of the unity of the Absolute that is declared by the Veda by their attempt to resolve the substantive entity of the Absolute into the unity of identity with other entities. This opinion prejudices the eternity of love. Such view has accordingly been judged by the Vaishnavas to be wholly opposed to the Vedic position. Shankaracharya calls the uncontaminated position of the unalloyed spiritual substance as the state of non-duality. But those who later on professed to follow his teaching failed to understand his inner purpose and have gradually ascribed to him a position which is not his own. They have declared the different phases of unalloyed love to be temporary phenomena. This is the cult of Mayavada which is probably the most worthless of all the creeds that have ever been preached in this world. The professors of Mayavada are not prepared to admit more than one spiritual substance. They do not admit the existence of the function of love in the spiritual substance. They declare that the Brahman is located beyond the jurisdiction of Maya only so long as he is a single entity. When he assumes any form of his own or receives plurality of forms as jiva, he is under the power of Maya. They accordingly consider the Body of God, who is Eternal, Pure, Concentrated Spirit, to be a product of Maya. They suppose the separate entity of the jiva as also due to Maya. As a result of this, under the impression that love and its various manifestations

are Mayik occurrences, they seek to establish non-dual cognition as the only principle that is uncontaminated by Maya. Thus the conception of at-one-ment of these misguided persons is by no means identical with love.

11. But the love that the Supreme Lord Chaitanyadeva has enjoined us to taste and taught the world by His Own Transcendental Conduct and Personality, is located wholly beyond the jurisdiction of Maya. It is in fact the final result of the realisation of true unalloyed at-one-ment. Mahabhava (the superior substantive spiritual love) is a distinctive transformation of such unalloyed love. In Mahabhava the bliss of love for Krishna is most intense and, therefore, the separateness and intimate relationship of the knower and object of knowledge therein reach a unique condition. Mayavada is a shallow speculation and cannot really enlighten us in regard to love in any of the stages of its activity.

12. Sanyasi Thakur with great reverence replied, "My Master, I am fully convinced in my heart that Mayavada is essentially trivial. Any doubt that had lingered in my mind about the same is today solved by your mercy. I am experiencing a great desire to give up my dress of an ascetic of the Mayavada school".

13. Babaji Mahashaya said, "Great soul, it is not advisable to have any kind of preference or repugnance about outward garb. With the purification of the inner function the outward garb also attains the pure form quite naturally. When the external garb is esteemed for its own sake it indicates very great indifference to the inner function. To the best of my judgment inner purification is the first essential. It is only when in consequence of his purification of the inner function a person feels attracted to the outward conduct and garb of pure devotees that such a person may assume the external garb, etc., without offences. You should make

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. Cultivate 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)

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 Gaur-sundar 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 simultaneous 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 spiri-

tual association of their loyal followers. 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 Purāṇaprajna
6. { Padmanabha,
Madhaba,
Nrihari
7. Akshobhya
8. Jayatirtha
9. Jnanasindhu
10. Dayanidhi
11. Vidyānidhi
12. Rajendra
13. Jayadharmā
14. Purushottma
15. Vyasatirtha
16. Brahmanyatirtha
17. Lakshmipati
18. Madhabendra Puri
19. Isvara 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 Ja · annath 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 parents from captivity and lived at Mathura with them for some years.

The city of Mathura was then beleaguered 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 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 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 occupies 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 imaginary 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 Chaitanya-dev 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 consent 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 resultant 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 remained 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 daughter 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.

(1) *Dhutura*—a kind of wild plant, whose leaves and fruits intoxicate if taken.

(To be continued)

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.

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



SWAMI B. P. TIRTHA.

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

thing of the whole of Braja Mandal. Although for some time the sacred places and associations thereof were forgotten by the public, just 460 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

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 spiritual regeneration 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 realisation 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 magnificent temple is being erected at Yogapeetha, the Birth Site of Sriman Mahaprabhu in Sreedham Mayapur. S. 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 propaganda 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 Maharaj, with a party of Brahmacharis is on preaching tour in Burdwan. S. J. 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 S. J. Naresh Chandra Mittra on October 31. His natural eloquence, sweet voice, and impressive mode of explanation attracted

ROUND THE GAUDIYA MATHS

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 Sanatan-dharma 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 be 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

The Harmonist

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Jaiva Dharma

CHAPTER II

The natural function of the soul is spiritual and eternal.

(Continued from P. 126)

14. Sanyasi Thakur understood the principle of the process and did not press his proposal for changing his external garb. He continued with folded hands, "My Master, I have accepted the shelter of your feet by offering to be your disciple. I will follow with unreserved reverence and without argument whatever you may be pleased to advise me as my duty. By listening to your instructions I have been able to understand that unalloyed love for Krishna is the only real Vaishnava religion. It is also the eternal religion of all jivas (individual souls). The same function is also perfect, pure and natural. May you be pleased to enlighten me as to how I am to regard the various other religions that are current in the different countries?"

15. Babaji Mahashaya said, "Great soul, the eternal religion is one. There cannot be

two or different religions. All jivas have but one religion. The name of that eternal religion is Vaishnava dharma. There is no reason why the religion of the jiva should vary according to race, language and country. The natural function of the jiva is designated by different names by many persons, but no one can create a different function. Jaiva dharma or the function appertaining to the soul is that unalloyed spiritual love that is inherent in the fractional infinitesimal entity of the Supreme whole. Jaiva dharma appears in a perverted form by being moulded into various mundane shapes due to jivas being endowed with a variety of mental dispositions. For this reason the unalloyed state of the function of the soul has been designated Vaishnava dharma. Other religions are pure in proportion to the degree of Vaishnava dharma that they display.

16. "Some time ago at Sree Brajadham I submitted this question at the holy feet of Srila Sanatana Goswami, associated counterpart (Parshada) of the Supreme Lord. My question was whether the meaning of the word 'Esā', that is used in the books of the Yavanas, is unalloyed love or something else. The great Goswami (lit. one who is an authorised world teacher or saviour) is also a great scholar of the Shastras and profoundly erudite in the language of the Yavanas. Sree Rupa, Sree Jeeva and other most eminent spiritual teachers were present in that assembly. Srila Sanatana Goswami Prabhu kindly gave this reply :

17. "Yes, the word 'Esā' means Love. The Yavana worshippers use the work 'Esā' in their prayer to God. But the word often means physical demonstration of love. The life-history of 'Loyala-Majnu' and the idea of 'Esā' as depicted by Hafez bear testimony to the fact that Moslem preachers could not understand the real significance of unalloyed spiritual existence. By the word 'Esā' they mean either physical or mental demonstration of love on the mundane plane. But they could not differentiate and hence failed to realise that Divine Love for Krishna, which is the eternal unalloyed function of a jiva in his unadulterated existence, is pure and transcendental and does not belong to this mundane plane of time and space. Such pure love is not found in any Yavana literature nor in any other than the Vaishnava religion. The 'Roo' of the Yavana preachers does not seem to mean pure soul, but only the conditioned soul. No other religion of the world teaches that pure Divine Love for Krishna which is found in Vaishnavism. In the Srimad Bhagavata Divine Love for Krishna, as in the expression 'the supreme religion from which hypocrisy has been totally uprooted', is vividly described. But so far as my experience goes I am convinced that no other teacher in the world before the

Advent of Sree Krishna-Chaitanya could give us a fuller representation of pure Divine Love for Krishna. If you believe me you are at liberty to accept this conclusion. Hearing this lesson from Srila Sanatana Goswami Prabhu I offered my prostrated greetings to him, time and again". The Sanyasi Thakur prostrated himself on hearing this.

18. Paramahansa Babaji then said, "I am giving the answer to your second question, O great devotee. (Q. 2—How the spiritual function of a fractional infinitesimal soul can be eternal ?) Be pleased to listen to the same with an undivided mind. Ans. Terms such as 'creation' or 'formation' of a jiva are used by reference to mundane conditions. The language of this world functions more or less by dependance upon experience of matter. The time that is divided into the three positions of past, present and future is material time subject to Maya. In the Absolute Realm of the spirit the time is everpresent. In it there is no such intervals, corresponding to the past and future, of material time. Jiva and Krishna exist in that time. For this reason the jiva is eternal and ever-existing and his function (dharma) in the form of love for Krishna is also eternal. Subsequent to his enthrallment in this material world those functions that are incidental to material time, viz., the creation, formation, fall etc., have been attributed to the jiva. The jiva is an infinitesimal entity. But he is nevertheless spiritual and eternal. His formation is prior to his coming into the material world. For the reason that there are no such conditions of the time of the spiritual realm as past and future, everything that exists in that time is eternally present. The jiva and his function are *per se* ever present and eternal. I am only stating this proposition. But the pure realisation of the true meaning of this proposition will be in proportion to the degree of your actual

experience of the unalloyed spiritual existence of the Absolute Realm that you have been enabled to receive. I give you only a glimmering indication, but it is for you to realise its meaning by the process of spiritual isolation. You will not be able to understand these propositions by means of reasoning and discussion that are products of the mundane connection. The more you can loosen the power of consciousness from the fetters of matter the greater will be the manifestation of your realisation of the Absolute Realm which transcends all material existence. The first experience of transcendence on the path of spiritual endeavour is that of one's own pure self. The function of the soul manifests itself with increasing energy of expression in course of serving the Pure Spiritual Name of Krishna by one's pure self. Neither the process of *Astangayoga* (the eight processes of mind and body resorted to for spiritual concentration) nor the conception of the Brahman as undifferentiated monistic cognitive substance is efficacious for the attainment of the purity of spiritual realisation. The direct service of Krishna is the only process that is really efficacious for bringing about the manifestation of the spiritual function of a jiva, which by its nature is eternally self-perfect (nitya-siddha). May you practise constantly and with zeal to chant the Name of Hari. Serving the Name of Hari is the only true form of spiritual culture. If you do so in no time an unprecedented relish for the Holy Name accompanied by the simultaneous realisation of the spiritual realm of transcendental relativities will awaken in your purified heart. Of all the forms of *bhakti* the practice of chanting the Holy Name of Krishna stands foremost and is quick in its effect. The following statement is accordingly recorded in the excellent work of Sree

Krishnadasa as purporting to be the instruction of Sree Chaitanya, "Among the various modes of spiritual culture nine varieties are superior to all the rest. They possess very great power as a means for the realisation of Krishna and Love for Krishna. The perfect chant of the Name is the highest of these nine forms of *bhakti*. If a person chants the Name without offence he receives the treasure of love". (Ch. Ch. Antya. 4/70-71).

19. Great soul, if you now ask, "Who is a Vaishnava?" I should say that the person who chants the Name of Krishna without offence is a Vaishnava. The Vaishnavas are again divided into three grades viz., junior-most, superior and super-excellent. One who chants the Name of Krishna at intervals is junior-most Vaishnava. He who takes the Name of Krishna without interruption comes up to the real spiritual standard and may be termed as a superior Vaishnava. The person, by gazing at whom the name of Krishna comes to one's lips, is a super-excellent Vaishnava. According to the Teaching of Sree Chaitanya Mahaprabhu we should not ascertain the entity of a Vaishnava by any other criterion.

20. Deeply immersed in the nectarine teaching of Paramahansa Babaji, Sanyasi Thakur could no longer contain his joy and began to dance as he chanted the following Name of Krishna :—

Hare Krishna Hare Krishna Krishna Krishna
Hare Hare,
Hare Rama Hare Rama Rama Rama Hare
Hare".

On that day a natural liking and relish for chanting the Name was felt by him for the first time. He prostrated himself at the lotus feet of the Master and said, "My Divine Master, may you be pleased to have mercy on your unworthy servant".

CHAPTER III

*The conditioned function of the jiva is imperfect, unwholesome,
adulterated and transitory.*

1. One night, at the end of the first quarter, as Sanyasi Thakur, seated on a knoll in a remote corner of the grove of Sree Godroom, was chanting the Name of Hari, he happened to cast his glance towards the North. The full moon had then risen in the eastern horizon displaying far and wide the charming beauty of the circle of Navadvip. Sree Mayapur presently came within his view. It appeared to be not very far from the place where he was sitting. Sanyasi Thakur was amazed at what he saw. He mechanically muttered within himself, "Oh, what a wonderful Abode I see yonder ! It gives me ineffable delight. Streams of light issuing from lofty edifices, temples and arched gateways, all made of jerns, are flooding the country-side along the banks of the Ganges. In many places the tumultuous sound of congregational chant of the Name of Hari is rending the firmament. Hundreds of devotees, resembling Narada, are singing and dancing in ecstatic joy to the music of the guitar and *mridanga*. At one place Mahadeva, god of the gods, the colour of whose body is spotless white, is dancing in a vigorous and unrestrained manner, to the music of his *dambaru* held in his right hand. He falls to the ground ever and anon crying all the time, "O Vishwambhara, have mercy on me". At another place the four-faced Brahma is giving to the assembly of the Vedic sages clear expositions of the Vedic hymns, "That Purusha (the Absolute Person) is the Supreme Lord (Mahaprabhu). He is the Originator of our intelligence. By His Grace unalloyed peace can be had. He is the only Guide and is eternal and unchangeable". On another spot all the gods headed by Indra are bounding with joy as

they shout, "All Glory to Gaurachandra, all Glory to Nityananda !" The birds, perched on the branches of the trees, are singing the Names of "Gaura-Nitai", in praise. The bees, drunk with the honey of the Name of Gaurasundara, are humming on all sides in the flower-gardens. The goddess of Nature, frenzied with the liquid sweetness of Gaurachandra, is broadcasting her beauty and loveliness all around. "How wonderful !" exclaimed Sanyasi Thakur. "I never find these things when I see Mayapur at day time. What is this that I see to-day ?" Then he called to his mind the lotus feet of his Master and was evidently speaking to him, "Divine Master I have learnt the truth this day. You have enabled me out of mercy to have the sight of Mayapur, the Transcendental Abode of Godhead. I shall find the method by which I may introduce myself as Sree Gaurachandra's own from to-day. I see that in spiritual Navadvip all persons are decked with necklaces of *tulasi* beads, *tilaka* and letters of the Name. I also shall do the same". As he was speaking in this manner Sanyasi Thakur was reduced to a condition resembling the unconscious.

2. He came to his senses again in a short time. He recovered, indeed, his external consciousness but those spiritual happenings, which he had never experienced before, did no more come within range of his vision. Thereupon, Sanyasi Thakur began to weep and said, "I am most fortunate because by receiving the mercy of the Divine Master I have been blessed, even for a short time, with the vision of Sree Navadvipdham".

3. On the following day Sanyasi Thakur discarded his ascetic staff, which he now

consigned to the water, and, having decked his neck with a three-stringed necklace of *tulasi* beads and his forehead with the upward *tilaka* mark, began to dance as he chanted aloud the Name of Hari. All the Vaishnavas, who abode in Godrooma, on beholding his new garb and condition for the first time, showered upon him their admiring congratulations and prostrated themselves humbly to his feet. At this Sanyasi Thakur felt a little embarrassed. He thought within himself, "Alas ! I have assumed the Vaishnava garb for deserving the mercy of the Vaishnavas. But it has brought this new risk. I have heard repeatedly from the lips of my Holy Master the Teaching of the Supreme Lord that one should chant the Name of Hari at all time by being humbler than a blade of grass and more forbearing than a tree, by giving all due honour to others without being honoured oneself (Ch. Ch. Antya. 20-21)".

4. "What will be my fate", he thought, "as the Vaishnavas whom I consider to be my superiors are now humbly bowing to me ?" Pondering this subject with great anxiety Sanyasi Thakur made his way to Paramahansa Babaji and prostrated himself at the feet of His Divine Master.

5. Seated under the awning of the Madhabi creeper Babaji Maharaj was chanting the Name of Hari. On noticing the complete change of garb and the appearance of love for the Name, Babaji Maharaj embraced his disciple bathing him with his tears of love. He then said, "Vaishnavadasa, I feel the satisfaction of the fulfilment of all my desires by touching your body which is charged with all auspicious quality".

6. As soon as these words were spoken the former name of Sanyasi Thakur was removed and he became known by his name of Vaishnavadasa. From this day Sanyasi Thakur realised a unique life. All his vanities of pantheistic

asceticism, his conceited name of impersonal asceticism, his garb of a *mayavadi sanyasi* and his ideas about his own superiority, left him.

7. The same afternoon a good number of Vaishnavas, resident in Sree Godrooma and Madhyadwipa, came to the holy grove of Sree Pradyumna Brahmachari for the sight of Paramahansa Babaji. All of them are now seated in a circle around Paramahansa Babaji. All are mentally reciting the Name of Hari on the string of *tulasi* beads. Some of them are shedding tears as they give utterance to a variety of pious ejaculations—Ah Gauranga Nityananda ! O Sitanath ! Oh, Glory to Sachinandan ! All the Vaishnavas are talking among themselves in performance of their confidential associated service (Isthagosthi). The assembled Vaishnavas are prostrating themselves to one another after gyrating the sacred *tulasi*. Presently Vaishnavadasa also comes to the place and, after gyrating Sree Vrindadevi, begins to roll on the holy dust sanctified by the touch of the feet of the pure devotees. Some of those great souls speak in whisper among themselves, 'Is he not the same of Sanyasi Thakur ! How wonderful does he look today !'

8. As he rolls on the ground in the presence of those devotees, Vaishnavadasa makes this humble confession, "I realise to-day the object of my life by receiving the dust of the feet of the Vaishnavas. By the mercy of my Divine Master I have been able to understand very well that there are no other means for the good of the soul than the dust of the feet of the Vaishnavas. The dust of the feet of the Vaishnavas, the nectar of their feet-wash and that of the remains of food touched by their lips, these three things are the medicine of the disease of worldliness as well as the only wholesome diet for patients suffering from the disease of mortality. It not only completely cures the

disease of worldliness but it also enables all persons who are fully free from the disease to obtain the supreme object of their highest enjoyment. Most revered Vaishnavas, may you have mercy upon me that I may not suppose that to-day I am also expressing only the vanity of my learning. During these days my heart has become free from all vanities. I was born in a Brahmana family. I studied all the Shastras. I entered the fourth *asrama* viz., of the ascetic order. During all that time my vanity knew no bounds. From the moment I have been attracted towards the principle of the Vaishnava Religion

a seed of humility has been planted in my heart. I have been able step by step by your mercy to discard the vanities of high birth, learning and the exalted position of an ascetic. At present I feel that I am an insignificant, helpless creature. There is no other course open to me for my good than seeking the refuge of the feet of the Vaishnavas. The state of a Brahmana, learning and asceticism were slowly but surely leading me on the downward path of degradation. I have confessed at your feet everything frankly as I feel. May you be pleased to deal with your servant in any way that you like."

(*To be continued*)

Sree Guru and His Grace

By Tridandiswami Bhakti Rakshak Sridhar

To err is human. To err is inevitable with all being not perfect. But none wants to remain imperfect. There is an element in all that is animate, tending towards perfection. If not so, we could not feel any want at all. But the tendency is certainly very weak and limited ; otherwise we could attain the goal at once. So the capacity and limitation combined makes room for Guide or Guru.

Imperfect is not so, if it is not in need of help and that also from beyond

itself. Perfect is not perfect, if He cannot assert Himself or help others, and that too, of His own accord. So the guidance to perfection or Absolute Truth is necessarily a function of the Absolute Himself, and the Divine agent through whom the function manifests, is Sree Guru or the Divine Guide.

For a seeker of the Absolute Truth, his submission to Guru is unavoidable. A class of thinkers believes, however, that when scientific researches are possible, why cannot higher spiritual

knowledge also be evolved from within? Such people are ignorant of the most essential nature of the Absolute Knowledge, that He alone is the Absolute Subject and all else including ourselves constitutionally stand but as an object to His Omniscient Vision. Just as it is impossible for an eye to see the mind, but that it can get some connection with the mind only when the latter cares to mind it, so also our connection with the Absolute Knowledge depends mainly on His sweet will. As such we are solely to depend on His agent through whom He likes to distribute Himself.

Besides, our human society with its finest culture, forms but an infinitesimal part of the Dynamic Absolute. So how, except by the direct and positive method of revelation, dare we hope to comprehend or evolve any conception of the supernatural knowledge of the Unconditioned Infinite. All intellectual giants but prove themselves pygmies before the Absolute Omniscient Omnipotence who reserves the right to give Him away through His own alone.

However, to our best knowledge and sincerity we should see, not to submit to a false agent. Here of course, we can't help us much; because in our present state we are mainly guided by our previous *samskara* or acquired nature. Birds of the same feather flock together. But though mostly we are

overpowered by our habit, there is possibility of free choice to certain extent, specially in human species, otherwise correction becomes impossible and punishment mere vengeance. Reality can assert itself. Light does not require darkness for its positive proof. The Sun by himself, can establish his supremacy over other lights of different higher powers. The *Sadguru* (Real Guide) shines above all professors of phenomenon before an open and unbiased eye.

Sree Guru manifests Himself mainly in a double way—a Director from within, and a Preceptor from outside. Both the functions help an individual soul,—a disciple—to reach the absolute goal. In our fallen state we cannot catch the proper direction of the Inner Guide. So the merciful manifestation of the Preceptor outside, is our sole help and hope. But at the same time it is only by the grace of the Inner Guru, that we can recognise the real Preceptor 'outside, and submit to His holy feet.

A *bona fide* disciple must always remain fully awake to the fact that his highest spiritual fortune is but a gracious grant from the Absolute Lord, and not a matter of right to demand or fight out. Constitutionally we have been equipped only to be proper recipients of His favour. In this connection it should be clearly understood

that an individual soul can never be substantially the same as the Absolute Person. Not even in his liberated or fully realised condition can an individual soul be one with Godhead. The misconception has been introduced from the slothful non-discrimination of the Absolute Personality from the luminous orb around His Eternal, Spiritual and Blissful Home. In fact an individual soul constitutes a part of a particular power of intermediate value, of the Supreme Lord, and as such he is capable of being converted from both the sides. He differs from the Absolute Entity both in quantity and quality and is a mere dependant entity on the Absolute. In others words the Absolute Lord Krishna is the Master and an individual soul jiva is His constitutional subordinate or servant.

Such relationship is constant and really wholesome for the jiva. The apprehension of slavery does not arise, because of his free choice and immense positive gain. The freedom and individuality of the jiva are not only harmed in the Absolute Good but they really thrive in Him alone. Individual freedom and interest are the part and parcel of those of the Absolute, and so they are quite at home there,

as a fish in water or an animal in healthy atmosphere. But the freedom as well as all other qualities of the Supreme Personality are unlimited and transcendental, and so only by their partial functions they harmonise all relative entities.

Sree Guru is not exclusively the same as the Supreme Lord Himself, but He fully represents the essence of the whole normal potency and embodies the most comprehensive and excellent service and favour of the Lord. The fittest as He is, He is empowered by the Lord to reinstate all misguided souls to their best interest. So Guru is the Divine Messenger of immortal hope and joy in this mortal and miserable world. His Advent is the most auspicious and happy event to the suffering animation like that of the morning star to the traveller lost in desert. A gentle touch of His Merciful hand can wipe off the incessant tears from all weeping eyes. A patriot or a philanthropist makes the case only worse in his frantic and futile attempt to alleviate the deep-rooted pain of a suffering soul, as an ignorant Doctor does in eagerly handling an unfortunate patient. Oh the day! when this poor soul realises the causeless Grace of Sree Gurudev.

Srila Gaurakishoradas Babaji Maharaj

The conduct of the devotees of the highest order is not amenable to any of those rules of propriety that are devised by man for the regulation of the affairs of this world. The affairs of this world are quite safe in the hands of Providence. But man in his ignorance cannot realise the fact that it is not given

helps those who help themselves does not mean that God has no initiative in the affairs of this world.

As a matter of fact all power belongs to God. He is the sole possessor of power. There cannot be two masters. Nothing can, therefore, happen in this world without the Absolute Initiative of Godhead. God is also All-Good. How can, therefore, anything, but unalloyed good flow from Him? So man must be mistaken if he finds anything wrong in the ordering of the affairs of this world. The ethical instinct is certainly part and parcel of the nature of man. He is always anxious to distinguish between right and wrong. Is this ethical instinct unreal and illusory? Even if it be so how can such illusion itself originate from the Source of All-Good?

SRIILA GAURA KISHORA DAS
BABAJI MAHARAJ

to him to set them right. Man is always afflicted with his never-ending wants and fears. He is pleased to suppose that he has no protector other than himself. The proverb that Heaven

Srila Gaurakishoradas Babaji regarded everything of this world with an equal eye. He resided for a considerable time inside a public latrine in the town of Nabadwip. Every person had practically free access to him at all time. A Vaishnava has no association with anything temporal. Did Babaji

Maharaj associate with all persons without troubling about right and wrong ?

Srila Gaurakishoradas Babaji's own conduct does not bear out such ultraliberal purpose behind his activities. He was opposed to the professional readers of the Bhagavatam. He hid himself in the public latrine for avoiding association with the Godless people of Nabadwip. He warned the Editor of this journal against the objectionable practices and opinions of the sects who led an immoral life by professing that it was in conformity with the Teaching of Sree Gaurasundara. He, however, spoke of those mischievous street boys, who threw dust at him, as being identical with Sree Krishna Himself. How are these differences in his conduct to be reconciled ?

There were persons at Nabadwip who supposed that they could be benefited by imitating the conduct of Babaji Maharaj. Some of them began actually to live in the public latrines. By such arrogance they were plunged into the depths of degradation. It is never possible to obtain the mercy of the pure devotee by undergoing physical hardships. The pure devotee is approachable by the method of sincere submission. It is not possible to submit in all sincerity to the servant of God except in the spiritual plane of service. It is only by the special Grace of Sree Krishna that one is blessed with the

disposition that can unreservedly seek for the mercy of His devotee.

Srila Gaurakishoradasa Babaji also expressed his disapproval of the practices of the so-called *Samjogi* Vaishnavas who live in the company of women outside the sanction of wedlock. He did not permit any person to touch the feet by way of salutation. He lived in a tiny shed of split bamboo. He was always in the exclusive state of his intimate service of Sree Krishna and did not wear any clothing. He once proposed to Maharaja Manindra Chandra Nandi Bahadur of Kasimbazar when the latter visited Him in his shed to stay at His side in another similar shed by giving up his earthly possessions, for the purpose of serving Sree Krishna. He was found to eat raw earth, grain, etc., without any inconvenience. His conduct was one of the severest asceticism. This conduct was displayed to the time of His disappearance.

He once surprised Srila Thakur Bhaktivinode by appearing to Him in the dress of a foppish dandy wearing a well-trimmed beard. He said that He had changed His dress as a protest against the wrong assumption of the garb of a *paramahansa* by a number of persons at Kulia (Nabadwip town). He often came to Sree Mayapur and was an object of deepest affection to Srila Thakur Bhaktivinode. Srila Gaurakishoradasa Babaji came to Nabadwip

from Vrindavana when Thakur Bhaktivinode revealed to the world Sree Mayapur, the Transcendental Birth-place of Sree Gaurasundara. Editor was directed by Srila Thakur Bhaktivinode to seek for the mercy of Srila Gaurakishoradasa Babaji.

The conduct of the highest order of devotees exhibited by Srila Gaurakishoradasa Babaji, is never comprehensible to those who are not enabled by the Grace of Sree Krishna Himself to seek for the mercy of Srila Babaji Maharaj with sincere unreserved submission. It is an offence at the feet of the transcendental servitor of Godhead to suppose him to be subject to mundane birth and death. It is no less an offence to hold the profane view that his appearance and disappearance in this world are similar to the birth and death of mortal man. It is only by the causeless mercy of the pure devotee that it is possible to realise his transcendental nature by the unmasking of the spiritual nature of our own real selves. The evidence of this is supplied by our own pure selves. We are perfectly oblivious of our real entity as long as we are in the conditioned state. We are not then anxious to know ourselves. We are told by the Scriptures that we can never know the nature of the *sadhu* so long as we continue to be in the state of utter ignorance of our own real selves than when nothing

can be nearer or more directly known to us.

The apparently inactive conduct of the *paramahansa*, exhibited by Babaji Maharaj, must not be considered as in any way less beneficial to the world than the activity of preaching the Word in a visible form that is sometimes displayed by the eternal servitors of Sree Krishna by their auspicious descent to the mundane plane. Neither the one nor the other can be truly understood except by the mercy of the *paramahansa*. The apparent non-activity of the *paramahansa* is the perfection of transcendental activity. This cannot be understood by those who have no access to the plane of transcendence. The active propaganda of Srila Thakur Bhaktivinode for spreading the Knowledge of the Teaching of the Supreme Lord is in no way different from the practice of devotion of Srila Gaurakishoradasa Babaji. Srila Thakur Bhaktivinode accordingly directed the Editor of this journal to seek for the real Knowledge of the Teaching of the Supreme Lord from Srila Gaurakishoradasa Babaji, although He was to all outer seeming devoid of the knowledge of the alphabet.

It will do no real good to us if we choose to be confused in the choice of our course by such apparently contradictory modes of life of the *paramahansas* who are the Godsent transcendental

saviours of all fallen souls. It is the only thing needful for us to seek in all humility to be enlightened about the real significance of their appearance in this world by accepting with faith the assurance of the Scriptures that the appearance of the *sadhu* is always for the redemption of all conditioned souls specially those who are the most unworthy.

There is no humility except the sincere disposition to submit unconditionally to the servant of the Supreme Lord. All other show of humility is hypocritical being a function of the conditioned state when we do not know the Truth. Until we know the Truth how can we avoid to be hypocritical in all our professions of duty? The proper attitude in such circumstances is the one exhibited by Srila Sanatana Goswami Prabhu when he approached the Supreme Lord with his sincere enquiry for being enlightened *ab initio* regarding the nature of his self and his duty.

Editor was directed by Srila Thakur Bhaktivinode to receive the knowledge of Truth from Babaji Maharaj who was unread in the Shastric literature of this country. But Srila Gaurakishoradasa Babaji was realised by Srila Thakur Bhaktivinode as the Acharya of *sambandhajnana* that is exercising the function of Srila Sanatana Goswami Prabhu for imparting to

fallen souls the realisation of the nature of their real selves.

The Shastras declare the spiritual unity of the Divine Master manifesting themselves as the Line or Medium of the Descent of the Revelation in the form of the Word of God. The mode of Appearance of the Word exhibits a three-fold distinction according as He shows Himself as the Knowledge of relationship, as the Function of relationship and as Love to the Feet of the Absolute Person Sree Krishna.

The Age is distinguished for advancement of scientific knowledge and for its readiness to explore the Truth by all the resources at its disposal. The realisation of Srila Thakur Bhaktivinode was that Editor could receive the Knowledge of the Truth only from the hands of Srila Gaurakishoradasa Babaji who did not apparently possess any training in scientific modes of investigation. The Age, proud of its scientific knowledge, cannot be expected to appreciate any proposal that does not fall into line with its methods and convictions. But unless we are prepared to submit to the *paramahansa* on his own terms we can have, according to the Shastras, no chance of being relieved of the state of utter ignorance by all our scientific knowledge. The conduct of the teacher of real Knowledge should not also be expected to conform in any way to the hopes and

convictions of utterly ignorant persons. We cannot be eligible for the discipleship of Srila Thakur Bhaktivinode, whom we may be disposed to honour on account of his display of scientific scholarship, unless we are cured of all our scholastic vanities through the realisation of the knowledge of transcendence by unconditional submission to the feet of Srila Gaurakishoradasa Babaji.

It is the purpose of the Harmonist, by the grace of Srila Babaji Maharaj, to make available to the whole world His teaching of the knowledge of our relationship with the Absolute as far

as this is permitted by His mercy. But it is not possible for any of us to really benefit by His teaching unless we voluntarily seek for His mercy. He is the eternal servitor of Sree Krishna. His function for bestowal of enlightenment is for all time. He can never die nor does He refuse to be accessible to the humble seeker of His mercy. May the transcendental personality of Srila Gaurakishoradasa Babaji be pleased to manifest Himself to the eclipsed cognition of our souls through these discourse inspired by the sacred *tithi* of His disappearance.

Sree Vasudeva Sarbabhauma's meeting with Sree Chaitanya

By Narayan Das Bhaktisudhakar.

Sree Vasudeva Sarbabhauma was residing at Puri in the year 1510 A. C. On the day of the following occurrence Sarbabhauma was waiting in the Temple of Jagannath for the daily sight of the Deity. Sarbabhauma was the greatest Vedantist scholar of his time. He followed the interpretation of Sankara, but did not hold the view that it was the goal of the jiva to become one with

the Brahman. Sarbabhauma was of opinion that Shankara was a supporter of the principle of devotion to the Brahman. It was under such belief that he used to frequent the Temple of Jagannath for paying his devotions to Jagannath.

As Sarbabhauma was looking at Jagannath in the act of mental worship his attention was called off by a curious

incident. The Temple guards were about to chastise a young *sanyasi* who had fallen down in a state of complete unconsciousness at the sight of Jagannath. Quite unaccountably Sarbabhauma suspected that the stranger *sanyasi* could be no other than Sree Chaitanya. He forbade the guards to do any violence to Him.

As the stupor of the *sanyasi* did not show any signs of abatement Sarbabhauma had Him conveyed to his residence with the help of the Temple attendants who are employed in carrying Jagannath to His Car.

Sarbabhauma watched the manifestations of spiritual perturbations on the Body of the unconscious *sanyasi*, with growing wonder. He could identify them with the expressions of the highest form of devotion, which are not possible in a mortal. While Sarbabhauma was in this interesting state of anxious suspense his surmise was proved to be true by the appearance at his house of those devotees who had followed Sree Chaitanya to Puri. They were accompanied by Sree Gopinath Acharya, brother-in-law (wife's brother) of Sarbabhauma. Gopinath Acharya was a devotee of Sree Chaitanya, a native of Nabadwip and intimately acquainted with Mukunda, one of the followers of the Supreme Lord. He met the newly arrived devotees in the neighbourhood of the Temple. They

were enquiring about Sree Chaitanya who had come alone in advance of the party and had just learnt from the bystanders that a *sanyasi* had been carried in an unconscious state by Sarbabhauma Bhattacharya to his house. The description of the *sanyasi* and of the circumstances and details of the incident left no room for doubt in the minds of the devotees that it was no other than Sree Chaitanya Himself who had been carried to the house of Sarbabhauma. Gopinath Acharya, thereupon, conducted them to the house of his brother-in-law.

On their arrival at the house of Sarbabhauma they found Sree Chaitanya in His trance with Sarbabhauma watching by His side. The devotees then proceeded to the Temple of Jagannath with Chandaneswar, son of Sarbabhauma. On their return from the Temple they found Sree Chaitanya in the same unconscious condition. The devotees then began to sing the Name with a loud voice. Sree Chaitanya regained His external consciousness when three quarters of the day had passed. He then began to sing the Name of Hari in the company of His devotees.

Sarbabhauma took the dust of the Feet of Sree Chaitanya and, with courtesy begged Him to bathe and accept the food that had been offered to Jagannath. Sarbabhauma himself served

the food to Sree Chaitanya and the devotees. After feeding his guests Sarbabhauma took his meal and was introduced to Sree Chaitanya by Gopeenath Acharya.

Sarbabhauma made obeisance to Sree Chaitanya with the formula, "Obeisance to Narayana." Sree Chaitanya responded, "May your mind be inclined to Krishna". Sarbabhauma thus learnt that the stranger was a Vaishnava *sanyasi*. He then enquired about his antecedents from Gopeenath Acharya. Gopeenath told him that in his previous *ashrama* He bore the Name of Vishwambhara. He belonged to Navadwip and was the son of Jagannatha Misra Purandar. Nilambara Chakravarty was His maternal grandfather. Nilambara Chakravarty was a fellow-student of Visharada, father of Sarbabhauma.

Sarbabhauma spoke with humility. He begged Sree Chaitanya to regard him as his servant. Sree Chaitanya replied humbly, "I am ashamed by your humble conduct towards Me. You are the teacher of the world, a benefactor of all persons. You teach the Vedanta and stand in the relation of master to the *sanyasis*. I am but a boy although a *sanyasi*. I do not know what is good for Me. I throw myself on your protection and accept you as My guide. I have come here for serving you. May you be pleased

to maintain Me in every way. I was in very great danger today. You have saved Me."

Sarbabhauma told Gopeenath Acharya to find accommodation for Sree Chaitanya in the house of his mother's sister's husband. It was a solitary place. Gopeenath Acharya was to make every arrangement for his comforts at that place.

The next day Mukunda Dutta and Gopeenath came with Sree Chaitanya to the house of Sarbabhauma. Sarbabhauma felt a great affection for the young *sanyasi* whose humility and beauty captivated his heart. Sarbabhauma proposed to teach Him the Vedanta and admit Him into the higher monistic order.

Both Mukunda and Gopeenath Acharya felt grieved by such behaviour of Sarbabhauma. Gopeenath Acharya protested. He said, "Bhattacharya, you do not know His greatness. He has the highest marks of Divinity. He is accordingly widely recognised as the Most High. This cannot be understood by the ignorant. But the wise should be able to know". The pupils of Sarbabhauma demanded, "On what evidence do you say that He is God?" Acharya replied that God can be known by those marks that are declared by the seers. The students said that the entity of God can only be inferred. But Acharya referred them

to a text of the Bhagabata (Bhag. 10. 14.28) which declares that the knowledge of God is attainable by His Mercy, not by inference. Sarbabhuma said, "What is the proof that God has been merciful to you?" Acharya said, "The power of God is the source of the knowledge of God. The two are the same. By no other agency knowledge of God is possible. This is supported by the statement of the Shastras that the Mercy of God is the cause for the knowledge of God. You have seen the marks of the Divinity in His wonderful loving trance. They agree with those that are declared by the Shastras to belong to the Divinity. But yet you are unable to know Him as God. This is due to Maya, the deluding power of God. It is also the ordinary experience of the people of this world. Those who are averse to God do not see Him even when they see".

Sarbabhuma retorted that there is no descent of Godhead in the Kaliyuga according to the Shastras. Gopeenath Acharya said that Sarbabhuma's

interpretation was in contradiction to definite statements of different texts which declare the descent of Krishna in the Kali Age. Acharya again blamed the wrong controversial tactics of Sarbabhuma and his pupils which prevented them from having the knowledge of Godhead by the operation of Maya. Sarbabhuma said lightly that he would learn the Truth from Gopeenath Acharya at some other time, as it was necessary for the latter just then to bestir himself for inviting Sree Chaitanya and His devotees to accept at his house the food offered to Jagannath.

Both Mukunda and Acharya subsequently blamed the attitude of Bhattacharya, in the presence of Sree Chaitanya. But the latter took different view of the motive of Sarbabhuma. Sree Chaitanya said that Sarbabhuma was anxious to have Him well-established in the ideal life of a *sanyasi*. He was merciful to Him through his affection towards a junior. There was nothing to blame in such conduct.

Sakshee Gopal

(Adopted from Sree Chaitanya Charitamrita)

(Continued from P. 137)

At the instance of the junior Brahman a deed of agreement was drawn and signed by both the parties to prevent future disputes and was kept with the arbitrators. He further added, "All ye present here, lend me your ears. This old Brahman is a pious man and true to his words. He never desires to retract his words. It is only through fear of the suicide of his kinsmen that he has told a lie. It is through his piety I will bring Krishna here a witness and will enable him to keep his promise." The atheists laughed at this and others said, "Iswar is merciful ; He may come."

The junior Brahman then went to Brindaban, made obeisance before the Deity and relating the whole story said, "O Lord of the Brahmans, You are All-Merciful. Have mercy and enable the two Brahmans to keep our faith (सत्य). I shall win the girl—this is no pleasure to me ; but the worse with me is that Brahman's promise is being broken. Only for this reason do Thou bear testimony, O Merciful Lord ; He commits a sin who, knowing the truth, does not bear testimony to it." Krishna

replied, "Brahman, return home. Assemble the public and meditate on me. I shall appear and give my evidence and shall keep the promise of both the Brahmans." The Brahman appealed, "Even if You appear in Your Form with four arms none will believe in Your words. But if this very image of Yours travels to there and gives evidence with this beautiful mouth, then all will deem same to be true." Krishna said, "Noboby ever heard of an idol travelling." The Brahman replied, "Why You speak, being an Idol ! You are not a mere image—You are the Darling of the king of Braja. Kindly do an unprecedented act for the sake of a Brahman." Laughingly Gopal answered, "Hear, O Brahman, I shall travel following you ; but do not look behind to see me, or else I shall stop there. You will hear the jingling of my *nupur* and thus ascertain of my travelling. Give offerings, cooking one seer of rice, which I shall take while travelling with you." The other day, the Brahman taking permission of the Lord set out on his return, and Gopal too followed him. The

Brahman is greatly delighted to hear jingle of *nupur* behind him and makes offering of excellent rice. Thus travelling he arrived near his village and thought, "Now I have come to my village and shall go home and tell the people of the arrival of my witness. But I cannot be confident unless I do see Him with my own eyes. It is no harm if He stays here." So he looked behind him ; and Gopal stopped there, saying with a smile, "Go home, here I will stay without travelling any further."

Then the Brahman went to the village and reported the matter. The people were startled to hear of this and they began to flock to the spot to have a look at the witness. They lay prostrate before Gopal and were delighted with His Beauty. All were amazed to hear that the Image had travelled thither. Then the old Brahman in joy fell prostrate before Gopal, who gave His evidence before the people. The old man wedded his daughter to the youth. The Lord then said to the two Brahmans, "You two are my servants, birth after birth. I am pleased with you, beg a boon." They prayed together, "Grant us this that You remain here, so that all may know of Your kindness to Your servants." Gopal consented and remained there, and the two served Him. The people of the country poured in numbers to see Him.

The king of the land hearing this wonderful story came to see Gopal. He was delighted to behold Gopal. He built a temple for the Deity and endowed the service of the Godhead who became famous under the name of Gopal the Witness. Thus 'Sakshee Gopal' accepted the service of his devotees and stayed at Vidyanagar for long.

Sree Purushottam Dev, king of Orissa, conquered the country in battle and seized the many-jewelled throne named *manikyasinghasan*. Purushottam Dev was a great devotee. He prayed to Gopal to go to his capital. Gopal, pleased with his devotion, gave His consent and was taken to Katak, where His worship was installed. *Manikyasinghasan* was offered to Sree Jagannath Dev.

When the royal consort came to pay her respects and offerings to Gopal, she offered many ornaments in devotion. The queen had a costly pearl hung from her nose-ring. She desired to give it too and reflected within, "Oh, if the Lord had a hole in His nose, I, His maid, could make Him put this pearl on." So thinking she retired to her palace. At the end of the night Gopal appeared to her in a dream and said, "In my infancy my mother had bored a hole in my nose and hung there a pearl with great affection. The hole is there still. Make me wear the pearl you desired to give." The queen woke

up and spoke this to the king and the two went to the temple with the pearl and had it hung from the hole in the nose, which was found out. A great festival was celebrated with eclat. From that time Gopal stayed at Katak and had been known as Sakshee-Gopal.

The Alvars

About sixteen miles to the south of the town of Puri in the village of Brahmagiri there is a very old Temple of Vishnu-Alalnath. The Image of the Deity enshrined in the Temple is that of Vishnu-Janardana. 'Alalnath' is a compound of two words 'Alal' and 'Nath'. 'Alal' is the Tamil word 'Alvar' equivalent to Sanskrit 'divya-suri'. The ancient teachers of Sree-Vaishnavasampradaya were designated as 'Alvars'. The total number of Alvars is given as twelve (or ten according to some) in Prapannamrita (4/15) of Anantacharya. They are regarded by the Vaishnavas of Sree-sampradaya as Divine Personages belonging to the entourage of Sree Narayan. They appeared in this world in very ancient times for establishing purity of the worship of Sree Narayana and for the deliverance of conditioned souls. The names of the twelve Alvars with the traditional dates of their

appearance are as follows (the Tamil names are given within brackets) :

1. Kashara Muni or Saroyogi (Payagai-Alvar) 4202 B. C.
2. Blutayogi (Padatta-Alvar) 4202 B. C.
3. Bhrantayogi or Mahad (Pe-Alvar) 4202 B. C.
4. Bhaktisara (Tirumadi saippiran-Alvar) 4202 B. C.
5. Shathari, Shathakopa, Parankusha, of Vakulabharana (Namma-Alvar) 3102 B. C.
6. Kulashekhara (Kulashekara-Alvar) 3075 B. C.
7. Vishnuchitta (Peri.i-Alvar) 3056 B. C.
8. Bhaktanghirenu (Tandiradipadi-Alvar) 2814 B. C.
9. Munivaha, Yogivaha, Pranathana (Tiruppani-Alvar) 2760 B. C.
10. Chatuskavi, Parakala (Tirumangai-Alvar) 2706 B. C.

11. Godadevi (Andal) [or Madhura-kavi (Madhura Kavigal)] 3005 B.C.

12. Sree Ramanuja (Yangvaru-manav, Udaiyavar, or Ilai-Alvar) 1017 A. C.

The descent of the Word through the succession of the spiritual masters is the eternal mode of appearance of the truth in this world. No one is eligible to be a teacher of the eternal religion unless he receives the Word by unconditional submission to the unbroken line of the Divine Teachers. The term 'Amnaya' is used to denote the descent of the Word through the unbroken line of the Divine Masters.

The Dravida Amnaya is the line of the Alvars. Sree Ramanuja the last of the Alvars received from his predecessor Sree Jamunacharya the charge of making all persons follow the Dravida Amnaya. He was also entrusted with the task of writing the Sree Bhashya of the Vedanta Sutra. The line of the Alvars was in this manner to be formally identified with the Vedic revelation. But before we proceed to the consideration of the philosophical position of Sree Ramanuja it is necessary to realise the fact that Sree Ramanuja received his doctrines through the succession of the Divine Teachers, the Alvars.

The Alvars were the eternal associates (Parshadas) of Sree Narayana. The truth handed down by them must not be considered as merely memorised

knowledge of certain ancient opinions and usages. The Alvars themselves were part and parcel of the truth in His uneclipsed manifest form. The transcendental nature of the personality as well as teaching of the Alvars does not merely establish the antiquity of the exclusive worship of Sree Narayana. It really takes the subject outside the scope of the narrow historical method of treatment.

But it is certainly a matter of historical interest to learn that these Alvars did not belong, for the most part, either to the Aryan race or to the higher castes. But they were nevertheless served with unconditional submission by members of the highest castes, as a matter of principle. This disposes of the truth of the orthodox smarta view that the Vedic tradition has been the monopoly of the Aryan race and of the Brahman caste.

There is other feature which is even more important. The Alvars were uncompromising monotheists. But their monotheism did not mean the worship of an impersonal speculative conception. Sree Narayana is not any concoction of the brain of a clever philosopher. He exists eternally without any necessity of the justification of His Personality. He is the only Truth. Those alone can know the Truth to whom he is pleased to make himself known. This is the principle underlying the religion of the

Alvars. Once the Truth is pleased to manifest Himself to our serving consciousness we are naturally relieved of the necessity of groping in the dark in a perfectly helpless manner. The Alvars are both the truth as well as the preachers of the truth. Nobody can understand the truth if they do not understand the personality and teaching of the Alvars. The one is identical with the other.

We shall accordingly try to present our readers with outlines of the traditional accounts of the personality and career as well as teaching of the Alvars in the subsequent issues of the journal.

The Temple of Alalnath near Puri is very closely connected with the career of the Supreme Lord Sree Krishna-Chaitanya. In his agony of loving separation during *Anavasara* when no one can have the *darshana* of Jagannath for a fortnight, the Supreme Lord used to repair to Alalnath as He found the place congenial to His agonised mood. The implications of this connection of the Supreme Lord with the worship of Sree Janardana-Vishnu established by the Alvars at Alalnath are also reserved for more detailed treatment in a separate article.

Round the Gaudiya Maths

Anniversary of Srila Gaura Kishore Das Babaji Maharaj :—

The Anniversary of Srila Gaura Kishore Das Babaji Maharaj was duly celebrated at all the Maths of the Mission on November 17. At Sree Gaudiya Math, Calcutta the portrait of Srila Babaji Maharaja was beautifully and artistically decorated and placed on a platform in the spacious Hall. A large gathering

assembled to witness the function. Tridandiswami Srimad Bhakti Sri Rup Puri Maharaj addressed the audience on the occasion, dwelling on the distinctive nature of the spirit of renunciation of Babaji Maharaj.

Sree Chaitanya Math, Sreedham, Mayapur:

There was influx of pilgrims to Sreedham Mayapur during the *Rasajatra* celebrations, from the

different parts of the country. The construction of the temple at Sreedham Mayapur at the Home of Mahaprabhu is progressing rapidly.

Sree Gaudiya Math, Calcutta :

Editor, with party, arrived at Sree Gaudiya Math on December 1, from Muttra, where He was staying for two months to observe "*Kartika Brata*". During His stay there He visited most of the holy places of the Brajamandal and established permanent preaching centres at Radha Kunda and Sheshashayee for restoring the pristine glory of the worship of those places.

Sree Krishna Chaitanya Math, Vrindavana :

Careful arrangements were made for the celebration of a *Mahotsab* on the occasion of the anniversary of Srila Gaur Kishore Das Babaji Maharaj. The Editor was present there. Tridandiswami Srimad Bhakti Bhudeb Srauti Maharaj read and expounded Sri Chaitanya Charitamrita. *Mahaprasad* was distributed to thousands of persons. The expenses were generously borne by a lady of great piety, mother of Sj. Jamini Mohan Mookherjee.

Radhakunda

An *utsab* in connection with the same occasion was celebrated at Radhakunda on November 18.

Tridandiswami Srimad Bhakti Prasun Bodhayan Maharaj arranged the celebration. Editor and devotees arrived at 9 a. m. in the morning. Radhakunda, Shamkunda and Samadhi of Das Goswami Prabhu were circumambulated. Mahamahopadeshak Pandit Ananta Vasudeb Vidyabhusan sang *Kundastak*. Editor read *Vilap Kusumanjali*. Many gentlemen of the locality joined the *utsab* and were treated with *Mahaprasad*.

Messrs Har Prasad and Shew Prasad Agarwalla, Rais and Zeminder, took part in the celebrations. The foundation stone of a temple at Sree Radhakunda was laid by Editor at 4-30 p. m. Rani Saheba of Aul kindly provided the expenses. Editor went back to Radhakunda on November 20. On November 19, Rai Bahadur Raghubir Singh Dhauji C. I. E., listened to the discourses by the Editor.

Sree Gaudiya Math, Patna :

Sripad Sivananda Brahmachari, Bhaktisastri of Sree Gaudiya Math, Patna Branch, delivered a lecture on November 22, at the house of Sj. Lakshmi Narayan, a wealthy merchant of Mithapur, Patna, on Sudama Bipra in Hindi. His sweet voice and mode of delivery made the lecture very interesting. The gathering included many cultured persons.

Propaganda Works

Chittagong :

Tridandiswami Srimad Bhakti Vilas Gavastinemi Maharaj is preaching in the city. All seekers of the eternal bliss are listening to *Harikatha* from Swamiji. On November 23, he delivered a lecture on 'Universal Theism' at the Commercial Association, and on November 25, another interesting lecture was delivered at the residence of Sj. Surendra Nath Roy.

Tridandiswami Srimad Bhakti Sarbaswa Giri Maharaj joined the party from Sree Madhwa Gaudiya Math, on November 21, after the completion of the annual celebrations of the Math. On arrival at Chittagong Swamiji was enthusiastically received at the Railway station by Sj. Nabadwip Chandra Roy, Zeminder and a number of the leading men of the town. The party is arranging to sail for Burma.

Mymensing :

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj is carrying on vigorous propaganda in the district of Mymensingh. The preachers of the Mission are knocking at every door and exerting their best to help suffering humanity.

Mahamahopadeshak Pandit Yadubar Bhaktisastri, Math Comm-
and of Sree Jagannath Gaudiya Math,

Mymensing is expounding Srimad Bhagabat at different places in the town and mofussil.

Orissa

Propaganda work under the lead of Tridandiswami Srimad Bhakti Swarup Parbat Maharaj continues in Orissa. The preaching party reached Narsingpur from Hindol. Rajasahib who was suffering from illness kindly arranged for the reception of the party. Lectures were delivered on different subjects in the palace. The party then proceeded to Baramba State. The Raja Sahib of Narsinghpur made all necessary arrangements for their conveyance. At Baramba Swamiji delivered a lecture on the "Necessity of serving Godhead". On November 18, another lecture was delivered on 'Geeta' at the local High School. On November 20, a lecture was delivered, with display of lantern slides, on Chaitanya Leela, depicting His Infancy, Boyhood, Youth, Married Life, Sanyas, and as world Teacher. They are receiving attention from all quarters.

Achnera :

A preaching party led by Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj starting from Bharatpur reached Achnera on 13th Nov. at 7 p. m. Sj. Siva Prasad, Rais and Zeminder, with the station

master and other leading men of the place received Swamiji and party at the Railway station with garlands and took them to his residence where they were comfortably accommodated. Many of the leading persons interviewed Swamiji for listening to *Harikatha*. A discourse was given in Hindi on the "Duties of Human life". At the request of the Headmaster, Achnera H. E. School, Swamiji lectured in the school premises on the "Duties of student life and Brahmacharya" in English.

Lahore :

Mahamahopadeshak Pandit Atul Chandra Banerjee Bhakti-Saranga visited Lahore on missionary work where he delivered a series of lectures on Sree Chaitanya and *Bhakti* in English and Hindi on November 24 and 25.

Germany :

Tridandiswami Srimad Bhakti Hridaya Bon Maharaj, during his preaching tour in the continent, reached Dresden on November 15. Professors of Sanskrit literature and the leader of Student's Conference of Saxony received him at the Railway station. The Hall in which Swamiji read his paper on "Godhead and Soul" was packed to its full capacity. Over 700 persons joined the meeting. Press representatives met

Swamiji before the meeting. The next day Swamiji was invited by Government representative Director, Minister of Agriculture and Lord Mayor to attend a music conference. Such invitation was a mark of special respect.

Tridanda Sanyas

Sripad Patit Paban Brahmachary B. A. received the garb of Tridanda Sanyas from Editor at Muttra and the name of Tridandiswami Srimad Bhakti Kevala Audulomi Maharaj on November 17.

Departure

Srijut Kamalakanta Das of Jaldhaka in Rangpur departed from this world on November 11. He had been graced with Sri Nama by Editor a few months ago, in his old age.

Sriman Rash Behari Das, a devotee of Sree Gaudiya Math, Calcutta a boy in his teens, recently joined the Math and was devotedly attached to the service of Sri Hari, Guru and Vaishnavas. He had received Sri Nama from the Editor. He left us on November 29 and his separation is deeply felt by the devotees.

Sraddh

Spd. Kartick Ch. Mahapatra of Bakulpur in Midnapore performed the Sraddh of his mother on November 18, at Sree Gaudiya Math, Calcutta in accordance with the rites laid down in Sree Hari-Bhakti Vilas.

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Jaiva Dharma

CHAPTER III

(Continued from P. 150)

9. On hearing the humble confession of Vaishnavadasa most of the assembled devotees gave vent to their feeling in the following words, "Great servant of the Supreme Lord, we have been eagerly seeking for the dust of the feet of Vaishnavas like your good self. May you be pleased to fulfill the object of our life by mercifully bestowing on us the dust of your feet. You have been the recipient of the mercy of Paramahansa Babaji. May you be pleased to purify us by bestowing on us the privilege of your company. It is recorded in the Brihannaradiya Purana that one attains devotion to the Feet of the Supreme Lord if one is blessed by association with such as you : "Bhakti (spiritual serving aptitude) verily manifests itself by the influence of association with the devotees of the Supreme Lord. Association with pure devotees is obtained as the result of accumulated good works per-

formed during previous lives." We possess no doubt great stores of accumulated virtuous deeds congenial to devotion to our account, on the strength of which we have been able to obtain spiritual association with you. We are now filled with the hope of attaining devotion to the feet of the Supreme Lord Shree Hari by the influence of your society."

10. After this reciprocation of humility and prostrations of the Vaishnavas had been finished, high-souled Vaishnavadasa, taking his seat in a corner, added to the glory of the assemblage of the brotherhood of those pure devotees. The fresh rosary of tulasi beads for chanting the Name of Hari gleamed in his hand.

11. On that day there was also another fortunate person occupying a seat in that assembly. He had learnt the language and literature of Islam from childhood. With the

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help of this knowledge and by imitating the external mode of living of the Mohamedan rulers he had come to be recognised as a person of high social standing among the people. He was a native of Shantipur and a high-born Kulin Brahmin by caste. He was the owner of extensive landed properties and was specially skilled in conducting factious quarrels. Having enjoyed all these advantages for a long period he did not find them altogether pleasant. At last he had taken to the practice of chanting the Name of Hari. He had studied in his younger days the different modes and tunes of music under renowned experts from Delhi. By dint of his previous musical training he became also a kind of a leading person among groups who practised the chant of the Name of Hari in company. But although the Vaishnavas did not love his studied musical airs he did not hesitate to impress his musical greatness by occasional display of those airs, scanning the countenance of his companions for signs of admiration. After he had continued to be this for some time he began to experience a certain degree of pleasure in chanting the Name. Thereafter he came up to Shree Godrooma and took up his residence in one of the hermitages of the Vaishnava devotees, with the intention of joining in the chanting of the Name by the Vaishnavas of Shree Nabadwip. It was in the company of the Vaishnava in whose hermitage he was staying that he had come that day to the grove of the Shree Pradyumna Brahmachari where he was sitting under the awning of Malati and Madhabi creepers. Having observed the behaviour of the Vaishnavas among themselves and specially their humility, and listened to the words of Vaishnavadasa, he felt a number of doubts in his mind. As he happened to be an accomplished-speaker he picked up courage to put the following question to that august assembly of the Vaishnavas.

12. His question was to this effect,—“The

dharma Sastras (treatises containing the regulations for domestic and social life) compiled by Manu and other sages have declared the Varna of the Brahmanas as superior to that of all others. They have prescribed the performance of daily worships and recitals, in the morning, noon and evening, as the eternal (nitya) duty of Brahmanas. If those performances are eternal why then are the Vaishnava rules of life opposed to them?”

13. The Vaishnavas have no liking for controversy. If any wrangling Brahmana had put such a question they would not have cared to answer it, for avoiding a useless quarrel. But as the enquirer in question was in the habit of singing the name of Hari the assembled devotees expressed their desire to learn the answer of the question from the lips of the revered Paramahansa Babaji. Paramahansa Babaji prostrated himself in submission when he heard the command of the Vaishnavas and said, “Revered sirs, if it meet your wishes Sree Vaishnavadasa, a great devotee, may give us the complete answer to the question. All the devotees expressed their approval of the proposal.

14. On hearing the words of his Gurudeva (Divine Master) Vaishnavadasa, with due appreciation of the blessing conveyed by them to himself, addressed the assembly after expressing his sense of humility. “I am the least among all creatures and destitute of every good quality. It is extremely improper for me to speak anything in this assembly of the most revered devotees to whom the Truth is perfectly known. But as the command of the Guru must always be obeyed with complete submission I shall attempt to answer the question to the best of my power in conformity with my recollection of the honeyed instructions from the lotus mouth of my Sree Gurudeva regarding the true principles, that I have had the good for-

tune of drinking in with my ears". With these words Vaishnavadasa, after rubbing the dust of the feet of Paramahmsa Babaji all over his body stood up before that holy assembly and spoke as follows.

15. "May Sree Krishna Chaitanya, Who is the All-blissful Supreme Lord, Whose effulgent aspect is Brahman, Whose partial immanent aspect is Paramātmān, and Who is the support and source of all manifestations and blissful activities, inspire with pure intelligence ! The dharma Sastras by Manu and other sages have come to be honoured all over the world by reason of the fact that they seek to regulate human life by their injunctions and prohibitions in conformity with the Teaching of the Veda (revealed knowledge of the Ultimate Truth). The nature of man has a twofold characteristic. He may seek to be regulated by a standard. He may also seek to follow the impulse of his spontaneous liking. So long as human judgment remains subject to the deluding power the nature of man must necessarily be inclined to be regulated. When the judgment of man is freed from subjection to the deluding power the inclination for regulation automatically ceases. In its place the inclination for following one's natural liking is manifested. The disposition that seeks to follow its own spontaneous liking is the pure nature of the soul. It is naturally perfect, spiritual and absolutely free from all material contamination. The affinity of the soul who is unalloyed spirit, for matter is dispelled by the Will of Sree Krishna. So long as He wills otherwise this affinity for matter may at best tend to continue in the state of readiness for discontinuance. In that condition, when the affinity for worldly relationship is ripe for waning, the judgment of man is internally immune from material relationship ; or in other words, liberation of the body of the soul from the external casings of matter has not yet been

actually effected. When the spiritual body of the soul is actually disengaged from the material casings the inclination of spontaneous liking of the unalloyed soul for Krishna is manifested both in the inner essence as well as in the uncovered spiritual form. The nature of the denizens of Braja is of the essence of spontaneous love. In the state, when worldliness has taken the turn towards attenuation, the soul, following the pure spontaneous loving disposition of the denizens of Braja, is internally proselytized into the path of loving devotion (raganuga). This is the supremely wholesome state for the soul. So long as this state has not yet been realised the judgment of man continues to show its affinity towards material entities. By the force of this habit the deluded soul mistakes this addition to material entities as the natural affinity of his real self. Pure love for the Spiritual Object of Love is not manifested up till the disengagement of one's spiritual body from the material casings. "I and mine", these twin principles of egoistic consciousness, continue to act in a concentrated form towards material objects. Under the impression "this physical body is mine and this physical body is myself", love and repugnance respectively for persons and objects that minister to or retard the happiness of this physical body, are naturally generated. By being subjected to these likes and dislikes the deluded soul expresses bodily, social and moral liking and repugnance towards other entities according as he regards them as his friends or enemies. He now quarrels over mundane objects. He becomes subject to pleasure and pain by indulging his unnatural affinity towards gold and woman. Such is this temporary worldly sojourn (samsara). Through their addiction to the worldly sojourn souls, in fetters to the deluding power, wander in this world undergoing birth and death, and attaining as the fruits of their material activities

high and low conditions on this mundane plane. To such souls spiritual love does not appeal as their birth-right. They cannot even conceive what such love is really like. Alas! what a pity that the soul, who is by his essence an infinitesimal spirit, should forget that spiritual love is his own natural function and internal disposition, and that through such forgetfulness and being intoxicated with his unnatural addiction to mundane entities he should be enjoying his own degradation! Almost all persons in this world are unprepared to admit this deplorable state as being really such.

16. The disposition that is identical with love is confined to the denizens of Braja. Its active existence is never possible in this world. But even the disposition that is attracted towards such love is also extremely rare in this world and altogether unfamiliar to fettered souls. It is a very rare occasion when, by the grace of pure devotees, the disposition of affinity for the path of love is manifested in the mind of any conditioned soul. It is both rare and most difficult to attain. Such disposition is withheld from this world.

(To be continued)

The Doctrine of Illusion vs. Vaishnavism

By Aprakrita Bhaktisāranga Goswami

Shankara and some of his followers have taken exception to Vaishnavism alleging that it is opposed to the Vedas. Sankara's interpretation is known as 'Kevaladwaita' or Absolute Monism which may be philosophically summed up as follows ;—

(1) The individual soul is nothing but pure and all-pervading 'Brahma' which eternally exists as the absolute entity. All plurality is false and unreal and superimposed upon Brahma. It is only 'Maya' which makes us see plurality. But 'Maya' itself has no independent existence.

(2) 'Moksha' is attained by the knowledge of the identity of Brahma and Jiva (individual soul).

Shankara appeared in the latter half of the 8th century, long after Adi Vishnu Swami who had flourished but two centuries before the birth of Christ when his presence was urgently required to put new life into Brahmanism by propagating this interpretation of illusion or 'Maya'. His views had an undoubted efficacy for his times to prevent the abuses of Buddhism, Jainism and other heterodox systems on the one hand and so-called orthodox

systems which maintained the efficiency of mechanical ritualistic and sacrificial practices on the other. Shankara claims his interpretation to be pure orthodox. But if the distinction between the orthodox and the heterodox schools be due to the negation of God, 'Kevaladwaita' system ceases to be orthodox. No doubt the impersonal interpretation of Sankara, in order to accomodate less intelligent people, admitted a personal God as a primitive step to his goal. But a god was after all of an illusory and second-rate importance in his system. The Theistic element, far from being a fundamental point, is nothing but a mere appendage and a temporary measure leading to his impersonal interpretation. He took up the particular parts of Vedanta and deduced from them an impersonal system conniving at or explaining away in a far-fetched manner those parts which did not suit his purpose.

Then appeared Ramanujacharyya (born in *Shaka* 938 corresponding to 1016 A. C.) who refuted this *Mayavada* interpretation and introduced the worship of Lakshmi-Narayana in his '*Vishishtadwaita*' System (qualified Monism). He was followed by Madhwacharya (1197 to 1276 A. C.) who established devotion to the supreme Lord Sree Krishna as being the summumbonum of our life, and propagated this Theistic

interpretation throughout the length and breadth of this country.

If you target the entity of Godhead into impersonality, the question of love ceases there, as love is not possible with a non-entity. Love can have place only when the lover and the beloved are real entities. All the Vaishnavite schools alike maintain, therefore, that *bhakti* is the means of attaining the eternal service of the Supreme Lord Sree Krishna Who is possessed of infinite power and all auspicious attributes. The individual souls who are atomic and infinite in number and the inanimate world are all real, and their individual distinction can never be lost. All Vaishnava Acharyyas direct their efforts, therefore, in refuting the '*Mayavad*' interpretation which, they say, is the croaking of human ambition to crush Godhead under its heel and triumph over His ruin (!!!) They condemn subservience to *Maya* with equal vehemence and go so far as to call 'Shankara' a mere incarnation of the '*Madhyamika*' or a disguised '*Buddha*'.

The eternal function is that which is unchangeable and suitable for all time, place and persons,—that which has for its only support the one Supreme *Purusha* (*Purushottama*). In the sphere of pure cognition '*Purusha*' implies the dominating activity. The reciprocal term to '*Purusha*' is '*Prakriti*' whose function is to be dominated by

the 'Purusha'. The eternal function may be located either in reference to 'Purusha' or 'Prakriti'. In this world we find ourselves in exclusive relationships with the dominated, but are apt to regard ourselves as intended to be possessors of dominion.

As a matter of fact, however, the eternal function of the jiva is not directed to the enjoyment of power but to the service of the Possessor and Source of Power, the Real Entity (*Bastaba Bastu*) of the Bhagabatam, as distinct from the plurality of entities that are the products of power. The Source of power is not identical with power when they are dealt separately. The Bhagabatam does not tell us of the function of the non-absolute changeable products of physical power, primarily, but of the function of eternal entities. The terms used to designate the two groups of entities are 'Prakrita' (products of physical Nature) and 'A-prakrita' (transcendental entities).

The entities that are knowable to man are products of physical Nature which are made cognisable to him by the same Agency. The organs of knowledge and object of knowledge are all of them part and parcel of the Mundane power. They never take us beyond the jurisdiction of that power. All philosophy accordingly aims at the elimination of our present activity consisting of the triple texture of mundane stuff in the

forms of knowledge, knower and known, in order to get the Source of Power.

The cognitive function of our senses under the lead of mind is always confined to the phenomena of physical Nature. The empiricist is perpetually limited to the inconclusive examination of the temporary transformations of physical Nature. Such examination of the triple-textured activity cannot lead to Indivisible Absolute Knowledge Who has chance of manifesting His Appearance to our consciousness only on the elimination of the non-absolute cognitive function. The transitory quality is found on this mundane plane. This transitory activity cannot certainly be designated as the eternal function.

That which transcends the 'a-tat' (non-absolute) is 'Tat' (Absolute), the Real Indivisible Knowledge. He is quite different from the so-called knowledge obtained by us as worldly enjoyers or as abstainers from worldly enjoyment. Inanimation offers itself to our consciousness as the goal at the point where the faculty of enjoyment is sought to be artificially extinguished by its own help. The triple mundane condition of knower, knowledge and known forms the contents of the empiric cognitive function by means of the mind and the senses. This activity creates all the difference and discord. It is the real impediment in the way of the establishment of the reign of universal harmony.

In the attempt to avoid the barrier of limitation the monistic principle is sought to be established by dint of destructive metaphysical argumentation.

Monistic Philosophy seeks to relieve us from the partially bad consequences of our separate free existence by extinguishing the triple texture of mundane activity. It proposes to effect its purpose by the perfection of physical processes by which it expects to bring about the merging of all manifestations in the one unmanifest non-active cognition. 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 as the result of our refusal to receive the enlightening meaning of the words of the scriptures. Were this not so, our pure spiritual essence would find *Vasudeva* in everything. The opening verse of the Bhagabatam instructs us to address our prayers to the Ultimate Truth as distinct from the mundane, Who cannot be realised except by His Own Light. Those who realise Him by His service are many. There are eternal distinctive individual personalities of servitors in the realm of the Absolute. Hence Sankara's theory is untenable.

(*To be continued*)

Samkeertana

The word samkeertana calls up the picture of singing and dancing, to the tune of a particular type of music, in the company of a group of persons. But the word does not bear any limited meaning. Dancing and singing in company was no doubt practised by the Supreme Lord Sree Krishna Chaitanya and His associates on particular occasions. This was the form of samkeertana that was performed by Mahaprabhu in the courtyard of Sreebas's

house. Sreenivas Acharyya, at a subsequent period, in association with Shyamananda Prabhu and Srila Narottama Thakur made this form the vehicle for preaching among the masses. The Gaudiya literature is particularly rich in Padavali or songs appropriate for such form of samkeertana.

The performances of Sree Gaurasundar in the courtyard of Sreebas Pandit are identified with the *rasa* dance of Sree Krishna in the company

of the milkmaids. But those performances were not open to the public. The Supreme Lord danced in the view of all the people in the midst of samkeertana on the occasion of the demonstration against the Kazi. He also danced in front of the car of Sree Jagannathadeva and while circumambulating the temple of Sree Jagannathdeva at Puri. He danced in public on many other occasions also.

But dancing and singing was not the only form of samkeertana, although it certainly was the familiar method. The Teaching of Mahaprabhu was given to the world in a series of discourse in the form of conversations with His associates. There were besides informal talks or 'Istagosthi'. The Supreme Lord often engaged in controversies with the teachers of the different religions that were current at the time. A great literature was produced under His instructions by the Goswamis of Vrindavana and also by several other principal followers. This literature or a part of it has come down to us and displays a very high standard of technical excellence also from the artistic point of view.

Prakashananda, who was a leading *sanyasi* at Benares at that time, at first objected to singing and dancing as being unworthy of a *sannyasi*, and forbidden by the Shastras. He, however, rechanted his opinion and accepted the

Teaching and practice of Mahaprabhu. The pandits of Nabadwip also objected to the loud singing of the Name of Krishna by many persons in company. They were of opinion that it was an innovation of Sree Chaitanya and was not to be found in the Shastras. They were particularly opposed to the miscellaneous nature of the samkeertana group and do the boisterous character of the performance. They considered the method to be both vulgar and absurd.

Music, dance and song do not, however, make any professional worldly performance an act of the highest form of worship of Godhead. On the contrary a person who is addicted to music, song and dance is unfit to worship Godhead. The performance of Sree Chaitanya and His associates must not be considered on the level of ordinary musical performances by the people of this world. Sree Chaitanya and His associates were made to dance and sing by the realisation of unalloyed love to the feet of Sree Krishna. They had no attraction for the pleasures of the body and mind. Dance, song and music appeal to the people of this world as affording the gratification of their sensuous appetites in a gross or refined form. There is absolutely nothing spiritual in such performances by persons who are addicted to sensuous living. On the contrary it is only a

method, probably the most powerful method, of cultivating the sensuous side of our mundane nature. This is proved by the terrible and unwholesome reaction of these performances on the character of those who indulge in them either as performers or as spectators and audience. These practices certainly increase our addiction to the things of this world. It is for this reason that the Shastras forbid a Brahmana to indulge in dance, song and music except for the purpose of serving Godhead. Prakashananda and the Pandits of Nabadwip supposed that the song and dance of Sree Chaitanya and His associates were performed for the gratification of their sensuous appetites. And it was for this reason that they strongly objected to the method. The admission of the lowest castes to these performances did not also increase their good will towards the practice.

Those, who think that Sree Chaitanya had made it easy for illiterate and immoral persons to worship God by ignoring the teaching of the Shastras, are wholly misinformed as regards the nature of the samkeertana that was practised and taught by the Supreme Lord. The samkeertana is the fulfilment of all the injunctions of the Shastras, for the simple reason that it is not a performance by the body or the mind but by the soul on the transcendental plane of the spirit. It is, of course,

open to all persons to share the function on one condition viz. that its nature be not misunderstood. The transcendental nature of the Name of Krishna is the starting-point in the process. The Name has to be heard from the lips of pure devotees by the method of unconditional submission. Once the Name is thus heard by any person he is thereby freed from all addiction to the pleasures of the flesh. His body and mind are perfectly purified and become fit for chanting the Name of Krishna on the plane of the pure devotee. It is only on the lips of persons thus purified by the Mercy of the Name appearing on the lips of the *sadhus* that the Transcendental Name manifests Himself in the Form of articulated Word or Sound. This mode of Appearance of the Absolute is testified to by all the Shastras. It is the *Shrauta Pantha* or the path of hearing. The Mantra or the Word or Name of God imparted by the preceptor, or the pure devotee, to a submissive person or disciple can alone deliver the conditioned soul from his unnatural affinity for the things and relationships of this material world. But the Mantra is not to be chanted with a loud voice. Although we have the authority of no less a person than Sree Ramanujacharyya that the Name of God or the essence of the Mantra must be communicated to all persons who are not unwilling to receive Him in the spirit of submission.

Sree Ramanujacharyya was commanded by his Guru not to divulge the Mantra, imparted to him, to any other person. But Sree Ramanujacharyya at once got together as many as seventy-four persons who were willing to receive the Mantra with submission and in their presence spoke out the Mantra with a loud voice. The difficulty is that insincere persons are more anxious about the letter of the statements of the Shastras than about the real spirit of their teaching and hence wilfully deceive themselves and others.

The Mantra is the Name of God in the latent Form. For this reason no person to whom the Mantra has not yet disclosed His manifest Form is really in a position to communicate His nature to other persons. The injunction does not declare the unfitness of the audience but that of the person who receives the Mantra. During the period of pupilage the student is not considered to be fit to be the teacher of other persons.

The difference between the Name and the Mantra consists in this that the

Name is the fully manifest Absolute while the Mantra is potential Absolute. The Name directs the person whom He wants to favour to the Guru for receiving the Mantra by submission to the Guru. The function of pupilage is not curtailed or abolished. This truth is very clearly put by Srila Krishnadas Kaviraj Goswami in Sree Chaitanya Charitamrita (Adi. 7/73). "The bondage of the world will be unloosened by Krishna-Mantra and the Feet of Krishna will be obtained by Krishna-Nama".

The samkeertana can be properly performed only by those who are freed from the bondage of the world. It can also be performed by conditioned souls under the guidance of the *sadhus* by the method of unconditional submission to the Name appearing on the lips of the *sadhus*. But in neither case it, has the character of 'Taur-yatrika' or dissipating performance of music, song and dance that is practised by persons who are addicted to the pleasures of the senses.

The Alvars

Kasharamuni, Saroyogi or Paigai Alvar

There is a tank in Conjeevarum, which bears the name of the tank of God (Deva.Sarovara). In the centre of this tank there is a temple enshrining the image of Kasharamuni, Saroyogi or Paigai Alvar. Kasharamuni appeared from a golden lotus in Deva.Sarovara in Kanchipuram in the Nakshatra of Sravana during the month of Kartika, in the Dwapara Yuga. A Portion of the Divine Conch of Sree Vishnu which bears the name of Panchajanya came down to this world in the form of this great saint. When Sree Krishna blew His Conch Panchajanya in the battle of Kurukshetra the sound struck the terror of assured destruction into the hearts of the armies of the Kauravas. The words of Paigai Alvar had a similar effect on the hearts of all *pashandas* (heretics) and atheists. An old tradition accordingly tells us that he became famous as the Avatara of Panchajanya for his fearless preaching of the Truth. He is to this day constantly engaged in the service of Vishnu in his exclusive state in the tank of Deva.Sarovara, and is hence called Saroyogi. The great saint is worshipped

by the following words of submission, "I take my refuge in Saroyogi, the portion of Panchajanya, who appeared from the golden lotus at Kanchi in Dwapara when the Sravana was in the mansion of Tula".

Bhutayogi or Pudatta Alvar

The great saint Bhutayogi made his appearance at Tirubadalmalai or Mallapuri south of Madras. Mallapuri is situated on the seacoast. Bhutayogi appeared in Dwapara in the month of Kartika in Dhanistha Nakshatra as portion of the Kaumodaki Club of Sree Vishnu. The arrogance of all these heretical denominations, that were devoid of inclination for the service of Godhead, was completely smashed by the power of the words of Pudatta Alvar. The devotees praise him by a couplet of Sanskrit verse which may be rendered as follows, "I offer my hymn of praise to Bhutayogi, portion of the Divine Club, appearing in Sravistha, entered in Tula, in Mallapuri which shines as a full-blown lotus on the shore of the ocean resounding with the tumult of its mighty waves".

Bhrantayogi, Mahad or Pe Alvar

The southern portion of Madras town is called Mylapur or Mayurapura. To this day the most well-known object in Mylapur is the famous well. The great saint Bhranta (mad) yogi appeared from a lotus in this well in the Dwaparayuga in the Satabhisha Nakshatra in the month of Kartika. He is eternally worshipped by the community of the Vaishnavas as the Avatara of Nandaka, the Sword of Vishnu. This mad saint cut asunder the bonds of attachment of the minds of deluded persons who are mad after the perni-

cious objects of this world, by the sword of the words of the Scriptures. The word *Pe* means Bhranta or Unmatta (mad). His name Pe Alvar is explained as signifying the fact that he was constantly observed in the service of God and was wholly unmindful of this material world. The traditional method of doing homage to this great saint is by uttering a Sanskrit couplet which may be rendered thus, "I sing the praise of the great saint called Mahad, the portion of the Divine Nandaka, who appeared in Mayurapura, in the Nakshatra of Satabhisha in Tula".

Sreela Viswanath Chakravarty Thakur

The Word of God is both the Object and the Agent of His Own manifestation. As the Agent of His manifestation the Word makes His appearance in this world through the medium of the succession of the Divine Masters. Sreela Viswanath Chakravarty Thakur is sixth from Sree Chaitanya in the line of the Divine Teachers or Medium of the Appearance of the Word in this world.

The six Goswamins of Vrindavana form the contemporary group of the

teachers of the Word at the time of Sree Chaitanya. In the next generation the Word was preached on an extensive scale by Sreenivas Acharyya, Thakur Narottama and Shyamananda Prabhu. Sreela Viswanath Chakravarty Thakur represents the third period of propaganda activity.

Sreela Viswanath's career may have extended from 1560 to 1630 Saka era. In 1601 Saka he completed his Sree Krishna-Bhavanamrita. He wrote the *tika* Sararthadarshini of Sreemad

Bhagavatam in 1626 Saka. As he lived to a good age it would be reasonable to hold that he attained the age of seventy. Sreela Viswanath made his appearance in the district of Nadia in a Rarhiya Brahmana family. He might have borne also the name of Hari-ballabha. Ramabhadra and Raghunath were his elder brothers. Sreela Thakur studied Vyakarana at Devagram. He then resided at Saidabad, in the district of Murshidabad, in his preceptor's household for studying Bhakti.Shastra. Sree Radharaman Chakravarty was his Guru. Sree Radharaman was the disciple of Sree Krishna-Charan, disciple of Sree Ganganarayan Chakravarty, disciple of Sreela Narottama Thakur. Sreela Chakravarty Thakur wrote octet hymns of all these four masters. These *Stotras* are found in his Stavamrita Lahari. Sreela Chakravarty Thakur wrote numerous works during his residence in different places of Braja. His works have always been treasured among the invaluable heritage of the Gaudiya-Vaishnava community. Sreela Viswanath resided at Sree Govardhana, on the bank of Sree Radha-Kunda, at Sree Yavata and in the Gokulananda quarter of Sree Vrindavana. These places are mentioned at the close of different works written by him while residing at those places.

Sree Ganganarayan Chakravarty, disciple of Sreela Narottama Thakur,

was a resident of Baluchar Gambhila. Sree Ganganarayan Chakravarty had an only daughter, Vishnupriya. Sree Krishna-Charan, youngest son of Sree Ramakrishna Bhattacharya, disciple of Sreela Narottama Thakur, was the adopted son of Sree Ganganarayan Chakravarty. Sarvarthadarshini gives the following list of the preceptors of Chakravarty Thakur :—Sree Gauranga, Sree Lokanath, Sree Narottama, Sree Ganganarayana, Sree Krishna-Charan, Sree Radharaman.

Sreela Chakravarty Thakur is also connected with two historic events in the annals of the Gaudiya-Vaishnava sampradaya. He opposed the views of Rupa Kaviraj and deputed Sree Baladeva Vidyabhusan and Sree Krishna-deva to Jaipur, Rajputna, for refuting the claims of the Ramanuja community to the worship of Sree Govindadeva at the temple of Galta in opposition to those of the Gaudiya-Vaishnavas. It will not be out of place to refer briefly to these events.

Sreela Hemalata Thakurani, daughter of Sree-Nivas Acharyya, expelled Sree Rupa Kaviraj, an ascetic disciple of her father, from the Gaudiya-Vaishnava sampradaya. Rupa Kaviraj enrolled himself in an unauthorised branch of the Gaudiya-Vaishnava sampradaya, which obtained the designation 'Atibadi'. Rupa Kaviraj, in opposition to Gaudiya-Vaishnava sampradaya,

preached the doctrine that only an ascetic is eligible for performing the function of the Acharyya and that no householder is entitled to be an Acharyya on the path of Bhakti. It was the purpose of Rupa Kaviraj to put a slight upon the path of regulation (Bidhi marga) and to ignore it altogether for establishing unchecked immorality as the path of loving devotion (Ragamarga). He also promulgated the view that it is possible to practise recollection (Smarana), etc. independently of *sravana* and *kirtana*, in direct opposition to the teaching of the six Goswamins. These views are refuted by Sreela Chakravarty Thakur in his *Tika* of the third Skandha of Sreemad Bhagavatam where he follows the views of Sreejiva in his *Bhakti-sandarbha*. But Sreela Chakravarty Thakur did not teach the wrong view that every hereditary descendant of an Acharyya is fit to be a teacher of the *sanatana dharma* and is to assume the title of Goswami as a hereditary distinction. As a matter of fact Sreela Chakravarty Thakur, although he was actually performing the function of the Acharyya, did not assume the title of Goswami.

In Saka 1628 the Raja of Jaipur (Rajputana) invited the Gaudiya teachers of Sree Vrindavana for refuting by public disputation the views of certain persons belonging to the sampradaya of Sreela Ramanuja. They

objected to the worship of Sree Govinda-deva in the temple at Galta being conducted by the Gaudiya-Vaishnavas. Sreela Chakravarty Thakur sent Sree Baladeva Vidyabhusan and his pupil Sree Krishnadeva to Jaipur for conducting the discussions. It was in connection with this controversy that Sree Baladeva Vidyabhusan wrote his *Govindabhasya* of the Vedanta embodying the Teaching of the Supreme Lord Sree Krishna-Chaitanya. Sree Baladeva Vidyabhusan was born in a non-Brahmin family. Sreela Viswanatha Chakravarty Thakur employed him as a preacher of the sampradaya at a time when the practice of hereditary Goswamiship was recognised in all the different Vaishnava sampradayas and the function of a teacher of religion was held to be the monopoly of the hereditary Brahmanas.

The following list gives the names of the books written by Sreela Viswanatha Chakravarty Thakur that we have been able to trace:—

(1) Brajaritichintamani, (2) Shree Chamatkarachandrika, (3) Prema-samputam (khandakabyam), (4) Gitabali, (5) Subodhini (tika of Alankara-kaustubha), (6) Anandachandrika (tika of Ujjvalanilamani), (7) Tika of Gopaltapani, (8) Stabamritalahari containing— (i) Sree Gurutatvastakam, (ii) Mantra-datri Gurorastakam, (iii) Parama-gurorastakam, (iv) Paratparagurora-

stakam, (v) Paramparatparagurora-stakam, (vi) Shreelokanathastakam, (vii) Shreesachinandanastakam, (viii) Swarupacharitamrita, (ix) Swapnavilasamritam, (x) Shreegopaladevastakam, (xi) Shreemadanmohanastakam, (xii) Shreegovindastakam, (xiii) Shreegopinathastakam, (xiv) Gokulanandastakam, (xv) Swayam Bhagavatastakam, (xvi) Shreeradhakundastakam, (xvii) Jaganmohanastakam, (xviii) Anuragaballi, (xix) Vrindadevyastakam, (xx) Shreeradhikadhyanamritam, (xxi) Shreerupachintamani, (xxii) Nandiswarastakam, (xxiii) Shreevrindavanastakam, (xxiv) Govardhanastakam, (xxv) Sankalpakalpadruma (satakam), (xxvi) Shreenikunjāvirudavali (Virudakavya), (xxvii) Suratkatthamrita (arjya-

stakam), (xxviii) Shreeshyamakundastakam,—(9) Shreekrishnabhabanamritamahakavyam, (10) Shreebhagavatamritakana, (11) Ujjvalanilamaneh kiranaleshah, (12) Shreebhaktirasamritasindhubinduh, (13) Ragabartmachandrika, (14) Aishvaryakadambini, (15) Madhurjyakadambini, (16) Tika of Bhaktirasamritasindhu, (17) Tika of Shreeujjvalanilamani, (18) Tika of Danakelikaumudi (19) tika of Shreelalitamadhava Nataka, (20) Tika of Shreebidagdhamadhava Nataka, (21) Tika of Sree Chaitanya Charitamrita (unfinished), (22) Tika of Brahmasamhita, (23) Sararthavarshini Tika of Shreemadbhagavatgeeta, (24) Sararthadarshini tika of Sreemad Bhagabatam.



Brahmagiri

The village of Brahmagiri is situated on the ancient road along the seacoast about sixteen miles to the south of the town of Puri. The place attracted great numbers of settlers from the south of India in very early times, evidently by its widely reputed sanctity. It occupied a commanding position on the road to the South.

Religious traditions current in the locality centre round the worship of Janardana-Vishnu, under the name of Sree Alalnath. The Alvars were Tamil saints who flourished many centuries before Sree Ramanuja, the last of the Alvars, who was born in 1017 A. C. The Alvars were *Parshadas* (associates) of Sree Narayana. From very ancient

times these Alvars had been preaching the exclusive spiritual worship of Sree Narayana in all parts of South India. Many of the principal ancient Vishnu-shrines of South India are connected by tradition with the activities of the Alvars. They belonged to the Shree Vaishnava Sampradaya, and taught and practised. Some of the Alvars had appeared in the lowest castes. In the Shree Vaishnava Sampradaya the worship of Sree Narayana is open to all initiated members irrespective of caste.

This purely spiritual worship of Sree Narayana found its way to Brahmagiri at a very remote period. The local traditions indicate that the worship was originally instituted by one of the Alvars. But subsequently the worship of Alalnath, or Lord of the Alvars, was entrusted to Koma-Brahmanas from the South. Twelve hundred families of these Koma-Brahmanas came in a body and settled in Brahmagiri for the management of the worship of Sree Alalnath. The extinction of these settlers was brought about in the following manner.

It so happened that the Brahmana who officiated as the temple priest had to go to a distant country on some business. He left the charge of the daily worship to his son who was a mere child. This pure-hearted boy thereupon cooked some food for Sree Alalnath, as best as he could, and took it to the

temple for making the offering. The little boy was ignorant of the mantra by which the food had to be offered to the Deity. He accordingly took the God Himself into his confidence. He said to Narayana that he was an ignorant child and did not know either the rite or the mantra of His worship, and that his father had gone abroad and so He might be pleased out of His mercy to accept the food which he brought for Him.

Having made the offering of the food with the above words of appeal the Brahmana boy shut the door of the temple from outside, as is the custom on such occasion. He then came to the place where other boys were at play and joined in their game.

The mother of the boy, when she saw that her son was busy playing with the other children, called to him to enquire whether he had made the offering to God. On being answered in the affirmative she told him that it was also the practice to bring away the *prasad* a short time after the food had been offered.

The boy now hastened back to the temple and opening the door of the shrine found that there was no food in the vessel in which it had been offered.

The boy went to his mother and told her as it had happened. When the offering had been offered on successive days in the presence of his mother with

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the same result the good lady was filled with great astonishment. She mused within herself. The boy did not know even the mantra by which the offering had to be made, and yet God ate up everything which he offered! But why had He not eaten the food that was offered by her husband who cooked more varieties of food with much greater care and was also acquainted with the proper mode of offering the same to Vishnu.

When the Brahmana returned home, after sometime, his wife acquainted him with what had happened. The Brahmana was no less astonished. The very next day he made the little boy cook the food for Sree Alalnath. The Brahmana hid himself unobserved inside the temple as the boy was engaged in the act of making his simple request to the Deity for accepting the offered food. After making the request the boy shut the door of the temple. No sooner did he do so than Sree Narayana began to eat the food with great relish by putting out all His Four Arms. This was observed by the Brahmana from his hiding place.

The priest at once came forward and caught hold of the hands of the Deity and submitted his grievances,—“If You eat up the whole of the food that is offered, on what are we then to live?” Sree Alalnath replied, “I am eating the whole of the offering on account of the boy’s love for me. What boon do you

want from me?” The Brahmana said, “What other boon shall I ask for? The remains of Your food should belong to us. But as You are continuing to eat everything we shall have to die of sheer starvation.” Sree Alvarnath spoke once again, “I will not accept from to-day anything that is offered by you. But I will take your boy to My own place in Vaikuntha.”

After this event the whole of the twelve hundred families of the Koma-Brahmanas of Brahmagiri died out one after another and there was no one left of those families for conducting the worship in the temple. Then Sree Alalnath appeared to the reigning King of Puri, Sree Purushottamadeva, in a dream and commanded him to arrange for His worship by other Brahmanas.

Sree Purushottamadeva accordingly sent the ancestors of the present priests to Brahmagiri for performing the worship of Sree Alalnath.

Whatever may be the truth of this pathetic legend it certainly points to great antiquity and the prosperity of Brahmagiri in old times and also its connection with the Vaishnavas of the Sree Sampradaya.

The Supreme Lord Sree Krishna-Chaitanya sanctified Brahmagiri by His presence there in 1510 A. C., while on His journey to the South. During His residence at Puri the Supreme Lord used to repair to Alalnath (Brahmagiri)

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during the *Anavasara* when for a fortnight no one is permitted to have the sight of the Image of Sree Jagannathadeva. Being cut off from the sight of Jagannath Lord Chaitanya, feeling unable to bear such separation from the Object of His Love, found relief in the rural retreat of Sree Alalnath. On two other occasions also the Supreme Lord proposed to leave Puri and stay permanently at Alalnath. When all the devotees pressed the Supreme Lord to forgive the offence of Chhoto Haridas, being unable to seem to countenance the conduct of Chhoto Haridas He prayed to Paramananda Puri to permit Him to retire to Alalnath with Govinda, His personal attendant (Ch. Ch. Antya. 2/132). When the Supreme Lord was requested by His devotees for using His influence with King Prataparudra for saving the life of Gopinath Pattanayak, son of Bhavananda Pattanayak and brother of Rai Ramananda. Gopinath had misappropriated the revenues of the King and had been threatened with death by the Crown Prince. The Supreme Lord told the devotees that He would go to Alalnath and live there free from all anxieties, as in that secluded place it would be not necessary for Him to know about the good and bad affairs of worldly people.

The partiality of the Supreme Lord for Alalnath cannot be understood

except by reference to the Pastimes of Sree Krishna in Braja. There is a village, Peth, in the district of Mathura, which is situated four miles off Govardhana. In that village the Four Armed Image of Vishnu is worshipped by the people. Sree Krishna showed there His Four-armed Form to the milkmaids when they were searching for Him after His sudden disappearance from the *rasa* dance. The Gopees could not recognise Krishna in His Form of Vishnu. They accordingly left the place after making reverential obeisance to Sree Narayana, as they supposed Him to be.

The Bhagavata narrative does not tell us about this last incident nor about the subsequent meeting between Sree Krishna in His Four-armed Form and Sree Radhika. After His disappearance from the *rasa* dance Sree Krishna wandered in the forest in the company of Sree Radhika and left also her after a time. Sree Radhika then came to Govardhana in course of her search for Sree Krishna and found His Four-armed Form. But as soon as Sree Radhika appeared before Sree Krishna He was unable to maintain His Form of Vishnu in her presence.

The Supreme Lord might have mistaken Brahmagiri as the village of Peth at Govardhana and the Holy Form of Sree Alalnath as that of Sree Krishna hiding Himself for avoiding

the other milkmaids after the *rasa* dance. The Supreme Lord always proposed to repair to Alalnath unaccompanied by His devotees. This supplies the clue of this esoteric purpose.

The worship of Sree Krishna by Sree Radhika at Govardhana is declared by Sree Rupa Goswami to be superior to the service of the milkmaids at the *rasa* dance on the bank of the Jamuna. At Govardhana Sree Krishna is worshipped by Sree Radhika and her entourage. This superior service is

mentioned in the Bhagavata, but is left undescribed in connection with its developments at Govardhana.

The modern followers of Sree Vallabhacharya are the only other sect, besides the Gaudiya-Vaishnavas, who worship Sree Sree Radha-Krishna. But the Vallabhacharis do not know about the connection of Sree Radhika with Govardhana or with Sree Radha-Kunda. These latter are the exclusive possessions of the Gaudiya-Vaishnavas and the highest subjects in their worship.

Anniversary of Srila Jagabandhu Bhaktiranjan

The fourth disappearance Anniversary memorial meeting of Srila Jagabandhu Bhakti Ranjan, the benevolent donor of the new Temple and Natyamandir of Sree Gaudiya Math, Bagh bazar, was held on the 9th inst., at 6 p. m. in the said Natyamandir of the Math, presided over by Raja Bhupendra Narayan Sinha Bahadur M. L. C., of Nashipur.

The Hall was tastefully decorated and the meeting was attended by many educated and respectable gentlemen not only of Calcutta and its suburbs but

also from other parts of the country. Before the appointed time the spacious hall was packed to its utmost. The proposal of the election of the President was made by Mr. Kiron Chandra Dutt, M. B. A. S., and seconded by Rai Bahadur Rama Prasad Chanda, the great Archaeologist. Melodious Kirtan preceded and followed the proceedings of the meeting. A poem in Sanskrit from the students of the Para-Vidyapeeth of Sree Mayapur, Nadia, was read by Babu Jatindra Mohan Ghosh M. A., B. L., Professor of Sanskrit, A. M. College

Mymensingh, and another in Bengali was read by Babu Jogesh Chandra Basu B. A. Pandit Sundarananda Vidyavinode, Editor of the "Gaudiya", read his instructive paper on the purpose of Srila Jagabandhu in providing ample residential accommodation for the Sree Gaudiya Math, the head-quarters of the propaganda activities of the Mission in the heart of Calcutta. His signal service to the cause of the religion of love has made his name a household word and an object of great reverence among the Gaudiya Vaishnavas.

The President in a neat little speech in English dilated at some length on

the great monumental work of Srila Jagabandhu in the spiritual sphere and thanked the organisers of the meeting for having given him an opportunity of being associated with it by being invited to preside over the meeting. After a vote of thanks to the chair by Pandit H. P. Vidyaratna the meeting came to a close at about 8 p. m. mahaprasad was then distributed to the numerous guests of the evening.

On the following day mahaprasad was also distributed to several thousands of the poor.

Speech of the Hon'ble President will appear in the pages of the next number.

Round the Gaudiya Maths

Sree Chaitanya Math, Sreedham Mayapur.

Editor arrived at Sree Chaitanya Math on December 4, from Krishnagar by car. Mahamahopadeshak Pandit Ananta Vasudev Vidyabhusan B. A., Sripad Mahananda Brahmachari, Bhaktyaloka and other devotees followed Him. The devotees of Sree Chaitanya Math arranged for a procession with Samkirtan to offer a hearty welcome.

Sripad Aghadaman Brahmachari is reading and explaining Sree Chaitanya Charitamrita at the Abidyaharan Natya-mandir from December 10.

Sree Yogapeetha, Sreedham Mayapur: The construction work of the temple is progressing rapidly. It has risen to the height of 73 feet. Visitors are flocking from distant parts of the locality to see it.

Sree Gaudiya Math, Calcutta.

Editor arrived on December 7, from *Kunja-Kutir*, Krishnagar. A number of honest enquirers came to the Math and listened to the discourses given by Him.

Tridandiswami Srimad Bhakti Vivek Bharati Maharaj read and explained Srimad Bhagabat on November 26-28, in the house of S. Monomohan Roy Chowdhuri, Zeminder of Baliati (Dacca). at Hatkhola. The subject explained was '*Prithu Upakhayan*'. S. Kamini Mohan Roy Chowdhuri, Bhakti-Pratap, and Rabindra Mohan Roy Chowdhury, B. Sc. were present throughout.

Swamiji read and expounded Srimad Bhagabat at the house of late O. N. Mookherjee on December 5-7.

Tridandiswami Srimad Bhakti Bhudeb Srauti Maharaj gave a lecture on Chaitanya *Leela* and Messages of Gaudiya Math, illustrating with lantern slides, on December 7, at the Institute of Calcutta Port Commissioner at Hyde Road, Kidderpore. He expounded Srimad Bhagabat at the house of S. Nitya Gopal Ghose of Ahiritola on December 8, and very clearly explained "the ways to overcome the clutches of Maya" on December 10. He delivered a lecture at Saraswata Auditorium, Sree Gaudiya Math, on "Sree Krishna *Leela*" illustrating with lantern slides.

The festival of the fourth anniversary of the disappearance of Srila

Jagabandhu Bhaktiranjan was celebrated on December 9 at 6 p. m. at the spacious Saraswat Auditorium of Sree Gaudiya Math, on a big scale. Editor was present. The Hon'ble Raja Bhupendra Narayan singh Bahadur of Nashipur presided over this memorial meeting. There was a huge gathering which overflowed the spacious *Natya-Mandir*. The details of the meeting appear elsewhere in the pages of this issue. All persons present were treated with mahaprasad

Sree Kunja Kutir, Krishnagar.

Editor arrived at Krishnagar City Railway station on December 3, at 5-30 p. m. from Sree Gaudiya Math, Calcutta. Sripad Narahari Sevabigraha, Matharakshak of Sree Chaitanya Math, with other members of the Math, was present at the Ry. station and received Editor with garlands and offerings of flowers in the midst of Samkirtan. Editor with party then drove to Sree Kunja Kutir. S. Ram Gopal Vidyabhusan was waiting there to pay his respects. All present were treated with discourses on *Braja Leela*.

Sree Gaudiya Math, New Delhi.

During his short stay at New-Delhi at the end of November, Editor gave learned discourses on the "Duties of Mankind", "Teachings of Sree Chaitanya Deva", and 'Comparative study of enjoyment, abnegation and Bhakti'.

Mr. T. N. Chatterjee, Superintendent D. G. P. T., Dr. J. K. Sen and other seekers of Truth came to His residence and listened to the Message of Mahaprabhu.

Sree Gaudiya Math, Patna.

On December 2, Sripad Sivananda Brahmachari Ragabhusan gave a lecture on "Bhagabat Dharma" at the house of Sj. Sashi Das Palit, Inspector G. R. P., Dinapore, from 6 to 8 p. m. On December 5, he read and explained Srimad Bhagabat at the house of Sj. Balaram Das Dhanyan at Gordanibagh. The subject matter of the day was the episode of Maharaj Ambarish. He delivered a lecture on December 8, in a meeting at the premises of Thakurbari in New Capital on *Sri Nama, Nama-bhash* and *Namaparadh*. His lectures were well attended.

Sj. Radha Kanta Saran, Assistant Commissioner, came to the Patna Gaudiya Math and was pleased to hear of the activities of the Mission.

Sree Ramananda Gaudiya Math, Kovvur

Sripad Nimai Charan Bhakti-lochan, Keeper of the Math, reads and explains daily Sree Chaitanya Bhagabat at the Math. Many lovers of the Truth join and listen. Melodious Samkirtan precedes and follows the discourses. Mr. P. Surya Narayan Murti Pantalugaru, Advocate, with family came to the Math on December 2. He was very much

pleased to see the Math and to hear the tidings of Sriman Mahaprabhu and the Messages of the Mission.

Sree Rupa Gaudiya Math, Allahabad.

Upadeshak Pandit Binode Behari Brahmachari, Kritiratna, read and expounded the *Rupa-Siksha* from Sree Chaitanya Charitamrita on December 2—4. Many gentlemen of the locality attended and were impressed with the discourses.

Sree Satchidananda Math, Outtack.

Mahamahopadeshak Baibhuvcharya Narayandas Bhaktisudhakar, Bhaktisastri, explained the slokas of Sree Rupa Goswami's *Upadeshamrita* at the Math.

Propaganda Activities.

Tridandiswami Srimad Bhakti-Prakash Aranya Maharaj is preaching the doctrines of Sriman Mahaprabhu at Kaoride in Dacca. Sj. Banamali Das Adhicari helped the party in many ways. Swamiji delivered a lecture on "*Gaur-anga Leela*" in the house of Sj. Brahma Das Adhicari, illustrating the same with lantern slides.

The party from Kaoride went to Barmibazar. Sj. Gopeswar Saha received them with great pleasure and made all arrangements for their preaching. Swamiji expounded Sree Chaitanya Charitamrita on November 29, and *Srimad Bhagabat* on December 1, at the *Gadi* of Gopeshwar Saha.

The party from there reached Pan-kaichar in Mymensingh on December 4. Sj. Mathuramohan Saha received them, when Swamiji read and explained Sree Chaitanya Charitamrita at his residence. Srimad Bhagabat was expounded on December 5, and in course of his discourse Swamiji spoke on the Mercy of Sri Gaursundar in His deliverance of bound souls. A lecture was given at Mirzapur on December 8. The party reached Math Khola on December 10. A lecture was arranged on December 13, at the house of Sj. Sri Nath Saha B.L. Swamiji spoke about God, *Jiva* and *Maya*.

Tridandi.Swami Srimad Bhakti Pradip Tirtha Maharaj is continuing his preaching of the Transcendental Messages of the Divine Lord Sree Krishna Chaitanya Mahaprabhu in *Brajamandal*.

Chittagong.

Tridandiswami Srimad. Bhakti Sarvaswa Giri Maharaj, called on Mr. Simpson, District Judge, Chittagong, on November 30, at 6 p.m. Mr. Simpson received him with great courtesy. Mr. J. N. Bottomly, Director of Public Instruction, Bengal, Mr. Crossfield, Manager B. O. C., Mr. Nolen, Deputy Agent A. B. Ry., Sj. Kunja Behari Roy, Asst. Sessions Judge were present. The distinguished party listened to the discourses of Swamiji with great interest.

Mr. Simpson then introduced Swamiji to the audience, who described in detail the method of propaganda of the Mission, and the characteristics of the Teaching of Sree Chaitanya Deva and also spoke on the relative position of Sankara and Vaishnava Philosophy.

Orissa.

Tridandiswami Srimad Bhakti Swarup Parbat Maharaj is leading the propaganda in the district of Cuttack. The party reached Badiswar on November 23. On 24, Swamiji lectured there at the temple of Gopinath of Sj. Udai Nath Chowdhuri. Sripad Krishnananda Brahmachari, Bhaktisastri, introduced Swamiji to the audience, who spoke on "the duties and nature of human life". The party reached Kalapathar on November 26. Tridandiswami Srimad Bhakti Gaurab Baikhanas Maharaj explained the episode of Sudama Bipra from Srimad Bhagabat to a large gathering. After the reading was over there were several queries from the audience, which were answered to their satisfaction. The party reached Belgarh on November 29. A lecture was delivered in the local M. E. School on November 30 on "Soul and Oversoul". At Itamati, where the preachers arrived on December 1, a lecture was delivered on December 3 on "the needs of the soul". On December 5, they reached Orga in Nayagarh State. Sj. Somnath

Das, Supervisor of the temple, extended to the party his cordial welcome and listened to *Harikatha* with admiration.

Rajputna

Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj and Sripad Aprakrita Bhakti Saranga Goswami with a party of Brahmacharis are conducting the propaganda in different Indian States in Rajputna. They reached Dholpur on December 8, and were very warmly received as the guests of the State. Swamiji then left for Gwalior and Srimad Bhakti Saranga Goswami proceeded to Jaipur.

Rangoon, Burma.

Tridandiswami Srimad Bhakti Vilas Govastinemi Maharaj and Tridandiswami Srimad Bhakti Sarbaswa Giri Maharaj with a number of Brahmacharis sailed per S. S. Burmistan on December 7, and reached Rangoon on December 10 at 7-30 a.m. The party was received cordially by the manager of Rai Madan Mohan Bagla Bahadur and was accommodated in his palatial buildings. They are looking for the avenues to commence preaching activities.

Germany.

Tridandiswami Srimad B. H. Bonprecher-in-charge in the West, starting from Dresden reached Prag the capital of Czechoslovakia on November 17. He reads a paper on 'Realisation of God' according to Hindu Philosophy at the University. Prof. Winternitz, the great Sanskrit scholar, presided over the meeting. A number of gentlemen interviewed Swamiji at his residence. Some of them showed their inclination to receive *Sri Nama*. They earnestly prayed to Swamiji to return to Prag shortly.

Swamiji arrived in Vienna, Capital of Austria, on November 19. Press representatives interviewed Swamiji in the afternoon. His Excellency Sir Walford Selby the Envoy Extraordinary and Minister Plenipotentiary of His Majesty met him at his residence on November 20. In the afternoon Swamiji delivered a lecture to a large gathering of men of letters on 'India: her religion and culture' in English. Prof. Dr. Eugen Oberhammer presided over the meeting. His Excellency Sir Walford Selby was also present.

BALIATI ZEMINDERS' GIFT



Sjis. Monomohan Roy Chowdhury, Kamini Mohan Roy Chowdhury and Satya Mohan Roy Chowdhury
Bhaktiprastap

Sjis. Kamini Mohan Roy Chowdhury, Monomohan Roy Chowdhury and Satya Mohan Roy Chowdhury, zeminders of Baliati (Dacca) who are proverbially pious helped the Calcutta Gaudiya Math of their own accord, in establishing Sree Gadai Gauranga Math, the Baliati Branch of the Gaudiya Math, consisting of a beautiful temple, residential quarters for the devotees, tube wells and other necessary buildings—all erected solely at their cost. Recently they made a princely donation for the erection of a big temple at Sree Madhwa Gaudiya Math, the Gaudiya Math Branch in Dacca Town and preaching centre in East Bengal. For this purpose two *bighas* of land situated at the centre of Dacca town have been secured from Dacca Municipality where the construction work will soon begin. This temple is proposed to be the biggest in the Eastern part of Bengal and in Assam.

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(Sree Sajjanatoshani)

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Jaiva Dharma

CHAPTER III

(Continued from P. 172)

17. But Godhead is Omniscient and All-Merciful. He took notice of the fact that the soul, entangled by the deluding power, was debarred from his spiritual aptitude. By what method was he now to attain his good? By what provision would the soul, deluded by the mundane energy, be supplied with a means for obtaining the awakening of his lost memory of Krishna? The soul could, of course, remember himself to be the servant of Krishna by association with the pure devotees. But there is no definite provision for the occurrence of such association with the pure devotees. Where was then the hope that such association will be available to all persons? So people in general would be bereft of any chance of attaining spiritual benefit if there were no chalked out path of regulation. From the Glance of Mercy of Godhead the Shastras accordingly manifested

themselves. The sun of the Shastras, born of the Mercy of God, thereupon rose on the firmament of the Aryan intellect and promulgated the path of obedience to the Command of God to all the people.

18. The Veda is the first of the Shastras. In different parts of the Veda Shastra the doctrines of karma (fruitive mundane good works), jnana (pursuit of the path of knowledge free from all mundane features) and spiritual service in the form of love were declared as the courses commanded by Godhead. Souls deluded by Maya (the power that imposes mundane conditions on the soul) happen to differ as regards their individual conditions. Some of them are extremely ignorant. Some are found to possess knowledge to a limited extent. Some are well versed in many matters. The Shastra commands each individual to follow a different

course authorised by itself to suit the state of intelligence of each person. Adhikaras (spiritual eligibility) of individual souls are numerically speaking countless. But those infinite gradations of eligibility are divisible into three distinct groups by reference to their dominating characteristic. These distinctions are due to eligibility for karma, jnana or prema. The Veda Shastra lays down this threefold course to suit the different conditions of different individuals. The Veda has made authoritative regulations and thereby has fixed both the duties as well as prohibited activities of the three different groups. The dharma (the function that is proper to one's nature) that has been thus settled is called Baidha dharma (dharma commanded by Godhead). The inclination that leads the soul to obey the Divine Command is also called Baidhi. The person who is devoid of the Baidhi inclination is opposed to the Divine Law. Such persons are habitually given to sinful activities. The life of such a person is constantly devoted to the transgression of the Divine Command. He is designated by the terms Mlechha, etc., who are outside the pale of the Vedic Law. The threefold eligibility which has been defined by the Vedas is further elaborated by the Rishis in the Samhitas and other Shastras, in pursuance of the teaching of the Veda. Manu and other scholars have written about eligibility for karma in a series of twenty Dharma Shastras (legal codes). Those who profess empiric philosophical views have treated eligibility for the path of knowledge in the body of those Shastras that are devoted to logical controversies. The Pauranikas and unalloyed Tantrikas have laid down the practice and teaching of principles regarding eligibility on the path of bhakti (transcendental service). All these three paths belong to the Vedic dispensation. Modern interpreters of these different groups of Shastras have misled many a person into wrong contro-

versy and the slough of doubts by their exaggerated descriptions, in isolated passages, of the complete excellence of a particular path by carelessly overlooking the significance of the whole body of the Shastras. If we look into the Geeta embodying the unique reconciliation of all those Shastras, we can understand that the karma which does not point to jnana should be discarded as being atheistical and opposed to the Veda. Moreover if karma and jnana do not point to bhakti both of them, by their misapplication to the Absolute degenerate into atheism. Karma, jnana and bhakti in their respective right applications to the *summum bonum* are essentially one and the same path. This is the reasoned conclusion of the Vaishnava thought declared by the Veda.

19. The jiva, infatuated by the deluding power, betakes himself to karma in the first instance for supporting his mundane existence. Next comes karma-yoga when karma is performed with a view to transcendental realisation. Karma-yoga progresses into jnana-yoga, and last of all appears bhakti-yoga. The jiva, infatuated by the deluding power, has to progress through these successive stages in order to reach the temple of bhakti. He can never have any inclination for transcendental service except in terms of these successive stages. He cannot be made to understand by any other method the necessity of serving Godhead.

20. But what is exactly meant by the recourse of the jiva to karma? Whatever activity is performed with the body and mind after being born in this world is karma. This karma is of two kinds—good and evil. By the performance of good karma the jiva reaps good consequences. By the performance of evil karma the jiva has to suffer bad consequences. Evil karma is also called 'papa' or 'bikarma'. The non-performance of good karma is called 'akarma'. Both of these are bad. Good karma alone is good for the

soul. Good karma is again of three kinds viz. nitya, naimittika and kamya. Kamya karma or performance of work for the gratification of one's senses is negligible, as it is extremely selfish. Nitya and naimittika karmas are recommended by the Shastras. As a matter of fact the Shastras designate only nitya, naimittika and kamya karmas as karma, and refuse to recognise akarma and bikarma as karma. This preference of the Shastras is based upon the consideration of the wholesomeness or otherwise of the different types of karma. As kamya karma has also been left out for the reason that it is not wholesome, nitya and naimittika karma may, therefore, be considered to be the only varieties of karma according to the Shastras. Nitya karma is karma that is productive of benefits to the body, mind, society and life after death. Nitya karma should be performed by all persons, as a matter of duty. Those karmas that are occasionally performed in respect of some special occurrence, but as a matter of duty on a par with nitya karma, are called naimittika karma. Evening worship, salutation to God, maintenance of society and one's own body by pure means, truthful conduct and maintenance of one's dependants—all these are nitya karma. The performance of one's duty towards one's deceased parents, etc., and the performance of penance on the commission of 'papa'—these are naimittika.

21. Nitya and naimittika karmas should be performed in this world in the best possible manner. For making this obligatory on all persons the makers of the Shastras have prescribed a system of duties, which bears the name of varnashrama, after due consideration of the nature and diversities of the natural inclinations of man. The purport of the varnashrama system is as follows. Men who are eligible for the performance of karma, belong naturally to one of four distinct types. These types are

designated by the terms Brahmana, Kshatriya, Vaishya and Shudra. The respective modes of life which they choose to lead in this world are also fourfold and are called ashrama or station. Grihastha (householder or family-man), Brahmachari (whole-time worshipper), Vanaprastha (elderly person leading unworldly life), and Sanyasi (a person who has completely renounced the world), are the four stations. The varna or class of a person is ascertainable by the disposition, birth, activities and spiritual indications. In case the varna is ascertained only by the test of seminal birth, the only result is the loss of the real purpose of the institution. The stations have been instituted by reference to the states of married life, of celibacy and of repugnance towards the world consequent upon abandonment of sexual relationship. The station of the grihastha corresponds to that of the married life. The station of a person before marriage or of a celibate is that of the Brahmachari. The stations of Vanaprastha and Sanyas result from repugnance towards sexual connection. The station of Sanyas is the highest ashrama. The Brahmana is the highest varna.

22. The following true propositions have been established by Srimad Bhagavata, the crest-jewel of all the Shastras (11/17/15-21). The lower and higher natures of man result from the respective planes of the origin of the principles of his varna and ashrama. The regions of the leg and the loin in the body are the lower regions. The Shudra varna and the Grihastha ashrama have sprung from them. For this reason Shudras and persons inclined to domestic life possess the lower nature. Equanimity, self-control, asceticism, moral purity, inner satisfaction, forgiveness, straightforwardness, inclination to serve God, sympathy for the suffering of others, truthfulness—these are the nature of a Brahmana. Prowess, strength, coolness, heroism, patience, generosity,

enthusiasm, steadfastness and fitness to rule—these are the nature of a Kshatriya. Belief in God, constant desire for making charitable gifts, absence of duplicity, service of Brahmans and great endeavour for increasing one's store of wealth—these are the nature of a Vaishya. Personal service rendered to God, the twice-born and cattle and contentment with the wealth procured by such submissive service of God, the twice-born and cattle—these are the

nature of a Shudra. Impurity, falsehood, theft, disbelief in life after death, quarrelsomeness, lust, proneness to sudden anger, desire for the evil course—all this constitutes the nature of the Antyajās who have fallen away from the natural modes of life. Absence of malice, truthfulness, non-commission of theft, immunity from lust, sudden anger and covetousness, and endeavour for pleasing and doing good to all jivas—these are the natural duties of all the varṇas.

(*To be continued.*)

Mukti—Positive and Negative

(*By Upadeshak Y. Jagannatham B. A.*)

The world is but a Cinema-Show. The moment the film of *Maya* is projected on the snowy screen of Time, the fleeting forms of the motley mass of human and other congeries of creation pass before our eyes and we immensely enjoy the spectacle. We are in the dark when the film is on, and are graced with light when the *mayic* reel at work snaps or has finished its run. The erst-while gloomy situation of ours is then suddenly brightened and we not only see our correct positions in that mellow light, but note as well that they do not relate to the perverted activities witnessed in the passing show.

Even so is the case when Sri Guru-Deva, the Transcendental Lineman of

my previous article, connects us graciously with the Absolute. There is no more groping in the dark as we are switched in and provided with light from the Power House. The process begins of unwinding the mainspring of mineness that held hitherto close unto jiva, the central pivot of the human clock. The idea of lording it over is banished for ever from our mind and all our supposed belongings are disowned in favour of the Absolute. The woman is no more a prey to our animal lust although she may, consistently with her piety, have no objection for bringing forth a servant of God. Children are actually christened as servitors of Krishna ; they are reared,

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trained and educated just for His service. Money is no more earned to provide for self-foppery or enjoying the right of bedecked ladies or bejewelled children, but to be spent solely for Him and His servants. Nothing in the world appears to be superfluous or irrelevant as all things are perceived than in relation to Hari.

The votary by employing his all for the service of God develops the true humility which is most welcome and wholesome. The desire for employing all worldly things in the service of God reigns supreme in his mind. The relish with which he used to approach them hitherto as articles catering to his sensuous tastes now yields its place to a purer and more welcome relish for them as articles for pleasing the senses of the Absolute. He moves, of course, among them privileged through his service of them to realise how they vie with each other in rendering service to the All-Love and feels that he has not developed even a particle of their love for Krishna. When this most potent and wholesome ingredient of humility enters into the potion of his service, it becomes so charmingly delicious that Krishna actually evinces anxiety to accept it. This unalloyed purity of devotion belongs to the region of transcendence. It is the proper or positive renunciation, *Yukta Vairagya*, which is seen in the lives of the most beloved of Krishna.

But there is another kind of abnegation, which is vain or misdirected, known as *Phalgu Vairagya*. As we continue leading groping lives in this world, under the dark veil of *Maya*, we are confronted with opposites and, being distracted by them, we develop bitter repugnance towards worldly objects by reason of their not being available for our enjoyment due to the fact of their true position as objects for the sole Enjoyment of Krishna being not clear to us for lack of light from above. Every object is then a basilisk unto our eye, every name and form is most dreaded for being a barrier in our march towards a fictitious goal and we want to tear ourselves away from them to be rid of this mundane sphere and win freedom. But this is not possible of achievement and our *Vairagya* happens to be the shortest-lived for lack of support or mainstay. This disillusionment is mixed, has only a negative value and belongs to the range of *Maya*. I shall try to illustrate it.

A Malayalese is convicted of a crime in Malaya and is lodged in one of the jails in London. He daily prays the Jailor to "free" him. But the latter knows that the prisoner should serve his sentence to claim freedom. And when his turn expires, the jailor appears at the prison-gate, unlocks its door and hails him with the words "you are free".

The man has won his freedom ; there is no more jail life for him. He slowly wends on his way into the town and is faced with sights and spectacles so thoroughly unknown to him. Everything in the town is like every other thing to him. Everyone looks at him with strange surprise and he is shunned by one and all. All are alike in dealing with him, as nothing could be made out from his articulation so very queer to them. He cannot distinguish which is which in that foreign town. Rich and poor, high and low, good and bad appear in the same level in this land of his newly-won freedom. The whole place is full of an unintelligible mass of humanity to him. Even hunger and thirst have no scope to be appeased there and our friend feels stranded and helpless in the extreme.

He won his freedom ! But oh, the misery of it ! How to keep body and soul together is now the insoluble problem to our friend. This is found to be impossible in his present region of freedom. Dire necessity now compels his re-entry unto the jail even for his poor rations, and a commission of another crime has seen our friend once more behind the prison bars.

Dear reader ! The elevationist, who is the prisoner in my illustration, being either fed up or disappointed with worldly enjoyment, seeks to become salvationist, an aspirant for freedom,

mukti. With difficulty he ascends to the realm of Brahma, the Effulgence-Aspect of the Personal Godhead. Brahma, as is so well-known, is an undefinable, in-distinguishable and immeasurably great expanse of Light radiating from the Person of the Absolute, and is likened to the town of freedom in my illustration which baffled our friend. Not having secured any foothold in it, the aspirant for freedom drops once more into the land of enjoyment. Whose fault is this ? The thought of mere freedom, *Mukti-Spriha*, is wrong in itself. The prisoner prayed for freedom. He got it and lost it too. Quite different would have been his case had he thought of Home instead of mere freedom. The jailor would then have got his passport and passage fare and seen him safe in the liner. So we see clearly that both the elevationist and salvationist are equally oblivious of Home. *Bhukti* and *Mukti* are their respective aims of life. Both are interested in matters mundane but with positive and negative thoughts of them respectively. Both of them are therefore, equally in the grip of *Maya* ; and as such the renunciation practised by the salvationist is wrong and misdirected.

Thought of Home, in other words, *Bhakti Devi*, can have no entrance into the heart's cavern of a person prepossessed by the twin demons of longing

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for *Bhukti* and *Mukti*. But when she does enter, by the grace of the Master, *Mukti* is transformed into an ever-suppliant servant-maid attending on her with folded hands, and *Bhukti* stands at a respectable distance ready to be beckoned for her service. It is *Bhakti* that provides support for the Jiva in the sphere of freedom. Failing it he will have a fall and is once more enmeshed in *Maya*. The *Bhagavata* tells us that the Lotus Feet of Krishna are the support referred to and They are attained only through the grace of Sri Guru Deva. The Jiva gets *Swarupa Siddhi* when Sree Guru Deva restores his connexion with the Absolute and *Yukta Vairaggyam* keeps him ever on the Transcendental Plane. This is *Mukti* for him, Positive and wholesome, while the *Mukti* obtained by the salvationist is negative and abhorrent as it ever keeps him within the purview of *Maya*.

How secure that support should be is no better illustrated than in the story of the conflict of the *Kumaras*, Sanaka and others, with the door-keepers of *Vaikuntha*. Jaya and Vijaya, the

mighty sentries at the gate, by following a rigid life of contemplation and self-denial, have ascended upto *Vaikuntha*. But as their position is ever in *Brahma Loka* they are misled by the signs of asceticism found on the persons of *Kumaras*, who are admittedly of *Brahma* type (*Brahmans*), and they prevented their entry into *Vaikuntha* being utterly unable, by virtue of their position, to appraise the *Santa Bhakti*, silent admiration for Personal God, which the *Rishis* have developed and which brought them all their way to the white Abode. These virgin mendicants, who have transcended women and money, could not eschew their love for honour, *Pratistha*, as their newly developed affinity for the Godhead is too tender to overcome the same, and feeling themselves mortified at the strange behaviour of the gate-keepers, they cursed them. Consequently the stability of, both the parties on the transcendental plane was jeopardised to no little extent although *Bhagawan* rewarded their labour by favouring them with His *darsan* outside *Vaikuntha*.

(By Bhababandhakshid Das')

In the days of yore Madhabendra Puri, after acceptance of *Tridanda Sanyas* travelled to all the holy *Tirthas* and reached Brindaban. He wandered through the different *Banas* and at last came to *Gobardhan*. In his ecstasy of love for Sree Krishna, he did not know day or night. After circumambulation of the Hill he came to the Govinda Kunda, took his bath and sat down under a tree in the evening. Then a Cowboy came to him with a pot of milk and said with a smile, "Puri ! you are hungry, drink this milk. Why don't you get something by begging ? On what are you meditating ?" Puri was enamoured of the Beauty of the Boy, and His Sweet Words took away all his hunger and thirst. Puri asked Him who He was and how He came to know that he was fasting. To this the Boy replied, "I am a cow-boy of this village. In my village no one may go on fasting. A few get their food by begging in the shape of cooked rice or milk. I bring food to those who do not beg. The women who came to draw water saw you, and sent me to you with this milk. I must be off now

as it is the time of milking the cows. I shall come again for the pot". The Boy went away and did not turn up again. Madhab Puri was perplexed. He drank the milk and chanted the Name by keeping awake all the night. Towards the close of night, he felt sleepy which was very unusual, lost all consciousness and saw in his dream the Boy who now came up to him again and took him by the hand to a grove in the neighbourhood. He then said to him,—“I live in this grove. I suffer very much from cold, rain, wind and sun. Get the villagers to take me from this grove to the top of the yonder Hill and there house me properly in a temple. I have been waiting for the day when you Madhab are to come here to save me. I shall now accept your service for your love for me. The world will be delivered by my sight. I am Gopala holding the Gobardhana. I was installed here in ancient times by Vajra. I am the presiding Deity of the place. My servant, fearing disturbance from non-believers, brought me from the Hill to this grove and left me here. Since then I have been living

at this place. It is well that you are come. Now have me taken out of this grove with care." The Boy disappeared after saying these words. Madhab Puri woke up and said to himself, 'I saw Krishna but could not recognise Him and sank down on the ground in exceeding impatience for love of Krishna. After weeping for some time, he calmed himself and set to work to carry out his Lord's bidding. After his morning bath, Puri went into the village, assembled the people and said to them "The Lord *Govardhandhari* of your village is staying unworshipped in yonder bower. Come, let us find Him out. The thicket is very dense, and hard to enter. Bring your axes and spades to make an entrance through it." The villagers followed him joyfully and soon cut an entrance into the grove and, to their joy and wonder, found that there was indeed, the Image covered with earth and grass. On removing the covering matter they recognised the Deity. The Image proved to be very heavy. So the strongest men had to assist to lift Him to the top of the Hill. The image was placed on a stone-throne with another big stone at the back for support. The Brahmanas of the village fetched water from the Govinda Kunda in new pots. The water was brought in nine hundred pots. Many musical instruments were played and the women sang. It was a great festival with

dancing and singing. All the curd, milk, ghee that were available in the village were brought there with other articles of offerings and sweets, which beggar description. Varieties of flowers, *Tulasi* and clothes were also brought. Madhab Puri bathed the Deity removing the dust and besmearing Him with oil and *Ghee* artistically decorated Him with rich clothes, garlands of flower, etc. Then he worshipped and installed the Deity. All the articles of food available in the village were brought to the hill-top. All available earthen pots and other wares were brought and preparation of different varieties of food was made on a grand scale. A peak-of-food (*Anna-Kut*) was formed and offered to the Deity. This festivity was celebrated with great pomp and ostentation. With one single day's preparation such a grand festival was accomplished ; all of which was due to the influence of Sree Gopaldeya. Madhab Puri realised this, but none else. After performance of *Aratrika* (waving light offering) the Deity (Image) was laid in bed in a couch under a shed with straw fencing and straw thatch.

Puri Goswami then ordered the Brahmanas of the village to distribute the remains of the Lord's food or the great favour (*Mahaprasad*) among all present to their heart's content. The people from the villages came to have *darshan* of Gopala and were awarded

the *Mahaprasad*. Men were filled with wonder at this astonishing feat of Puri who thus celebrated the "Festivity of the offering of the peak of food." He brought all the Brahmanas to Vaishnavism and made them be engaged in the service of the Supreme Lord. The tidings of the Appearance of Gopala spread through the length and breadth of the country and the people flocked to the place for the sight of the Lord. The people of each village by turns begged to be permitted to make the offerings to the Lord for one day in the year. All this was accomplished in course of a single day.

Thenceforward the worship made by each was conducted on the same magnificent scale. The people of each village brought great stores of milk, curd, ghee, rice and other articles and offered them to Gopala according to the turn of each. The Brahmanas cooked the offerings and Gopala tasted the Peak of food. The people of Vrindavana have a native fondness for Gopala and He too loves them. All men came and partook of the holy *Mahaprasad* and forgot their sorrow and loss, at the sight of Him. On hearing of the Appearance of Gopala men from different parts came for the *darshan* of Gopala with various offerings. The rich men of Mathura made costly offerings. Gold, silver, cloth, incense, food stuff were daily offered in immense quantities and the store of the Lord

swelled. One rich Kshatriya built His lofty temple, some one else the kitchen, another the walls of the court. The citizens of Vrindavana each presented a cow, and thus Gopala had a herd of ten thousand cows. Two Brahmana saints now came there from Bengal. Puri Goswami made them his disciples and entrusted to them the service of Gopala. Puri's happiness knew no bounds as he beheld Gopala served with the greatest grandeur and dignity.

Puri served Gopala for two years in this manner and at last one night he had a dream in which Gopala spoke thus to him "I have a severe burning sensation on the Body and the heat is not going off. You are to annoint me with paste of sandal brought from the *Malay Hills* and from nowhere else, and only then I shall be cooled. Puri in great ecstasy started for the eastern country in obedience to the commands of the Lord, appointing others to carry on the service.

After leaving Vrindavana Puri journeyed to Gauda and came to the house of Adwaitacharyya at Shantipur. Acharya was pleased to see the inspired devotion of Puri and became his disciple receiving initiation from him. Thence Puri proceeded to the south. At Remuna the sight of the exquisite Beauty of *Gopinatha* filled him with extreme happiness. After chanting the holy Name and dancing for some time he

sat in the *Jaga Mohan* of the Temple of Gopinatha at Remuna and enquired from the Brahmana who performed the worship at the Temple, about the different kinds of *Bhog* (offerings) that was made to the Deity. Perceiving the princely arrangement of service, he inferred that the food-offerings that were made must be certainly of excellent taste. So he determined to enquire into the particulars for the the purpose of making 'similar offerings to Gopala at Gobardhana. The priest replied that the best of the offerings was made in the evening and consisted of twelve pots of *Kshira* (condensed creamed milk) called *Amritakeli* which is like nectar and is famous for its taste as the *Kshira* of Gopinatha and that nothing in this world can match its taste. While Puri was conversing with the priest the time for making the offerings of the evening drew nigh.

Puri now began to think within himself. "If I could get a little of that *Krishna Prasada* unasked, I might acquaint myself with its taste for arranging even such *bhoga* to Gopala. He was soon ashamed of entertaining such desire which was not proper for a begging ascetic and applied himself to the recital of the Name of Vishnu. The *bhoga* was then removed at the conclusion of the ceremony of offering and the *Aratrika* was performed. Puri bowed to Gopinatha and came away from the

temple without saying anything after witnessing the *Aratrika*. Puri was passionless, indifferent to the world and had taken the vow of not begging anything for his maintenance. If he got any food unasked he would take it, otherwise he would go on fast. He tasted constantly the nectar of Love and was perfectly satisfied, and consequently never suffered from hunger or thirst. He therefore, considered his longing for *Kshira* as an offence. From the temple he came to a lonely place in a corner of the village-market and being seated there began to chant the Name of the Lord.

Meanwhile the priest laid the Deity to sleep and after finishing his other duties retired to bed. Then the priest dreamed a strange dream. God came before him and said "Wake up priest and open the door of the Temple. I have kept back a potful of *Kshira* for the ascetic. You will find it concealed under the skirts of my cloth. You did not notice it under the influence of my power. The ascetic is Madhaba Puri. He is sitting by himself in a corner of the market-place. Make all haste. Take this *Kshira* and give it to him." The astonished priest rose from his bed, bathed, opened the door of the Temple and found the *Kshira* under the cloth of Godhead. He took the pot of *Kshira*, washed the place and locked the door. With the pot in his hand he went into

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the village and walked through the Market calling aloud, "Take this *Kshira*. It is for the ascetic whose name is Madhaba Puri. For his sake Gopeenatha Himself concealed this *Kshira*. Let him accept and honour it. He is the most fortunate of all persons in the three worlds." Hearing this Puri came forward and disclosed himself. The priest gave him the *Kshira*, made obeisance to him with reverence and related to him the whole story, to his great surprise. Puri fell into a trance. The priest marvelled at his devotion and said, "It is quite befitting that Krishna should be obedient to him". So saying the priest retired, bowing again.

Lovingly did Puri taste that *Kshira*. He then cleansed the pot, broke it into pieces and tied those pieces in the corner of his cloth. He used to eat one of those pieces every day and as he took one of those pieces of earthen-pot, Puri felt himself transported with Supreme joy, which was strange, indeed. Honouring of *Kshira Prasada* by Puri Goswami should not be counted as the satisfaction of the passion of gluttony. Before it was dawn Puri left the place on his journey to Sree Purushottama-Kshettra (Puri) bowing unto Gopinatha from the place where he had passed the night in worship, fearing that the people would crowd about him in the morning, when they would hear that the Godhead had sent

him the *Kshira* in that wonderful manner. He travelled on till he reached Puri in Nilachal and was enraptured with delight at the sight of Jagannath: In exceeding joy he fell down, rose again, laughed, danced and sang. The tidings of Madhaba Puri's arrival spread like wild fire among the people who began to flock round him to show him respects and reverence.

Such is the nature of good fame. It comes as Godsent to him who seeks it not. In fear of public notice Puri had fled from Remuna but fame clung to this devotee of Krishna all the way. Feeling the discomfort of public praise he desired to run away from Puri but his purpose of securing Sandal for his Lord held him back. He related the story of Gopala to the priests of Jagannath and begged of them for sandal wood, requisitioned by Gopala. All these devotees on hearing that Gopala had asked for the sandal exerted their utmost for procuring it. Those, who were known to the minister of the king, begged him and obtained a good supply of camphor and sandal. Then Puri Goswami was sent back with a Brahmana and a servant to carry the sandal. Royal passports were given to Puri by the ministers, addressed to the officers of the frontier outposts and the ferries.

Puri returned to Remuna after some time with his sandal, prostrated himself

before Gopinatha and danced and sang long in ecstasy. The servitors of the temple showed him the greatest reverence and treated him unasked with *Kshira Prasada*. That night he slept in the temple and had a dream at the close of the night. Gopala appeared to him and said, "Listen, O Madhaba ! I have got all the camphor and sandal that I want. Prepare a paste with the sandal and camphor that are with you and anoint Gopinatha with it daily. Gopinatha's Body is one with mine. I shall be relieved of my burning sensations on application of the sandal paste on His Body. Doubt not, hesitate not, do not mind otherwise. Believe and offer the sandal to Him in obedience to my command." So saying Gopala disappeared. Puri woke up and assembled the attendants of Gopinatha and told them of his dream. "The Lord commands me to besmear the Body of Gopinatha with this sandal and camphor every day and this will have a cooling effect on Him. He is Autocrat ; so His command is supreme." The attendants of Gopinatha were pleased to hear that Gopinatha would accept the sandal paste in that summer. Puri appointed his two men to rub the sandal into paste and two more men were also engaged for the same work. Thus the sandal was rubbed to paste and joyously did the temple priests anoint the Lord

every day with the same. Puri stayed at Remuna till all the sandal was used up. At the end of the summer he went back to Nilachal and passed there the four months of rains with great joy. The Mercy of the Supreme Lord to His completely devoted servants knows no limit. In order to bestow His Mercy on Madhaba, Krishna appeared before him as a cow-boy and gave him milk, spoke to him thrice in his dream, concealed the *Kshira* for him and accepted the Name of *Kshirachora Gopinatha*,—Gopinatha who stole the *Kshira* with pleasure. Puri's extreme devotion for the Lord was altogether marvellous. The strongest inclination to serve the Lord was always at such a high pitch with him that he had not the least time to think of the insurmountable difficulties that lay in the way of his carrying out the Lord's command. Such is the nature of deep love that sufferings and troubles are not taken into consideration. Such a person has the strongest belief that nothing in the world can deter him from the service of the Supreme Lord Sree Krishna. He is always ready to carry out His command, forgetful of all hardship. It is beyond the conception of mortals to understand Puri's deep love for Krishna and Krishna's Mercy and Kindness to His devotee. Saints appear in this world for the establishment of pure theism and for the

deliverance of self-surrendered souls. This characteristic is fully displayed in the nature and career of Madhaba Puri. The career adopted and practised by him for the teaching of the people of this world, is the essence of pure Theism.

Continuing to practise his intense devotion in the above manner for some time longer in the role of the

world-teacher Sree Madhaba Puri disappeared from the view of the people of this world giving vent to his deep love in the following words that were uttered with his last breath.

“O Gracious Lord ! Oh, Lord of Mathura ! When shall I see you ? My heart cries in woe, Beloved, bereaved of your sight. What shall I do ?”

A few words of appreciation of Kavikarnapura

(By Sambidananda Das M. A.)

Paramananda Kavikarnapura is one of the best of the voluminous writers of Gaudiya vaisnava literature. Dr. D. C. Sen has assigned his birth to 1528. A. C. (Caitanya and his companion. P. 117.). But when he was only seven years of age he came with his father Sivananda Sena to Puri and met our Lord Sri Caitanya. From the Caitanya Caritamrita text by Sri Krsnadasa Kaviraja (Anta, XVI. 75.) it seems that his meeting with Lord Sri Caitanya took place in the year of the Latter's disappearance from the world which took place in 1534. A. C. So he must have been born at least in 1526, A. C. if not earlier ; and conse-

quently Dr. Sen's date seems wrong. When the boy was still in his mother's womb Sivananda Sena came to Puri during the Car festival which takes place in the rainy season. Lord Sri Caitanya proposed 'Puridasa' (abridged form of Paramananda dasa) as the name of the future boy. The boy was born after Sivananda's return from Puri. (B. C. C. Anta. XII. 50.). 'Sivananda used to remain at Puri with a view to observing the four-month vow (Caturmasya) which ends in the third week of November. So it will not be unreasonable to assume that Kavikarnapura might have been born in the Winter of 1526. A. C. He refers to himself as a child in his Caitanya

Caritamrita Mahakavya (XX. 42.) which is dated as having been completed in Saka 1464 (1542. A. C.). This reference to his early age is quite justifiable because he was then only sixteen, and a boy author of that age might be so called. The late Raja Rajendralal Mitra has given 1524. A. C. as the date of his birth, in his preface to his edition of Kavikarnapura's Caitanya Candrodaya Nataka. If he were born in Mitra's date he would have been eighteen years of age in 1542. A. C. when his book 'Caitanya Caritamrita Mahakavya' was composed. But his reference to himself as Sisu or child would go to suggest that he was rather sixteen as we have assumed than eighteen at which age one would hardly call himself Sisu. Dr. D. C. Sen seems wrong in dating the composition of the Caitanya Carita Mahakavya in 1572 A. C. (V. L. M. B. P. 73.) which is evidently the date of Caitanya Candrodaya Nataka (ibid last verse). Some would identify Kavikarnapura, son of Sivananda Sena, with the father of Kavi Candra who says of himself in the colophon of his book Kavya Candrika,

"Thus the sixteenth Prakasa of Kavya Candrika was composed by Kavicandra, born of the Dutta family, an inhabitant of Dirghankagrama, son of Vidyavisarada and Kausalya." This apparent identification, only on account of identity of name, is impossible, not

only for chronological but also for social reasons. Kavi Candar's verses have been inserted in the Padyavali (Verse No 160 of the India Office Manuscript. 823a.), an anthology of Sanskrit poems which Sri Rupa Gosvami edited and quoted in his Bhakti Rasamrita Sindhu which was written in 1541. A. C. when Kavikarnapura, Son of Sivananda Sena, was a child of fifteen years of age ; so he could not have been the father of Kavi Candra who seems senior in age to our Kavikarnapura. Kavi Candra says that he was an inhabitant of Dirghankagrama, and born of the Datta family. But Sivananda Sena's son Kavikarnapura belonged to Kancrapada in 24 parganas and came of the Sena family. This difference between their respective families decidedly suggests that Kavi Candra's father Kavi-Karnapura was a different person from and other than Sivananda's son Kavikarnapura. Kavi Candra Datta, author of Kavya Candrika, seems identical with Kavidatta whom Kavikarnapura mentions in his Gaura-ganoddesa-dipika(verse 207.) and who was certainly not his son.

During his infancy, when he could hardly walk, he was taken to Puri by his father and placed before Lord Sri Caitanya for consecration and blessing. Our Lord graciously put His toe into his mouth, which he sucked. This is the first time that he was blessed by

our Lord. Next he met Him in his seventh year when our Lord gave him Namamantra and commanded him to utter Him, but the child remained silent as if seriously brooding over the same. Sivananda tried his best to make him say the Mantra; but his attempts were of no avail. At this our Lord remarked, "I caused even the inanimate world to utter the Name of God, should I not make him say 'Krsna'?" Finding the boy absorbed Svarupa Damodara said, "You imparted to him the Mantra. Having received Him, he does not like to express Him before others. What I infer is that he seems not to recite but repeat Him inwardly" (B. C. C. Anta XVI. 68-72.). Another day our Lord commanded him saying, 'Read, Puridasa'. The seven-year-old genius instantly recited the following Sanskrit verse of his own composition,

Stravasoh kuvalayah aksnoh anjanam
 urasah mahendra mani dama
 Vrindavana ramaninam mandanam
 akhilam Harih jayati (C. C. Anta
 XVI. 74.).

"Glory to Hari who is the lotus ornament of the ear, the collyrium paint to the eyes, ornament of the damsels of Vrindavana and the great Mahendra diamond of the breast"! His recitation of the verse filled all present there with wonder. This is the first verse of the young poet, who opened

his poetic mouth for the first time at an early age under the happy omens of our Lord Sri Caitanya's divine presence and inspiration. His definition of Kavi 'Savijohi Kavijneyah as sarvagama kovidah sarasa pratibha sali yadi syaduttamastada' refers to his own inborn poetic genius. By "Savijohi" he means 'Praktana Samskara' or poetic impressions of the previous births. The definition means that the best poetry comes from one who succeeds in combining genius for describing in a lively manner the ever-new things with impressions from his preceding birth (Alamkara kaustubha. 1. 9.). Kavikarnapura had in himself all poetic elements with which, according to him, a true poet should be endowed. Had he not been a born poet he could not have composed a beautiful verse in his seventh year and produced Caitanya Carit, a master piece of Kavya literature, at his early age of sixteen. Besides, he was an erudite and voluminous writer on poetics in all its branches. His Kavyalanker, Rasa and Drama go in perfect harmony with the canons which he himself set forth in his Alamkara Kaustubha. Let us say a few words on his conception on Kavya.

In Kavyalamkara (i, 16.) Bhama-ha defines Kavya as 'Savdarthau sahita Kavyam or union of word or sense.' The next writers Dandin and Vamana more or less re-echo the same thing.

The latter, in his *Kavyalamkara Vritti*, makes it clear by stating that “*Kavyam grahyam alamkarat*”: *Kavya* is accepted on account of its ornament. In other words, he merely endows the ‘union of word and sense’ with *alamkaras*. *Dhvanikara* says in his *Dhvanyaloka* that ‘word and sense are to be combined so as to please the mind of the world.’ *Rudrata* also follows the old theory of *Bhamaha*. *Mammatta* in his *Kavya prakasa* (i, 4.) seems to make an optional application of *Alamkara* to the hackneyed theory ‘*Savdarthau sahita kavayam*’. *Vagbhata* in his *Vagbhata Alamkara* (i, 2) has added some new points to the constituents of *Kavya* in his following definition. “The pleasing words and senses are to be adorned with *Gunas* and *Alamkaras* distinct *Ritis* and *Rasas*. The poet should compose it for fame.” It is obvious that these additions of *Ritis* and *Rasas* are mere qualifications of the long established theory of the word and sense. *Visvanatha* in his *Sahitya Darpana* (i, 3) defines *Kavya* as ‘*Rasatma vakyam*’ and etc. In his opinion its excellence lies in its *Gunas*, *Ritis* and *Alamkaras*. The above definitions fall short of the standard of *Kavikarnapura*’s *Kavya* which he defines in the following lines of his *Alamkara Kautubha* (i, 4.),

Sariram savdarthau dhvani rasava
atmakila raso guna madhurya dya upa-

miti mukho alamkriti ganah. “Words and senses are the body of *Kavya*, *Dhvani* (sound) is her life, *Rasa* soul, sweetness, quality, metaphor, similes and so on are ornaments, *Riti* or diction is the perfection of body”. Though *Dhvanikara* had already given rise to the *Dhvani* theory, *Kavikarnapura* has given its novel origin from *Vrahmanada* and combined it with *Rasa* which had so long its place primarily in drama in the hands of the ancient theorist. Though *Vagbhata* and *Visvanatha* already introduced *Rasa* in *Kavya*, it meant no more than mere poetic sentiment and qualification of the old theory ‘*Savdarthau*.’ *Kavikarnapura* has made *Rasa* the very soul of *Kavya* and built up almost a different system of poetics on the basis of *Rasa* which forms the absorbing theme and main current underlying our *Gaudiya Vaishnava* literature. This *Rasa* doctrine of the *Gaudiya Vaishnavas* seems to have nothing to do with physical or mental, or so-called personal or impersonal, pleasures in which sense all other writers on *Rasa* except *Gaudiyas* have used it. *Kavikarnapura* adopted the following definition of *Rasa* given by his predecessor *Rupa Gosvami* in his *Bhakti Rasamrita Sindhu* (*Dasin*, V. 79).

Vyatitya bhavanavartma
yascamatkara bharabhuh.
Hridi sattvojjvale vadham
svadate sa rasa matah.

"That dominant sentiment, which is tasted in the bright heart when absolutely purged of all worldliness by Suddha sattva, which is the fountain-head of strikingly varied charming sweetness, which is beyond the path of thought, is Rasa." This conception of Rasa is higher than Abhinava Gupta's Laukika and Alaukika Rasa. Suddha sattva is employed to destroy Sattva, Raja and Tama gunas which give rise to selfishness either gross or subtle. Prema Rasa springs up only on anartha nivriti or elimination of

worldliness. Rati which develops itself in Rasa is not to be so called if found connected with worldly enjoyment (Vubhuksha) and even with salvation (Bh. R. S. Purva, iii.). The author of the Bhakti-Rasamrita-Sindhu says that an ordinary man may be attracted to this alloyed sentiment but the man of wisdom calls it no more than Abhasa or false glitter if Rasa is found connected with any physical and mental enjoyment in which sense all theorists, except the Gaudiya Vaishnava writers, used Rasa.

(*To be continued*)

Anniversary of Srila Jagabandhu Bhaktiranjan

(*Continued from p. 188.*)

The Hon'ble President's Speech

The Hon'ble Raja Bhupendra Narayan Sinha Bahadur of Nashipur presided on the occasion of the fourth anniversary of Srila Jagabandhu Bhaktiranjan at Sree Gaudiya Math, Calcutta, and addressed the audience,—

Your Holiness, Mr. Secretary, Ladies and Gentlemen,

At the outset I must frankly confess my great diffidence in presiding over a meeting of this kind. In my public life it is true I have now and then been

called upon to act as the Chairman of public meetings ; but my duties there have always been such as I could conscientiously fulfil. But in a meeting of this nature at such a sacred place, with men well-grounded in devotion and the practice of a living faith around me I can not but feel the extreme unworthiness of my position here to-night. As I listened to those learned discourses just preceding me I could not but feel that the honour bestowed upon me should

have gone to some one more deserving than myself. But when I remember that the late Raja Bahadur of Nashipur, my illustrious father of revered memory was connected with this Gaudiya Mission as a President of Sree Nabadwip Dham Pracharini Sabha well over 30 years ago and when I have been commanded by His Holiness to be of some service to this Institute I must obey it and feel it a proud pleasure to do so and offer you my sincere thanks for the same.

The story of how this magnificent edifice as a place of worship has come into existence through the generosity of Srila Jagabandhu Datta Bhaktiranjan of holy memory, is so well known that it needs no recounting. But the history of the Institution of this place is a bigger replica and needs special attention. It is nearly a quarter of a century when an erudite scholar of saintly life of Nadia impelled by the inner urge of the faith that had been preached in Bengal four centuries ago by Lord Sree Chaitanyadeva and His singular confreres of hallowed and transcendental memory, which had been instilled in his mind in early life by his no less devout father, after establishing an humble place of worship by way of a Math in Sree Mayapur, the Birth-place of Sree Gaurangadeva betook himself to this city in order to set up a place also here from where he could preach the loveliness of that creed among the

citizens sunk in the sordities of town life, forgetful of the Deity, duties towards mankind and consolations of religion. The place which that uncommon preacher of unadulterated devotion to God selected as the central spot for his future activities in this great city was at first a lowly building in Gouribari, near the temple of Pareshnath of the Jains. Very soon this place came to be known far and near as the Gaudiya Math, a branch of the already existing Sree Chaitanya Math in Sree Mayapur, through the ceaseless efforts of that learned preacher and the small benefactions brought in by the small band of his comrades and sympathisers. But as every good movement in this world has to run through its usual vicissitudes the Gaudiya Math and the band of devotees in that place came to be looked upon, as they extended their sphere of action and influence, with an eye of jealousy by many scheming and designing people who found reason to suspect that the preaching of the true tenets of the cult of devotion which the Gaudiya Math was conducting would be harming their nefarious trade in religion and their own position as pseudo-devout religionists. When matters had come to such a pass that accredited preacher of devotion was thinking of transferring the activities of his well-nurtured Institution to some better locality with greater facilities for propagation work.

At this stage accident brought into his contact a merchant of means who was keenly feeling the need of spiritual help of sincere religionists and found his religious cravings fully satisfied in the said God-sent Saint. He then felt that the preaching centre of his spiritual Lord should be more conveniently situated at its own building. He came forward with a large sum of money he had amassed in his life to construct this extensive edifice and the huge Temple in our front. The merchant to whom I have alluded is no other than Srila Jagabandhu Datta Bhaktiranjana of "J. B. D. Ink fame", and the learned saint the life and soul of this noble Institution whose real identity I have so long kept back from you is no other than His Holiness Vishnupad Paramhansa Srimad Bhakti Siddhanta Saraswati Goswami Maharaj, sitting so serenely amidst us in such deep humility with a hallow of radiance about Him.

Ladies and gentlemen, if I did not feel that I were tiring your patience at this late hour of this evening I could have gone on giving you details connected with the long struggle against the blind unreasonable persecution that many connected with the Gaudiya Math have suffered in their zeal for their great Institution. But I shall reserve that for some other future occasion.

Ladies and Gentlemen, it is well known to you all how at the present

moment the Teachings of our great Lord Chaitanya Deva are being spread in diverse ways not only through the length and breadth of this vast continent but also in the western countries through the instrumentality of the zealous and selfless band of missionaries connected with the Gaudiya Math. In fact, who has not heard what the eloquent and impressive speaker Swami Bon Maharaj has been achieving for this religious Institution in England and on the continent of Europe? But it is undeniable that all this progress has been made possible by the princely donations of some ardent devotee headed by the late lamented Jagabandhu Datta Bhaktiranjana and above all to the inspiring spirit of His Holiness Vishnupad Paramhansa Maharaj.

Ladies and gentlemen, it is quite in the fitness of things that year after year for these four years there should be held, on this death anniversary day a meeting to perpetuate the memory of that pious benefactor through whose generosity this memorable Institution, the fame of which is gradually spreading beyond the shores of India, has been able to find means of expanding itself. May the Merciful Heavens be graciously pleased to take charge of his soul and lead it onward towards beatification and may his noble example serve as an inspiration to all and sundry.

Lastly I think I shall be failing in my duty if I do not heartily thank our Rai Rama Prasad Chanda Bahadur, the great archæologist, for his long historical and archæological experience leading him to conclude Sree Mayapur as the Birth-site of Sreeman Mahaprabhu and the site of the old town of Nabadwip and thereby setting this long-drawn controversy at rest ; and also for

his many activities in finding out many old and undisputed records in connection with the research carried out by him during his recent visit to England.

Ladies and gentlemen, I again thank you for the honour you so kindly bestowed upon me but I feel diffident yet whether I have been able to discharge your trust as fully as was expected of me.

B. N. SINHA.

Round the Gaudiya Maths

Sree Chaitanya Math, Sree Mayapur :

Editor with party consisting of Mahamahopadeshak Pandit Kunja Behari Vidyabhusan, General Secretary, Sripad. Paramananda Vidyaratna, Sajjanananda Brahmachari, Mahamahopadeshak Acharya Narayandas Bhaktisudhakar, Bhaktisastri reached Sri-dham in the evening of December 29, leaving Calcutta at 1.30 p.m. A number of devotees assembled at Sealdah, Ranaghat and Krishnagar to offer homages.

Sree Madhwa Gaudiya Math, Dacca.

Mahamahopadeshak Pandit Sundaranda Vidyavinode, Editor "Gaudiya,"

delivered a lecture at the Jagannath Intermediate College Hall, Dacca, on Friday December 21, on "Gaudiya Philosophy". The lecture was arranged by Profs. Ashoy Charan Chakraverty M.A. B.L., and Sukhendra Chandra Bose M.A. Prof. Dr. Satyendra Nath Roy M.A. Ph.D., presided. The gathering was respectable and the audience listened with rapt attention.

Mahopadehsak Sripad Siddhaswarup Brahmachari is daily reading and explaining Srimad Bhagabat at the Math premises in the afternoon. Pious-minded listeners are being attracted in increasing number.

Sree Gadai-Gauranga Math, Baliati :

Tridandiswami Srimad Bhakti Vivek Bharati Maharaj with a party consisting of several Brahmacharis started from Sree Madhwa Gaudiya Math, Dacca, to Baliati on December 15, and reached Baliati the next day in the afternoon. The party was given a cordial welcome by Sjs. Mohini Mohan Ray Chowduri, Bhakti-vikram, Sorashi Mohan Ray Chowdhuri, Zemindars, and the devotees of the Math and were presented with garlands and flowers. There was a large gathering of the people in the afternoon when Srimad Bhagabat was recited and explained. Monini Babu and Soroshi Babu are sincerely devoted to the service of the Math.

Sripad Anadi Krishna Brahmachari, Bhaktisastri, expounded from Sree Chaitanya Bhagabat, the conversations of Sriman Mahaprabhu with Tapan Misra, which was appreciated by all present, on December 23 at the Math premises. On December 24, Brahmachariji read and expounded Srimad Bhagabat at the house of Sj. Gaur Chandra Saha at his earnest request. People of all classes assembled. The subject of exposition was the story of Prahlad Maharaj. The delivery was fine and eloquent.

Sree Gaudiya Math, Calcutta :

Mahamahopadeshak Pandit Atul Chandra Banerjee Bhaktishastri, Secre-

tary Sree Viswa Vaishnava Raj Sabha reached here after a propaganda tour in Rajputna, on December 26.

Rai Nagendra Nath Mukherjee Bahadur, Chairman, District Board, Nadia, accompanied by the District Engineer, visited the Math on December 26.

Rai Shiva Priya Chatterjee Bahadur, District and Sessions Judge, Patna visited the Math in the evening. He was much pleased to see the Math Buildings, the beautiful marble Temple and the Presiding Deities.

Sree Gaudiya Math, Patna :

Srimad Sivananda Brahmachari, a preacher of the Mission in Patna Branch, delivered a lecture at the School premises at Mithapur on December 23, in Hindi on "Absolute Reality and non-reality". The lecture was interesting. More than a thousand persons attended the meeting.

Arrah,—Sripad Sivananda Brahmachari went to Arrah and delivered a lecture there on December 20, at the house of Sj. Tarak Nath Mittra, Retired, Civil Surgeon, on Sri Nama.

Sree Paramahansa Math, Nimsar :

Sripad Gauranugraha Brahmachari, a preacher of the Mission at Nimsar Branch, read and explained Sri Chaitanya Charitamrita on December 20, at the residence of Sj. Sarat Chandra Chowdhury, Superintendent, Military

Account Department in Berily. Many respectable gentlemen were present. The subject treated was the conversation of Sriman Mahaprabhu with *Sarva-bhauma*. On December 21, Brahmachariji read and explained the conversation of Sriman Mahaprabhu with Rai Ramananda at the residence of S. J. Sarada Mohan Mukherjee M. A. B. L., Advocate High Court. On December 22, a meeting was arranged at the Bengali Association, Bariely. S. J. Anadi Nath Mukherjee, Head master local H. E. School, presided. Brahmachariji spoke on "Eternal Religion".

Tridandiswami Srimad Bhakti Bhudeb Srauti Maharaj arrived here with Pandit Nabin Krishna Vidyalankar on December 25. Swamiji read and explained Sree Chaitanya Charitamrita on December 26 and 27. A large number of people of the locality including many respectable gentlemen attended both the days and were pleased to listen to the discourses on *Sanatan Siksha*.

Sree Gaudiya Math, Delhi :

Tridandiswamis Srimad Bhakti Sambandha Turyasrami Maharaj and Srimad Bhakti Kevala Aurulomi Maharaj are staying at the Delhi Branch of the Mission for propagating the Teachings of Lord Chaitanya in the the Metropolis, knocking at every door.

Propaganda Activities.

In Orissa.

Tridandiswami Sriman Bhakti Swarup Parvat Maharaj with party is engaged in spreading the messages of the Mission in the villages of the

District of Ganjam. They passed through the villages of Orgaun, Panchabhuti, Jagannath Prasad, Nimpadar, Pattadhar and reached Bugura on December 13. A meeting was convened at the local market and Tridandiswami Srimad Bhakti Gaurab Baikhanas Maharaj addressed the assembled people on "Relationship of the Supreme Lord with Jiva", in Oriya. A second lecture was delivered at the Local M.E. School by the Swamiji. Among the audience were present the teachers, the Post Master, the Forester, Sub-Registrar, Inspector of the Co-operative Bank, Doctors and merchants. The party then left for Balipadar and a lecture was delivered there on December 17. They reached Belguntha on December 18. The people of the place arranged mass meeting and Tridandiswami Srimad Bhakti Gaurab Baikhanas Maharaj addressed them in Oriya on December 20. A second meeting was also held. Proper circulation being duly given the gathering was very large. At the request of Pandit Raghu Nath Shastri on behalf of the audience, Swamiji Srimad Bhakti Sarbaswa Parbat Maharaj delivered a lecture on 'Untouchability and Sree Chaitanyadev' in course of which he clearly explained the principles of pure devotion. The party reached Rasulkunda on December 21. S. J. Chandraya Pattanayak, a well-known Contractor, welcomed them. A lecture was arranged at the local Town Hall on December 26. S. J. Parashu Kam Barma, Headmaster of the High English School, introduced the speaker to the audience. Swamiji delivered a

very interesting lecture on the Teachings of Lord Chaitanya. The people assembled were highly pleased.

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj :

Swamiji with party left Mathura and reached Gaujdung Arah on December 22. Here *Nagar Samkirtan* was conducted along the streets under the lead of Swamiji. Many of the people joined. Swamiji lectured on the 'Duty of Human life' at the market place on December 24.

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj.

Swamiji is propagating the message of Sree Chaitanyadev to the villages of the District of Mymensingh. At Kaithadur he explained Sri Chaitanya Charitamrita on December 17 and 18, at the house of Sj. Gobinda Chandra Saha and Nagarbani Saha. On December 19, a meeting was convened at the house of Sj. Purna Chandra Saha B.Sc., Zeminder Kaithadi, when Swamiji delivered a lecture on the 'Glory of Sri Nama' and 'Sree Chaitanya Leela' illustrating with lantern slides.

Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj.

Swamiji arrived at Dholpur and is staying there as guest of the Gwekwar. He is preaching to the people the

messages of the Supreme Lord Sri Krishna Chaitanya Deva.

Burma :

Tridandiswami Srimad Bhakti Vilas Gavasti Nemi Maharaj and Tridandiswami Bhakti Sarbaswa Giri Maharaj are preaching the doctrine of Sriman Mahaprabhu at Rangoon. A public meeting was held on Friday, the 14th December 1934, in the Hindu Temple Durgabari to meet and accord a warm reception to the Swamijis. Swamijis addressed the audience on "Lord Chaitanya's Message of Divine Love" and spoke in Hindi and Bengali. More than a thousand educated people were present. On December 16, a lecture was delivered by Srimad Nemi Maharaj at the local Vivekananda Club on "the Teachings of Sri Chaitanaya". Mr. K. C. Sanyal M.A., B.L., Advocate presided. The house was full and the audience highly appreciated the lecture. Srimad Bhagabat is being explained every day at Durgabari.

Tridandiswami Bhakti Vilas Gavasti Nemi Maharaj and Tridandiswami Bhakti Sarvaswa Giri Maharaj, preachers of the Mission, have taken up the propaganda activities in the city with great vigour and are delivering lectures on the Philosophy of Lord Chaitanya in different languages in different places of the town.

ALL-GLORY TO SREE GURU AND GAURANGA

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Jaiva Dharma

CHAPTER III

(Continued from P. 196.)

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 varna-ashrama 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 to 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., *Vachya* (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 unalloyed 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 Buddhist 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 Bhagavatam 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 Avatars 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*, *Dasya* 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 Consort-hood 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 transcendental 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. Bhandarkar 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 ब्रजेशतनयस्तद्धाम बुद्धाचनं
रम्या काविदुःशसना ब्रजवधुवर्गेन या कल्पिता ।
श्रीमद्भगवत् प्रमानममलं प्रेमा पुमर्थोऽमहान्
श्रीचैतन्यमहप्रभो मतमिदं तत्रादर 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 Bhujadeva'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 Parvati with the argument,—

Uttamadevatanam parvatiparamesvaradinam

Sringara varnanam ca na karyam
Yatu kritam Sri Kalidasadibhi staddus-
tam 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-nirdesa 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

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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 Krishna 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 Vaishnavism 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 Lakshmi-priya'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 destroy the three-fold 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 Vrindavana-dasa 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 separate 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.

(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 material 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

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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 1300 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

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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 loopholes 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 Sundaranda Vidyavinoda is staying with Editor for some time.

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His Excellency the Governor of Bengal will pay a visit to Sree Mayapur on January 15. Elaborate arrangements are being made for the reception.

Mahesh Pandit Path, Ohakdaha :

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 Sriji 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, Bhakti-sastri 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 Bhakti-Saranga 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 queries 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, Bhakti-jyoti. 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 Bai 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 *Gurn*, Gauranga and the servants. Next day he explained *Geeta* in the house of S^j. Ananda Vohari Lall, Govt. Pleader. The audience was much pleased to hear him.

Mymensingh :—

Sripad Anadi Krishna Brahmachari, Bhakti-sastri, Sampradaya-Vaibhacharya, 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 S^j. 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 anecdote 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 queries 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 Sevathirtha, B. A. 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 Bonn, 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.

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(Sree Sajjanatoshan)

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The Ten Basic Principles

(*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 Sritis. 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 Avatars (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 God-head 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,

servant, a master, a father, a son, 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 thralldom 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 thralldom 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.

Subserving to Maya may be attended with temporary sensuous pleasures at

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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 suberviency 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 thralldom 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

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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 counter-whole 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 only 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 themselves 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 Krishna. 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) Savdalankara 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 Krishna 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 manus-

cripts 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 kutubalam etc. (Notices of Sanskrit manuscripts. Vol. VI. PP. 212-213). But the India Office manuscript which I have examined (Eggling, No. II77e.) 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 Goswami 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 Goswami 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 Carita-mrita 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.

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 beneficent 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

and races from all genuine followers of the Gospel. Your words testify to your loyalty for the Crown. I thank you for the opportunity you have granted me today for visiting the place and it has been a refreshing experience.

Srila Saraswati Goswami Maharaj explained to His Excellency the position of old Nabadwip with the help of photographs of a map of the Dutch East India Company and another early map of the British East India Company

from the British Admiralty and British Museum which are unpublished.

His Excellency then motored to the Birth-site of the Supreme Lord Sree Krishna Chaitanya where he was received by Sripad Binode Behari Brahmachari Kritiratna, Srijut Bamgopal Vidyabhusan M. A., and S. Jatindra Kumar Ghosh, B. A., Secretary, Thakur Bhaktivinode Institute, on behalf of the Dham Pracharini Sabha. His Divine Grace explained



to His Excellency the details of the place. The lofty temple which is under construction and which will probably be the highest temple in all Bengal was inspected and admired by His

Excellency. Srijut Sakhicharan Roy, Bhaktivijaya, a merchant of Calcutta, the donor of the temple, was introduced to His Excellency who was pleased to congratulate Bhaktivijaya

HIS EXCELLENCY AT SREE MAYAPUR

prabhu on his noble munificence. Mr. Charu Chandra Srimani, the architect-engineer in charge of the construction of the temple, was also introduced to His Excellency who expressed his

wish for the successful completion of a lasting edifice. The handsome buildings occupied by Thakur Bhaktivinode Institute, which is close to the temple, was pointed out to His Excellency.



The Commissioner Mr. Twynam and the District Magistrate Mr. S. Banerjee, I.C.S., visited the Lecture Hall, Temple and other buildings of Sree Chaitanya Math. Mr. J. M. Mookherji of Messrs O.N. Mookherji and sons attended to the comforts and acted as host on behalf of the Mission in arranging light refreshments for the distinguished visitors.

His Excellency was pleased to express his satisfaction with the

cordiality and splendour of the reception.

Among the distinguished gentlemen who attended the reception were the following :

Moulvi Mujaffar Ahmad B.C.L., Dist. Judge, Nadia; Sams-ul-ulema Kamaluddin Ahmad, I.E.S., Principal, Krishnagar College, Rai Nanilaksha Dutt Bahadur, Zeminder, Kasiadanga; Rai Nagendra Nath Mukherjee Bahadur, Chairman, Nadia Dist. Board; Rai Indu Bhushan Mullick Bahadur, Chairman, Meherpur Municipality; Mr. Sudhindra Nath Maulik, Chairman, Krishnagar Municipality; Rai Sahib Panchanan Ganguli, Chairman, Ranaghat Local Board; Messrs

THE HARMONIST

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, Baliati ; Moulvi Samsujjoha, Vice-Chairman, Nadia Dist. Board ; Gunendra Krishna Pal Chowdhury, Zeminder ; Bhujendra Nath Mallick, Charu Chandra Srimani, Engineer ; Sourindra Nath Chatterjee, Hari Pada Mandal, Hony. Magistrate ; Dr. B. Roy, M. B. F. R. E. 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., Ravenshaw College, Cuttack ; Hari Pada Vidyaratna

M.A., B.L. ; Kishori Mohan Bhaktibandhab B.L., Jatindra Kumar Ghose B.A. ; Birendra Nath Sen, Juanendra Nath Dutt, Gopal Chandra Roy, Bhaktiratna ; Krishna Chandra Banerjee, Ram Gopal Vidyabhusan M.A., Makhan Lal Biswas, Benoy Bhusan Banerjee, Durga Mohan Mukherjee, Adwayajnanananda Dasadbikary 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, Seva-bighraha ; 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 Goodwill 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 Pranabandanda Brahmachari, Pratnavidyakar, has been reading and explaining the Upadeshamrita of Sree Rupa

Goswami at the *Avidyacharana 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 Vidyalkar explained Sanatan Siksha from Sree Chaitanya Charitamrita on January 23.

On January 25, S. 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, Mysen-singh :

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 Mitra, S. 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 :

S. 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 explained 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 S. 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 Jada-bendra 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 Bhattacharji, President Sanatan Dharma Sabha, and Sj. Sital Das, Teacher Govt. High School are sincerely helping Swamiji in his activities.

Germany :

Tridandiswami Srimad Bhakti Hriday 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 successfully 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 throughout 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 Srimad Bhakti Vijnan Asram Maharaj with a party of Brahmacharins, had been to Sardaspur on a preaching tour. S. J. Bhuban Mohan Das Adhikari received them cordially at his house. Swamiji explained Srimad Bhagabat to the people.

Sree Prapannasram, Amlajora :

Sripad Jamalarjun 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, S. J. Kali Pada Bhattacharjee 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 Sajjanatoshanī)

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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 selfless 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)

32. 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.

33. 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.

34. 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 *Shashtra* 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 Vaishnavadasa, 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 Shashtra. 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 (kunjā). 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 *chila* 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 (kunjā). 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 loveliness 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 Mahashya'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 Mahashya 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 Mahashya.

42. Lahiri Mahashya 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 Mahashya 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

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 meacy have not yet punished me. But they no longer have any trust in me."

46. Lahiri Mahashya 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 Mahashya 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 Mahashya 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 Maya.

vada, 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 statement, 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 whatsoever. 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 prominent 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

ANDHRA VYASA

Puri. Although the services of Krishna as the Gopees rendered them in Brindavan, were not unknown in Madhwa Matha, 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

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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 Lakshmidēvi or to take His Club or Chakra or to equip Himself with proper dress.

These lines of the Andhra Bhagabata 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 Bhagavata 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.

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, philanthropy, 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

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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.

त्रेविद्या मां सोमपाः पूतपापा

यश्चेष्टित्वा स्वर्गतिं प्रार्ययन्ते ।

ते पुन्यमासाद्य सुरेन्द्रलोक

मश्नन्ति दिक्पान् दिवि देव भोगान् ॥

ते तं भुक्ता स्वर्गलोकं विशालं

क्षीणे पुण्ये मत्त्यलोकं विशन्ति ।

एवं एषोधर्ममनुप्रपन्ना

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.)

People engaged in performing non-regulated fruitive actions have been described by Krishna in Srimad Bhagwat Gita in Chapter XVI, slokas 7, 8 & 9.

प्रवृत्तिश्च निवृत्तिश्च 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 ।

अपरस्परसंभृतं 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 हृष्टिमवष्टभ्य नष्टात्मानोऽहं बुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयायः 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'être* 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

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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 exercised 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

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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 at once. 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.

People engaging themselves in this class of actions are those who have turned away from the path of *Bhag* 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

Actions done with a view to leading on towards deliverance from bondage.

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 sort 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

स्वप्नस्तभावादविशुद्धबुद्धयः

आख्यं कृच्छ्रेण परं पदं ततः

पतन्त्यधोऽनादृतयुष्मद्वयः ॥

(O Lotus eyed ! those others who hold salvation in great regard and whose reason is not pure on account of their not having resigned their Bhavas unto Thee, climb up with difficulty to the highest stage and then fall down below in so far 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 मेथनञ्च सामान्यमेतद्

पशूभिर्नराणाम्

धर्मोऽहि तेषामधिका विशेषो धर्मेण 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 considered 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 permanent. 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 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 possibilities 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 S. 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,

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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. Kavyatirath, 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 Vishnu-priya 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 Sundarananda 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 Bhubaneswar 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 hear 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.

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(Sree Sajjanatoshani)

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The worship of Sree Vyasa Deva

The addresses received by the Editor on His sixty-first birth-day in His official capacity as the servant of the Divine Line of the Acharyas, are published in the present number of the Journal. The addresses elucidate the position and function of the spiritual preceptor whose authority, derived from the Source of all Power, is potent to convey the Transcendental Sound to the sealed ears of the denizens of this mundane world who are as a rule averse to and ignorant of the service of the Absolute.

Sree Vyasa Deva is the Divine propagandist. His function is to prevent any misunderstanding regarding the meaning of the revealed Scriptures.

He is the eternal wielder of this power who always acts through him. He is what is called a Saktyavesa Avatara, i.e., Descent of the Power of the Divinity through the medium of an agent. The function of Sree Vyasa Deva is that of the preacher of the Word of God. Mere verbal recital of the texts of the Scriptures is not the living mode of preaching. Empiric exposition of any texts of the Scriptures is the preaching of untruth under the guise of Religion. Neither of these is the function of the *bona fide* preacher of the Word.

For the prevention of such misinterpretation of the texts of the revealed Scriptures Sree Vyasa Deva compiled

the Brahma Sutras in which he has sought to set forth, in a condensed and systematic way, the total position of the philosophy of the revealed Scriptures. For the same purpose he has further given to the world the greatest of all Theistic Scriptures in the form of *Srimad Bhagavatam*. The former sets forth the philosophical grounds for the faith that is revealed in the concrete form in the *Bhagavatam*. The Brahma Sutras lead to the *Bhagavatam*. Those who have no realisation of the concrete Reality cannot enter into the philosophy of the Vedanta. For this reason *Srimad Bhagavatam* has been declared to be the unambiguous exposition of the Vedanta.

All living theistic expositions by the *bona fide* preacher of the Word are based upon his constant and uninterrupted realisations of the Eternal Activities of the Absolute Person, that are described by Sree Vyasa Deva in the *Srimad Bhagavatam*. Unless there is the spiritual connection between the utterances of the preacher and the Concrete Reality, or rather unless the utterances of the preacher are a part and parcel of the Activities of the Divinity descending to the plane of mortal cognition through the medium of the preacher, there would be no meaning in paying one's attention to such empty discourses. There would be positive and often fatal harm by such practices to all concerned.

Sree Guru is the spiritual Vicar. He represents Sree Vyasa Deva. Those who suppose that his utterances are prompted by malice and ignorance, like those of the deluded teachers of empiric wisdom, owe the misfortune of opposing the Voice of the Truth to their deliberate perversity in adhering to proved untruth.

All empiric wisdom is proved untruth. Anything that is limited or isolated is, therefore, untrue. It is the business of our senses to break up and offer a distorted picture of the Truth to our defective mental receptivity. The Whole as whole is never perceptible to our mind and senses. The part is never perceptible to our mind in relation to the Whole. This makes everything we perceive to be false and unintelligible. The indivisible unity of the Truth is ignored by all empiric savants who claim to possess any partial and progressive enlightenment. As a matter of fact real enlightenment is categorically different from all experience that can be had through our present defective equipments.

The soul, who is eligible to have the sight of the Truth, is necessarily equipped with perfect senses and an unerring mind. The Transcendental Sound appearing on the lips of Sree Guru Deva has the power of preventing the exploitation of the soul by the mind and senses, constituted of mundane

stuff, asserting themselves against the soul by the working of the Divine mundane energy. It is only by the support of the Divine Spiritual Energy that it is possible for the soul of man to maintain his own against the sinister influences of the mundane power of Godhead. Sree Vyasa Deva is the medium of the appearance of the Divine Spiritual Power for helping us to understand the real meaning of the Transcendental Sound identical with Godhead, and thereby to attain the inclination for His spiritual service by willing subserviency to the Powers of Light.

Sree Vyasa Deva is the agent for the proper communication to jivas of the realisation of the transcendental nature of the Divine Sound. He is the medium of the Appearance as well as the exponent of the Word of God. It is this latter function that is all-important from the point of view of the requirements of the conditioned soul.

As exponent of the Word Sree Vyasa Deva is realisable as identical with the Divinity Himself. Until this Divine nature of Sree Vyasa Deva is manifested to the conditioned soul by the Mercy of the Divinity, the fettered soul is in no position to approach even the Descended Word by way of worship. The worship of Sree Vyasa Deva is equivalent to the worship of Sree Guru, or the *bona fide* spiritual preceptor, on a level with the Divinity Himself. The preacher of the Word is not merely an inanimate channel of communication. He shares, as functionary, the Nature of the Divinity Himself. Till this is revealed to the disciple the latter is unable to catch the spiritual import of the utterances of the real preceptor. Every preacher of the Word has to face a situation of being offered the sincere homage of the noblest souls by the Divine Dispensation, which is, however, not opposed to the true spirit of unalloyed monotheistic worship.

Sree Sree Vyas Puja Offering.

My Most Affectionate Divine Master,

Your Divine Grace, out of Your non-evil-producing causeless mercy, has been pleased to draw me to the refuge of Your Lotus Feet by manifesting to the pure cognitive essence of my soul Your Divine Form of the Transcendental. I make by endless prostrated obeisances to the Beautiful twin lotus Feet of Your Divine Grace the Manifest Divine Form of the word of the Supreme Lord Sree Krishna Chaitanya.

Ever since the Sound from Your Divine Grace's Holy lips manifested His Effulgent Presence in the dark chamber of my heart I have found the proper direction of my activities in this world, at the Feet of the Word. It has not been merely ethical guidance, I have been introduced, though distantly to the plane of the concretereality. On that plane everything is proper and nothing is proper except on that plane.

On that plane Your Divine Grace is recognisable as the only Master of all entities. I now understand with all the little force of conviction of the best of my nature that it is my only true

function to serve Your Divine Grace in the way You wish.

It has not been possible for me to know fully what Your Divine Grace wishes me to do. I am satisfied to remain in ignorance of Your Divine Grace's wishes which must necessarily transcend, by the interval of an infinite gulf, my tiny cognition. But I cannot be wholly in the dark as long as I am privileged to listen to Your Divine Grace's Living Word. By the Mercy of the Word the stray rays from Your Divine Grace's Lotus Feet at rare intervals condescend to visit my expectant heart in all their overflowing mercy and give me the taste of an existence that is infinitely above my eternal insignificance. It is in this relationship of unique interest that I find myself placed towards Yourself by Your Divine Grace's unparalleled magnanimity.

I am, however, always feeling the necessity of being more deserving of Your Divine Grace's mercies. I am always feeling the want of love for Your Divine Grace's Lotus Feet. The high privilege of being able to appreciate even in slight measure the overwhelming

love that Your Divine Grace is pleased to lavish incessantly on my unworthy self, is the greatest of all the gifts that I have almost the temerity to mention in the presence of Your Divine Grace's best beloved ones. I pray for nothing but the mercy of being counted among those who are permitted to minister to the wishes of Your Divine Grace with a willing and compelling love.

I pray for this mercy with all the depth of longing of my awakened spiritual nature, for the reason that I am extremely distrustful of myself. I now know, which I had never even suspected through all these long tracts of years, that existence deprived of the conscious service of Your Divine Grace's Lotus Feet is the most terrible of all miseries. I am always afraid of relapsing into the condition of forgetfulness of Your Service. I am often forgetting Your Service. But I can now hear Your loving words that have the wonderful power of restoring my lost memory even in my dream

My Most Affectionate Divine Master,

I have often asked myself why I wish to serve You and to do nothing that is opposed to Your Service. I have not been able to discover the cause of it. I wonder why all people of this world miss to love Your Lotus Feet with all the energy of their souls. I have not hesitated, notwithstanding, the obvious vanity of

such attitude, even to find fault with many persons whom I have thought to be wanting in single-hearted love for You. My conduct in this respect has been most unreasonable and extremely offensive. But I have not done it from malice towards those persons. I believe that a person cannot be happy if he neglects to serve Your Divine Grace's Lotus Feet. So I think that those who really serve Your Divine Grace will forgive me for not being eligible to understand their pure service in my present conditioned state. I should know that I am not fit to understand the ways of those who really love you.

It is this perversity of my judgment of which I am most afraid. I pray for Your causeless mercy to be free from all wrong vanity in order to be eligible for the Service of Your Divine Grace's eternal servitors. I can be delivered from my present lovelessness only by serving those who really serve Your Divine Grace. But I cannot imagine how any person can have less capacity of love for You than myself. How can I, therefore, blame any other person without blaming myself in a far greater measure?

My wrong vanity is due to the fact that I have been on principle unmindful in submitting to receive progressive and continuous enlightenment from the Words of Your Divine Grace in the form of the audible transcendental

Sound. I have ceased to hear. Your Word identical with Yourself has chosen to remain severely aloof from my cognition lacking the quality of love. This has been my crowning misfortune.

My vanity has discovered a contrivance by which I suppose that I can be shielded against the dire misfortune of the perpetuation of my loveless condition. I have been consoling myself with the hope that I shall be blessed with the sight of Your Lotus Feet if I serve Your loved ones. This hope has been aroused in me ever since I have been permitted to approach the society of Your pure devotees by Your causeless mercy.

But this only hope has given way to my utter misfortune and dismay. It is due to my indifference to acquaint myself with the wishes of Your Divine Grace. I have been committing the mortal offence of supposing, against Your clear teaching, that Your Divine Grace's Lotus Feet and Your Divine Grace's eternal servitors can be served by my wilful ignorance. The service of Your servitors is the highest of all forms of service. I have overlooked the fact that it is never possible to attain their service except through your special Mercy.

In consequence of my wilful indifference to my real good, instead of benefitting by the society of Your pure

devotees I have committed grave offences at their feet by trying to dominate over them by my perverted mentality. I have been punished by the loss of their service and estrangement from their society. I have been unable even to retain my reverence for them intact.

But they have not given me up. Your mercy has prevented me from forgetting that they are always anxious to accept my service on Your account. But I am now unwilling to serve them on their terms. On the contrary I have been always trying to impose on them the thralldom of *Maya* by asking them to serve my enjoying whims.

Your Divine Grace has always impressed upon me the supreme necessity and imperative duty of honouring Your pure devotees. You have taught me in the most unambiguous manner that the only way of pleasing Sree Gurudeva is by serving His Own ; and that it is the greatest of all offences to the Lotus Feet of Your Divine Grace to withhold due honour from Your pure devotees. It is this unpardonable offence that is being committed by me through my wilful indifference to Your words. It is possible for me to approach the Lotus Feet of Your Divine Grace on this most auspicious *Tithi* of the universally permitted worship of Sree Gurudeva, Who is identical with Sree Vyasa Deva, for praying to be absolved from my offences at the feet of all the

pure Devotees of Your Divine Grace for being enabled to serve them on Your account, as it is not possible to serve Your Divine Grace except in the way of the service of Your pure devotees.

My Most Affectionate Divine Master,

I know by Your mercy that Your Divine Grace's eternal servitor can be pleased only when a person is sincerely willing to serve You. They have no separate accounts of their own. On this most sacred occasion of the anniversary of the auspicious Advent of Your Divine Grace I have betaken myself to the Lotus Feet of Your Divine Grace for renewing my complete self-surrender to Your Holy Feet and for praying to be made acceptable to Your Divine Grace's Own by Your causeless mercy.

The perfect harmony of the mutual relation of Your Divine Grace's *bona fide* servants flows spontaneously from the perfection of their natural love to the Lotus Feet of their Transcendental Divine Master. It is the greatest of all the mercies of Your Divine Grace that I can still recognise, however, dimly by reason of my wilful offences, the unique love that actuates the servitors of Sree Guru Deva in a visible form on this most auspicious day of the worship of Sree Vyasa Deva. I pray at Your Lotus Feet for renewed eligibility for my submissive association in

the service of the eternal servants of Your Divine Grace.

In Your Divine Grace's most merciful response on the occasion of Sree Vyasa Puja in 1932 Your Divine Grace was pleased to tell us that, "a submissive temper with unconditional surrender on the part of a disciple to the All-love will invoke Him to condescend to our prayer and that such submission is different from a mere flatterer's position".

The submission to the All-love which is taught by Your Divine Grace, as the duty and loving service of a true disciple, is not any mundane slavish instinct, but the proper, free and full exercise of the natural and highest prerogative of our unalloyed souls. Nothing less than the complete unconditional offering of pure love is fully acceptable to the All-love. It is also for this reason that the plane of the complete service of the All-love is necessarily also one of perfect Harmony.

Your Divine Grace has told me that Sree Guru Deva is the tie of love between our souls, Who are Limited, and the Unlimited Entity. You have declared Sree Guru Deva to be 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." You have also told us that "this tie is not a rupturer

of the harmony or a contending entity, but the most kind hearted personality”.

But my ill-fated soul have never been at all disposed to surrender myself to the Agent of the All-love for the due regulation of my non-loving principles for the perfection of loving service. I have accordingly been always trying to assert my non-loving nature against Your loving transcendental guidance.

You have also told us that the Mercy of Sree Guru Deva is not available to those who are perversely determined to stick to their non-loving principles. Such persons thus allow themselves to be victimised by the sinister influences of the deluding power. But the victim of Maya is not really aware of the full extent of his misfortune. He often passes himself off as the *bona fide* servant of Sree Guru Deva and receives his merited punishment in the shape of the hypocritical homage of persons deluded like himself. Sree Guru Deva and His *bona fide* servitors remain ever inaccessible to such willing victims of the deluding power.

Sree Guru Deva is not capable of deceiving any person. An insincere person deceives himself. Insincerity is another name for aversion to Godhead. Every person is free to be insincere on principle. Your Divine Grace has told us “that

the sincere activities of the spiritual Guru always tend to give permanent relief to His disciples by extending their knowledge of the Absolute and by removing the foreign obstacles of double layers of dirt that cover them. That the preceptor has no ulterior motive to dissuade us from having a sure access to the transcendental treasures. That He is identical in His activities with the All-love. And that He is not only superior to us in every respect but ever remains in the same direction with Godhead, possessed of a transparent entity to witness the Absolute.

It is not possible to serve God without the unconditional guidance of Sree Guru Deva. The Shastras are unanimous on this point. According to them the worship of Sree Guru Deva must in all cases precede, to make a person eligible for, the worship of Godhead. This is philosophically intelligible, as otherwise, in your own words, ‘the Unlimited Infinity minus our infinitesimality, would give us, as a result, an almost infinite gulf’. Sree Guru Deva is the Transcendental Mediator. His mediation does not compromise our singular business with the singular All-love. Personality always retains his singular significance. There is always discord in the plurality of this miserable manifestation. This discord pollutes the unalloyed personality of

SREE SREE VYASA PUJA OFFERING

the soul, and leads to the ultimate denial of all personality. By the mediation of Sree Guru Deva we are enabled to designate our company in the plurality of individuals through our inclination to make our friends quite compatible with the All-love.

Hence Your Divine Grace is the Agent under whose unconditional loving guidance our perfect harmonious association without discordant rivalries in the service of the All-love is brought about. This is necessarily so, because the transparent personality of Your Divine Grace is always in the direction of the Absolute. Your Divine Grace never deviates from Your Eternal position. But all else are liable to be deflected by the influence of the deluding power.

It is never possible for us to serve any soul who refuses to accept our service. Your Divine Grace never refuses our offer of service on behalf of the All-love. You accept our imperfect service provided we submit to be regulated in respect of our non-loving principles. The service of the All-love is eternally open to us through the Magnanimity of Sree Guru Deva, otherwise we can have no eligibility for the service of Godhead.

The function of Your Divine Grace is not any denial of the singularity of the Absolute Person. You are reciprocally identical with the Absolute. Harmonious integrated plurality of all

existence is not the hallucinated concoction of our misguided imagination. The Personality of Sree Guru Deva ensures the unity of the scattered activities of the infinitesimals. The innate tendency of love in all of us is indestructible. This tendency is properly organised by being focussed to the All-love by the Agency of Your Divine Grace wielding the specific power of the Absolute for bridging the gulf between the Infinity and the infinitesimals.

But there is also a real plane of discord and perversion of love. Those who submit consciously to the guidance of Your Divine Grace do not belong to that plane. That plane is the plane of Maya. It is not needful for any of us to have to do anything with that plane. But we have now all our supposed affinities with the entities of that plane. We have now our faces turned away from the direction of the All-love. It is needful for all of us to seek to have our affinities with the All-love and, under the guidance of Your Divine Grace, to realise our eternal natural relationships of love with the All-love and with the entities on the plane of His transcendental service. It is not possible for us to have any footing on the transcendental plane except by the Mercy of Your Divine Grace.

I am now in a position to realise deeply by Your Mercy that I have been entangling myself on the plane of

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unavoidable discord and hatred by my initial deliberate negligence of the service of the All-love that is available by submission to Your Divine Guidance. But you are never open to be approached by the partially eclipsed aptitude for the service of the All-love. I, therefore, pray for the further mercy of being made eligible for progressing in the service of the All-love in the manner that You desire. I pray to be enabled to realise in an ever-increasing measure of fulness in terms of my specific service the fact of Your reciprocal identity with the singular All-love. You have been pleased to manifest Yourself to us in a visible form. May I be enabled to avoid, by Your mercy, my inherent tendency to wilfully misunderstand the nature of Your Personality which can only be for purposes other than the exclusive transcendental service of the All-love. May I be also enabled to cherish the eternal hope that my humble service may some day be really acceptable to Your Divine Grace in the form that You wish. May I never quarrel with the regulations even when I cannot fully obey them for want of love. May I ever crave for the mercy of all Your beloved ones.

Your Divine Grace has told us that there are infinite gradations among the servants of the All-love ; and that the least of the servants is nevertheless no less than Your inseparable counterparts

for making the service of the All-love available to all entities. The position of the servant of Your servants is the goal to which I have learnt to aspire by Your Grace. May I be enabled by Your Grace to continue to cultivate, in an ever increasing measure, beneficent and supremely needful egotism for Your Service. There can be no real fulfilment of true humanity except by one's refusal to misrepresent the Divine function of Sree Guru Deva, by claiming to serve only Him and none other. It is only by my refusal to serve all so-called non-Absolute teachers that I hope to be used as the humblest of the channels of communication of the Message of Your Divine Grace to all souls by the transparency of my loyal conduct. Your Message is no other than the Divine Name identical with the All-love.

The Word Who is Sree Guru Deva is the Body of the All-love. The Word of Sree Guru Deva finds utterance on the lips of His *bona fide* agents. Sree Guru Deva is the source of the eligibility of His disciples to chant the Absolute. Your Divine Grace is the eternally inseparable Counter-whole of the Predominating Half of the Absolute.

The Body of the Absolute is approachable as the Word. Those who imagine that they can serve Sree Guru Deva without being permitted to realise by Grace His Identity with the Divine

Word have no access to His 'Transcendental Entity'. They are kept at a distance from the Body of the Absolute by the preventive operation of His deluding potency. It is never possible to serve Sree Guru Deva as He is by our present sense-organs. Those who offer Him such service are utterly deluded if they think that their so-called services are accepted on the plane of the flesh.

Your Divine Grace has taught us to approach Your visible Form and Entourage through and in the Transcendental Word. You have cautioned us against any attempt to seek to enjoy the apparently gross material or the subtle, impersonal, but also equally material, deluding face of the Word. You have told us to approach the Word as the Living fulness of the Transcendental Personality of the All-Love.

It is equally possible, and in our present circumstances apparently natural and easy, to be an idolator or an iconoclast by pretending to be a loyal servant of the Word of God. Nothing can save from our deliberate perversity except our own repentant decision to turn to the Truth by our word and deed. The Words of Your Divine Grace never deceive even those who pray to be deceived. Your words have only one meaning even to the most perverse. It is this which constitutes the fulness and unique excellence of

Your Magnanimous Mercy even among the *bona fide* agents of the Divine Word. Your Divine Grace is the visible Transcendental form of the sure and unambiguous Mercy of Sree Gaursundar.

But the perversity of the sojourners of this mundane world is so deep-rooted that to us, in one form or another, Your words often appear to be less fundamental than the other seemingly accessible aspects of Your Divine Personality. We are apt to commit the most mortal of all offences by imagining Your Words to be on the level of the mundane vocabularies of our lexicons. This is the offence that is more likely to be committed specially by those persons who profess to be the worshippers of the Word without praying for the mercy of Your unconditional guidance.

On this most auspicious anniversary of the Advent of Your Divine Grace, I pray, with all the sincerity that Your mercy may be pleased to inspire in my deluded entity, for the loyal, loving service of the Transcendental Name of Sree Krishna in the form of His Manifestive Self Who is no other than Your Divine Grace. The Living Word from His Own Divine Realm appeared in His Manifestive Form sixty-one years ago and has ever since been knocking, in the audible form of the Transcendental Sound, against the closely barred portals of our souls' ears for admission.

But I have been keeping You out of my heart by my stubborn malicious dexterity in self-deception under every form of hollow pretext. But it has nevertheless been my unaccountable good fortune to know that the Voice of the Absolute made His Appearance in this world in His Eternal Form in this holy city of Sree Jagannath Deva this day sixty-one years ago and that He is still speaking to all of us about the Absolute. My condition has been like one who hearing hears not, although the voice of Your Divine Grace has power to make every one of us fully eligible for the transcendental service of the Absolute by making us inclined to approach You with the sincere prayer for being enlightened about transcendence to which we can have no access except through Your Mercy.

I am aware, however imperfectly, that I have missed to pray for Your mercy and to approach the Word in the proper attitude that is possible only through Your Grace. I have been trying these eight years to approach Your Words in the manner that I have been accustomed to approach the linguistic performances of the spiritually blind persons of this world by my limited perverted intellect. I also know that I cannot be properly aware of the nature of my misunderstanding of you. I have not hesitated unconsciously to rely upon the evidence of my deceptive senses and

intellect for forming my imperfect and fallacious conclusions regarding Your Personality. For this reason I have not been able to obtain the ratification of Your Words. They have not submitted to be labelled and limited by my deluded and unsubmissive egotism.

But with all these wilful offences to my account it is most strange, I am still privileged to have this rare opportunity of approaching Your Lotus Feet for listening to the Transcendental Word from Your Own Lips. I shudder to think when the Divine Sound will be again inaudible to my ears. With all my defects I can still feel that this world will not be worth living in deprived of the Guidance of the Sound of Your loving voice. What does it avail if all the world is pleased with any person with the exception of my Divine Master? I say truly that I would most gladly welcome condemnation by the whole world if it helps me to serve my Divine Master in the way that He wishes. I have always been praying to be eligible for being scolded by my Divine Master. I know that there is no greater good fortune for myself than the privilege of being punished by the Voice of my Master. That would be almost a sure proof that He recognises the fortunate person as His servant and as not undeserving of forcible correction. There is nothing that pains more

deeply than that the Divine Master should be under the necessity of praising a perverse servant for persuading him to His Service. But this does

not mean that I do not long for some real indication from my Master that I am not wilfully trying to obstruct the loving services of His beloved ones.

Your Divine Grace's
most unworthy servant,
NARAYAN DAS ADHICARY,
Bhakti-sudhakar,
Bhakti-sastri.

*On the occasion
of*

The Sixtyfirst Advent Anniversary
of

His Divine Grace Paramahansa Paribrajakacharyabarya 108 Sree Sreemad

Bhakti Siddhanta Saraswati Goswami Maharaj

Your Most Divine Grace,

We, Thy humble servants now staying in Europe, beg to offer ourselves unconditionally and wholly to the service of Thy Lotus-feet, the beauty of Which has been the great magnet of the blessed souls of the world. The saints and sages of the fourteen-worlds are not worthy of Thy service—the gods of heaven long for Thy Grace—even the devotees of Vaikuntha feel themselves fortunate if they can associate themselves with Thy Person. So High—so Supreme art Thou! How can we the lowliest of the low, ever hope to achieve Thy Divine Service? Qualities we have none—our abilities are too meagre—and the heart is impure and therefore unfit to be Thy Seat. When the superior souls long and long, and yet fail to get at Thy service, what hopes can we insignificant and fallen souls have? How can a dwarf touch the sky? And yet we have a hope—a lasting hope. Thou art kind—Thou art gracious—Thou art the Guide of the fallen and way-forsorn. So, if Thou wilt—if Thou be pleased to accept us, however, unworthy and low we are, we can be

saved. Bless us, our Eternal Master ! and accept us on Thy Own kindness as Thy humble servants. We prostrate at Thy Divine Feet.

The West is proud, much given to empiric egotism and changeable materialism. She wants to put every thing, even Transcendental Reality (?), to the test in their intellectual and scientific laboratory ! She vainly attempts to measure (?) the Divinity ! Here we deceive ourselves more than we can deceive others. We do not understand how to surrender ourselves wholly and unconditionally to the exclusive service of God and His Associates. We fail to differentiate between false egotism and right individuality. Ours is, therefore, an almost lost case ! Will not Thy milky heart be melted at this our wretched condition ? Pray, cast a kind glance !

Thou hast sent Thy most unworthy labourers to this rocky field to fertilise the soil, so that Thou may sow the seed of unalloyed Devotion, in order to distribute the fruits of that tender Creeper to all, without restriction. But what can they do unless Thou wilt goad them at every step ? Thy servants are tools in Thy hands and they beg to bend as Thou wilt wish.

The echo of Thy Greatest Message to the West has been hopeful. During the past two years the great University-towns of England, Germany, Czechoslovakia and Austria with their teeming intelligentsia have welcomed Thy Message with great enthusiasm. The scholars and statesmen of England have shown their reverence to Thy Divine Personage. The intellectual and cultural representatives of London, headed by the Most Honourable the Marquess of Zetland, have shown their sincere sympathies with the broadcasting of Thy Message by actually forming a permanent Society, with its headquarters in London. Delighted at Thy purely spiritual message to the West, His Highness the Maharaj Bahadur of Tripura State, the Maharajadhiraj Bahadur Sri Kameshwar Singh of Darbhanga Estate and the Maharajadhiraj Bahadur of Burdwan Estate have received Thy Blessings by becoming Vice-Presidents of the Society.

During the end of the last year, Thy Message has been energetically hailed at the great cities of Germany, a country which is now fast progressing and rapidly developing. The true and fundamental backgrounds of India's spiritual philosophies were never before represented to the West. Thou art the strongest Pioneer. German scholars had always shown their intellectual interest in India's religious philosophies, and they had not the opportunities to hear the

VYASA-PUJA HOMAGE

Sound of the under-current of a Divine Personality, manifest in her bosom – they failed to feel the pulse of India. When, therefore, Thou hast begun to play Thy Voice on Thy poorest instruments, the sincere souls have been touched on the chord. Thou art the expert player, and canst play well even on a broken flute!

One of the best achievements of Thy sending Thy messengers to the West has this year been the publication of “Gedanken ber üden Hinduismus”, giving some of Thy fundamental ideas in the German language for the first time in the history of German literature. The fortunate souls may, we hope, be attracted by it to the service of God, and the sincere and unbiased people of Germany will remain grateful to Thee for this offering of spiritual wealth into their literature.

In India, Thou hast been pleased to open Thy secret treasure of the Transcendental Realm during the last year, and hast been giving them to the worthy recipients. Thou hast disclosed to Thy associates the service of Sree-Radha-Govinda, Sree-Radha-Gopeenath and Sree-Radha-Madanamohana. Those who have transcended the limits of mundane relativities can alone understand Thee on that plane. But we are here living far away in an atmosphere where *baidhi-bhakti*, and that even partially and cautiously, may now be said. Let us not transgress our limits, and let us march on in the path which Thou deemest best for us. We beg to keep our aim at the End, Which Thou hast held highest before us in the service of the Transcendental Maids of Braja—eternally under Thy Guidance, Who is ever seeking the closest union between the Predominating Lord and the Predominated Associates. May the desire to serve in the feeling of separation ever occupy our hearts! Thou art our dearest Master: shower Thy unceasing blessings on our bending heads. We kneel and receive; and rise up with invigorated strength in order to broadcast Thy Priceless Message to the farthest corner of the world. We are only spoons in Thy hands in Thy distribution of spiritual food to the hungry souls of the universe.

3, Gloucester House, Cornwall Gardens.
London, S. W. 7.
1st February, 1935.

We beg to remain,
dearest Master,
Thy affectionate servants
of

THE GAUDIYA-MISSION, LONDON,

Zur 61. Jahresfeier des Adventes

Seiner Göttlichen Gnaden Paramahansa Paribrajakacharyabarya 108 Sri Srimad

BHAKTI SIDDHANTA SARASWATI GOSWAMI.

(In German)

Euer Gottliche Ganden !

Wir, Eure bescheidenen, zur Zeit in Deutschland weilenden Diener, erlauben uns bedingungslos und völlig dem Dienste Eurer Lotus-Füße, Deren Schönheit der Große Magnet der gesegnetsten Seelen der Welt ist, zu weihen. Die Heiligen und Weisen der Vergangenheit sind Eures Dienstes unwert—die Götter des Himmels sehnen sich nach Eurer Gnade—selbst die Gott-Ergebenen Vaikunthas fühlen sich doppelt gesegnet, wenn sie sich mit einem Teilchen des Staubes Eurer Füße salben dürfen. So erhaben—so allerhöchst seid Ihr ! Wie können wir—die Armsten der Armen—je hoffen, Eurem Göttlichen Dienst uns widmen zu dürfen ? Wir sind der Qualitäten bar—zu gering sind unsere Fähigkeiten—zu unlauter ist unser Herz und deshalb völlig ungeeignet, Euer Sitz zu sein. Wenn die höheren Seelen sich sehnen und Sehnen und dennoch Euren Dienst nicht erlangen, was können wir unbedeutenden und gefallenen Seelen dann erwarten ? Und doch haben wir eine Hoffnung—eine immerwährende Hoffnung. Ihr seid gütig—Ihr seid gnädig—Ihr seid der Führer der Gefallenen. Wenn Ihr also wollt, wenn Ihr uns annehmen wollt—wie unwürdig und arm wir auch sind—so können wir gerettet werden. Segnet uns, Die Ihr unser Göttlicher Meister seid. Erlaubt uns aus Eurer Eigenen Güte, Eure bescheidenen Diener zu sein. Wir fallen zu Euren Göttlichen Füßen nieder,

Stolz ist der westen—eitel und von empirischem Egoismus erfüllt. Hier täuschen wir selbst uns mehr als andere uns täuschen. Wir wissen nicht, wie wir uns ganz und bedingungslos zu ergeben haben. Wir vermögen nicht, zwischen Egoismus und Individualität zu unterscheiden, ein verllorener Fall sind wir. Wird Euer barmherziges Herz angesichts unserer elenden Lage nicht erweichen ? Wir bitten Euch werft uns einen gütigen Blick zu !

Eure unwürdigsten Arbeiter habt Ihr auf dieses steinige Feld gesandt, auf das sie es pflügen. Eure Diener sind Werkzeug in Eurer Hand, und sie bitten, das Ihr sie nach Eurem Willen biegt.

Das Echo Eurer Größten Botschaft an den Westen ist hoffnungsvoll gewesen. Die großen Universitätsstädte der fortschreitendsten und entwickeltesten Nation des gegenwärtigen Europas mit ihren großen intellektuellen Schichten haben während des vergangenen Jahres Eure nie zuvor gehörte Botschaft willkommen geheißen. England, Deutschland Oesterreich und die Czechoslovakie haben Eurer Stimme gelauscht, die von einem Eurer ärmsten Instrumente tönte. Ihr aber seid ein Meister im Spiel und Ihr vermögt, selbst auf zerbrochener Flöte wohl zu spielen.

Das Beste, was die Sendung Eurer Boten nach dem Westen dieses Jahr brachte, war die Veröffentlichung eines Buches, das zum ersten Mal in deutscher Sprache einige Eurer Grundlegenden Ideen gibt. Immerdar werden die aufrichtigen Seelen in Deutschland Euren Füßen dankbar bleiben. Wir hoffen daß das Buch die echten und unterwürfigen Seelen Eurem Dienste zuführe.

Im letzten Jahre habt Ihr die geheimsten Früchte Eures ewigen Sri-Radha-Goviinda, Sri-Radha Gopinath, und Sri-Radha-Madanmohan Dienstes an Eure geliebtesten Begleiter, die die Grenzen weltlicher Beziehungen überschritten, verteilt. Selbst in Mathura weilend, habt Ihr durch eigene Praxis den Weg gezeigt. Wir leben jetzt weit fort inmitten einer Atmosphäre, wo Baidhi-Bhakti—und auch die teilweise und vorsichtig—jetzt verkündet werden möge. Laßt uns nicht unsere Grenzen überschreiten ; laßt uns dem Pfad folgen, den Ihr für uns richtig haltet. Wir möchten nach dem Endziel streben, das Ihr als Höchstes uns gegeben habt im Dienste der Mädchen von Braja, die immerzu die engste Vereinigung im Gefühl der Trennung vom Göttlichen Paar erstreben. Ihr seid unser liebster Meister ; schüttet Euren unermeßlichen Segen über unsere gebeugten Köpfe aus.

Wir knien und wir empfangen ; und erheben[†] uns mit erneuter Kraft, Eure Unschatzbare Botschaft in die entfernteste Ecke der Welt zu tragen.

Nur Löffel sind wir in Euren Göttlichen Händen, wenn Ihr die spirituelle Nahrung an die hungernden Seelen des Universums austellt.

Es bitten, Teuerster Meister, Euch von Herzen zugetan sein zu dürfen,

Berlin,
am 1. Februar 1935

die Diener der Gaudiya-Mission
zu Berlin, Deutschland

**Presidential Speech of Raja Ram Chandra Dev Bahadur
of Puri on the occasion of Sree Vyasa Puja**

Revered Prabhupad, Ladies and Gentlemen,

I am proud of the high honour conferred upon me by your kind invitation to preside over the great function to-day. I have listened with the greatest interest to the addresses and the gracious response of the Acharya.

Sree Vyasa Puja is the worship of the line of the Acharyas or the Preceptors. The Truth comes down from the Preceptor to disciple. This is the meaning of the words 'Amnaya' and 'Sruti' which are equivalent to the Vedas. Sree Vyasa is the fourth Guru in the Preceptorial line from Sree Krishna. Sree Chaitanya Mahaprabhu acted the part of the sixteenth Acharya in succession from Sree Madhvacharya. Srila Saraswati Thakur is the beloved disciple of Paramahansa Srila Gaura Kishore Das Goswami Maharaj being tenth in order of preceptorial descent from Sree Chaitanya Mahaprabhu. He has revived the worship of the line of the Acharyas in the regular form. We had forgot the importance of this solemn function which is absolutely necessary for our admission and progress in the domain of religion, because it is not possible to understand the real meaning of Sanatana Dharma if we do

not worship and deserve the mercy of the Acharyas who hold the key to the gate-way and bear the torch to the path, leading to the highest goal.

Mahaprabhu Sree Krishna-Chaitanya has taught us that the worship of the servants of Sree Krishna is even greater than the worship of Sree Krishna Himself. Srila Prabhupad is preaching broadcast the Teachings of Mahaprabhu to all parts of the world including the proudest and the greatest nations of the West. He is successfully carrying out the great wish of Sree Chaitanya for promulgating His Name to enable us to realise the highest end of life. All our difficulties will be solved if we follow the Teachings of Mahaprabhu.

The holy city of Sree Jagannatha Deva is proud to possess long associations with Mahaprabhu Sree Chaitanya in the most special form. He showed the highest acme of Love of Sree Krishna and taught his religion of the most sublime form, from this city. He was born at Sreedham Mayapur in Nabadwip, but in the garb of a Sanyasi Preacher He lived at this place. The Great Acharya, whom we have met to honour to-day was born in this city sixty-one years ago. He has been reviving the Teaching of Sree Chaitanya

from the Place of the Birth of Mahaprabhu, Sreedham Mayapur, where He has established Sree Chaitanya Math, the Parent of so many branches all over the world. It is the prophecy of the Shastras that the Sanatana Dharma will spread throughout the whole world in the Kali Yuga from Sree Purusottama Kshetra in Utkal. Srila Prabhupad is fulfilling the said prophecy.

Srila Prabhupad has been teaching before the whole world how to lead the truly religious life. He is the greatest religious reformer of the present day. He has sent his sanyasi preachers to all the parts of Bharatvarsha, and to Burma, England, Germany, Austria, Czechoslovakia and other countries of the West, for explaining and establishing the religion of universal love. The

Teaching of Mahaprabhu was never before taught to all the people of the world, and was also misunderstood within India and in Europe. The present great Acharya is re-establishing the Sanatana Dharma by revealing and illustrating the real meaning of the Shastras by his living words and example.

Let us, therefore, offer to-day the humble tribute of our love and reverence to the great Acharya, the most illustrious son of Sree Purushottama Kshetra, best-beloved of Mahaprabhu, on this auspicious occasion of the sixty-first Anniversary of His advent, in this holy city of His birth. We pray to Jagannath Deva for His long life and the speedy universal success of His great mission of the highest service of Mahaprabhu Sree Krishna-Chaitanya.

Round the Gaudiya Maths

Sree Chaitanya Math, Sree Mayapur :

The Advent Anniversary of Srila Nityananda Prabhu was celebrated at the parent Math of the Mission with great pomp. The programme of the day included *Kirttan*, *Nagar San-kirttan*, reading of the whole of Sree

Chaitanya Bhagabat, Bhog, Rag, Path and religious discourses. Sripad Benode Behari Kritiratna delivered a lecture in the evening touching the Birth of Lord Nityananda and dwelt upon the special characteristics. There was a great influx of pilgrims during the

occasion. Sripad Nityananda Brajabasi, Keeper, Sree Yogapeetha, distributed Mahaprasad to all present. Mahamahopadeshaka Pandit Kunja Behari Vidyabhusan, Sripad Benoy Bhusan Banerjee, Bhudeb Das Adhicary, Durdaiva Mochan Das Adhicari and many others from Calcutta reached there in the evening.

Sree Gaudiya Math, Delhi

Mahamahopadeshaka Pandit Sripad Atul Chandra Banerjee Bhakti-Sastri was granted an interview by His Excellency the Viceroy on February 23. Panditji spoke for half an hour about the recent activities of the Mission in India and abroad.

The 61st Birth anniversary of Editor was observed by the devotees of the Gaudiya Math of Delhi by the due performance of Sree Vyasa Puja on February 23, at 7 p. m. when a meeting was held in the Math premises under the Presidency of H. H. Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj. After garlanding and offering of homage to Sree Guru, Pandit Atul Chandra Banerjee gave a learned discourse in English explaining the meaning and significance of Sree Vyasa Puja which appears in the next issue.

Sree Satchidananda Math, Cuttack :

Tridandi Swami Srimad Bhakti Swarup Parbat Maharaj with a party of Brahmacharis paid a visit to Garh Madhupur on February 19.

Raja Sahib received the party with cordial hospitality. Swamiji lectured at the place on two days on the Teachings of Sree Chaitanya Dev. At the request of Raja Sahib Swamiji also explained the comparative positions of Sree Chaitanya Dev, Buddha and Jesus Christ.

Sree Purushottam Math, Puri :

Sree Vyasa Puja was celebrated by the Editor at Puri on the 23rd February. Devotees from all parts of the country assembled to offer their offering of homage. The Raja Bahadur of Puri presided over a meeting which was held in the afternoon in connection with the function. We find in the scriptures the prophecy that the Transcendental sound will spread to the whole world from Sree Purushottam Kshettra in this *Kali* Age. This prophecy is being fulfilled by the preachers of the Mission. Sree Vyasa is the systematic exponent of the Veda or the heard transcendental sound. The worship of Sree Vyasa or Sree Guru was reverently observed in all the branches of the Mission both in India and Europe. The detailed account of the function appears in another place.

Tridandiswami Srimad Bhakti Prakash Aranya :

Swamiji Maharaj, after successful propaganda work at the villages of Pingla Kathi, Ramsiddhi and various

other villages in the District of Barisal, reached Khulna on February 18, from where he went to Bardal. The people of the locality assembled with Sankirttan party and garlands at the Steamer ghat. Swamiji spoke to them about Sri Guru and Sri Nama.

*Tridandiswami Srimad Bhakti Sudhir
Yachak Maharaj*

From some time past Swamiji is propagating the doctrine of Srīman Mahāprabhu in the district of Cawnpore.

On February 9, he was invited by Kailash Babu to his residence where he explained the sloka "*Cheto-Darpana Marjanam etc.*".

Sradh :

Sripad Rohini Kumar Das Adhicari performed the Sradh in honour of the departed soul of his father according to the rites of Sri Hari Bhakti Vilas at Sreedham Mayapur on February 17. In this connection Mahāprasāda was distributed amongst all present.

Donation of Ten Thousand for Madhwa Gaudiya Math

Public spirit of Baliati Zaminders

The Zeminders of Baliati in the district of Dacca are well known for their immense richness. But it is a matter of great satisfaction that they are not given to luxury and bodily enjoyments as is usual with men of wealth. On the other hand most of them specially of the line of the late Bhagaban Chandra Roy Chowdhury are pious and religiously minded. Some time ago Babu Rai Mohan Roy Chowdhury, the eldest son of Bhagaban Chandra built in Baliati an Assembly Hall, Gates and other buildings for Gadai-Gauranga Math, a local branch of Sree Chaitanya Math of Sree Mayapur. Recently at the desire of his equally pious sons (Babus Murali Mohan, Mohini Mohan and Sorashi Mohan) Raimohan Babu has made a princely donation of Rupees ten thousand (Rs. 10000/-) in purchasing a plot of two bighas of land on Narinda Road in a prominent part of the Dacca Town for the establishment of the Dacca Madhwa Gaudiya Math, the East Bengal Branch and preaching centre of Sree Chaitanya Math of Sree Mayapur. This will ever stand as a



Sj. Mohini Mohon
Roy Chowdhury

Sj. Rai Mohan
Roy Chowdhury

Sj. Sarashi Mohan
Roy Chowdhury



Sj. Muroli Mohan Roy Chowdhury

glorious monument of the religious spirit of the Baliati Zeminders who deserve congratulations for their magnanimity and public spirit. It is expected that the Temple, Natyaman-dir and other requisite buildings will very soon be constructed there in a quite befitting manner.

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 instruments 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—Paramahansa Sree Srimad Bhakti Siddhanta Saraswati Goswami Thakur, out of causeless mercy, manifested His august Advent in Purusottamdhama, 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 नरोत्तमम् ।

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 युस्य च वक्षसि ।

यस्यास्ते हृदये समिद्धं 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 harmonious 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.

‘इति भद्राम्बु ज्ञान, सव ‘मनोधर्म’ ।

‘एह भाल, एह मन्द,—एह सव ‘भ्रम’ ॥

The apprehension of good and evil in the dualistic state is wholly a specu-

lation 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 identical 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 dirt 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-thrust 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 dirt of dormant and conditioned souls.

Like dwarfs aspiring after the moon I feel ashamed to speak highly of Your Divine Grace, or magnify 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

THE ĀUḌIYĀ CATECHISM

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 (*jīva*).

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 (*ahamkāra*).

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 away 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 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 (*tadek-atmarupa*), 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 (*avatars*) as Protectors of the *sadhus* and Destroyers of the wicked. Among the *Avatars* the foremost are the three *Purusha Avatars*. 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 relationships 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-realised 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 Vighraha, singing confessing, prostrating oneself, standing up to meet Godhead and His devotees when they are found coming towards 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

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 ejaculation 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 incapable 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 Goursundar 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 Vidya-bhusan, 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.

ROUND THE GAUDIYA MATHS

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 Sranti 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 Avidyahan 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 Pratanvidyalankar Pranabanda 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 Sreehash 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 Bhaktivijoy 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.

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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 :

Tridandiswami 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 relevant 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 Vighras 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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(Sree Sajjanatoshanī)

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§ No. 15

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 propagating the 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 Vighrahas 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.

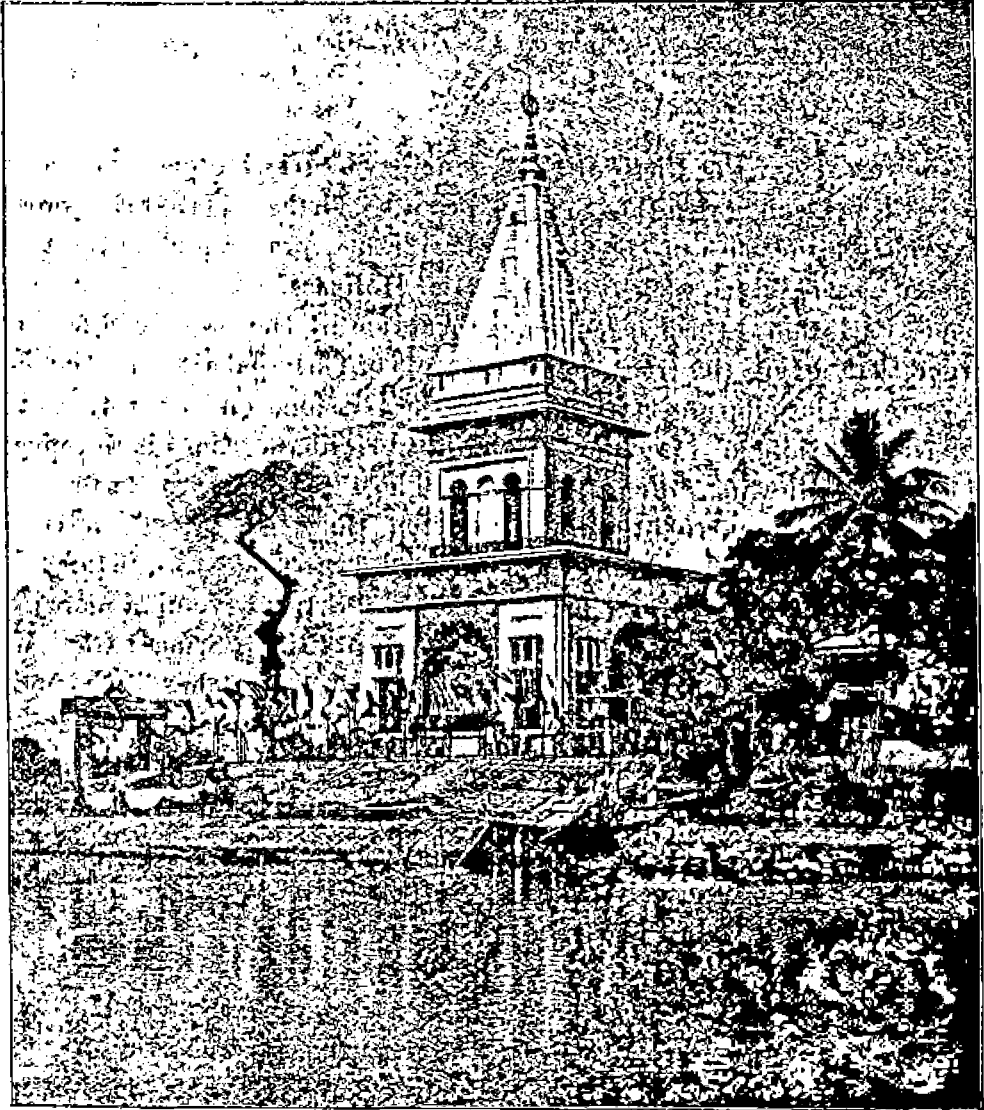
The circumambulators returned to Sree Mayapur on the 19th, after visiting all the nine islands by journeying for

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 Avidyahan Srawanasadana at Sree Chaitanya Math which was addressed by Upadesak Sripad Krishna Kanti Brahmachari, Bhaktikusum and by Acharya Sripad

Kishori Mohan Bhaktivandhab, B. L., Mahaprabhu was performed with great Bhaktisastri. The ceremony of the eclat on the 20th March 1935, at Sree Birth-day Anniversary of Sreeman Yogapith, the Holy Birth Site of the



New Temple at the Birth-site of Mahaprabhu

Supreme Lord. The special feature of Deities in the newly constructed big in connection with this important Temple. S. Sakhi Charan Roy, a festival of the year was the installation 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 Bodhjunga 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 several thousands amidst loud shouts of joy and continued shouts of Hari-nam. 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 Vighrahas 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 S. 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 Lahar, 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; Kamallesh Chandra Sen, Munsiff; Subodh Chandra Mitra, Deputy Magistrate; J. N. Basu, Financial Agent to Maharaja of Durbhanga, 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 Bhattacharji Smrititirtha, and Pandit Hari Charan Bhattacharji 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 Sevathirtha B.A., B.T., Benoy Bhusun 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 *Falgun*, 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 *Falguni 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 vain-glorious '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 Kaliuga, 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 fascination 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 bag 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.

In spite 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 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 foolishness 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 fact of their rapid expansion in an age of stubborn materialism 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, Srijiut Sakhicharan Roy Bhaktivijaya, 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.

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 sort 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

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

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 demonstrative 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 misrepresentations 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 broken 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* Gurn 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 mainspring 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-Vishnu-priya 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 Kishore 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 Koldwip. 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 Vihari 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 Sriinan 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

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The Harmonist

(Sree Sajjanatoshani)

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Ardhodaya Yoga

By Mahopadesaka Kishori Mohan Bhaktibandhab, B. L.

The third of February, 1935, when the last 'Ardhodaya-Yoga' took place, was a memorable day to the religious-minded and pious Hindus of India, who took advantage of this auspicious moment, irrespective of their age and sex, to have a dip into the holy waters of the Ganges for acquisition of piety at an enormous cost of health, money and other sundry comforts, that begger description. Like a stream gliding down the inclination with tremendous impetuosity, the huge concourse of the pilgrims, fully absorbed, literally ran towards the Ganges to have the touch of her sacred water. Where and why they

were running thither was a question which probably found no place in the corner of the heart of most person but each instinctively followed the crowd often without rhyme or reason, only to have a dip in the Ganges. It was, indeed, a pretty sign of the times to behold that cares, anxieties and troubles lost all their bitterness to them when they were rushing towards the Ganges for their bath. There were other classes of persons who, though they did not join in the bath, offered their active help to the distressed pilgrims, by establishing medical and other organisations. And for such services rendered

to humanity, the volunteers could not but feel satisfied for being able to do what they had done.

The 'Ardhodaya-Yoga' is not an everyday occurrence. It takes place only when a certain relative position of the earth with reference to certain stars and planets is reached. These are matters with which we are not much concerned for our present purpose, and we can safely leave them as food for the astronomers. It is sufficient for our present purpose to say that this coincidence in the positions of the stars & planets is an augury of an auspicious moment, the effect of which, in the eyes of those who are seekers of worldly good equals that due to ten millions of eclipses of the sun. Over and above that, according to them, all waters acquire the properties of the holy water of the Ganges, all pure Brahmins acquire the potencies of Brahma and even a small gift made at the time helps the donor towards his salvation. Now, if all ordinary waters possess at the time the virtues of the Ganges water, then it should be a matter of serious consideration as to how all the more efficacious the latter can be expected to be. It is so said that a dip in the Ganges at this auspicious moment is productive of an effect equal to the combined effect of several baths in all the (river) pilgrimages of India.

Some twenty seven years ago, the 2nd of February 1908, saw a similar occurrence; previous to that some seventeen years ago on the 8th of February, 1891, and on the 7th February 1864, reports of such occurrences are to be traced in the annals of the land.

The aspirations of the people vary according to the difference of mentality. Hence such auspicious moments are taken advantage of by some for 'Dharma' (piety), some for 'Artha' (wealth), some for 'Kama' (gratification of their senses) and others for 'Moksha' (salvation). Even the deliberate and veteran sinners do not miss these golden opportunities to have a dip in the Ganges to absolve themselves from all their sins. People who are in quest of wealth are not slow to open stalls and shops for the sale of various articles of necessity to the pilgrims at a much higher price than usual. People who are in quest of the gratification of their senses or fame or name, are found conducting Sankirtan (?) parties to the banks of the Ganges or among the crowds. In a word, both the Elevationists and the Salvationists are found conspicuous by their presence among these pilgrims and the bathers.

One class of religionists abstain on principle from joining in such functions. The pure devotee or Bhakta is never to be found among the seekers of elevation and salvation why it is that this

section of people show such utter apathy to functions in which cent per cent of the orthodox Hindus of India take an emphatically active part? or, is it likely that they have not the worth or merit either to join or to have a dip on this auspicious occasion? As a matter of fact not only had these persons no sympathy for the function but they were not slow to declare from the house tops that such sympathy was ruinous to the cultivation of devotion or the service of Godhead, the true and only function of all jivas.

There is one other class of people who, being inimically disposed towards the *smarta* doctrines, openly declare that the religious functions of the type of baths during the Ardhodaya-Yoga, Kumbha-Yoga etc. are nothing more than superstitious practices. Of course, this distinctive feature of this set of people cannot be the criterion to place them on an equal footing with the followers of Bhagabat (Devotees), on the mere assumption that the latter are found to show apparently the same sort of apathy towards the doctrines of the *smartas* or towards functions like baths during the Ardhodaya-Yoga. Seeming faces being deceptive, one must dive deep under the surface in order to have a real and satisfactory grasp about the solution of this knotty problem, and that, too, with an open and unbiased mind.

The special peculiarity of the devotees of Godhead lies in that they never run after anything meant for the gratification of their own senses or for anything to their own credit, save and except the service of Godhead. But they do not look down upon anything, however, trifling it may be, if it goes to the satisfaction of Godhead. Their line of thought is this, that if dips in the Ganges can help them in the least towards the service of God, they (dips) are welcome not only in this but also in other million births. Such dips in the Ganges may be conducive to the attainment of piety or salvation, but if they do not contribute to the satisfaction of Godhead, the devotees keep themselves aloof from them.

Now, if we make an earnest enquiry to know the ultimate goal of the Elevationists or the Salvationists, we will find that both of them are hunting after some sort of enjoyments, either in their gross or in their subtle form, of which they themselves are the 'enjoyers'. The elevationists are the 'enjoyers' of piety and the Salvationists of salvation. There is no gainsaying the fact that piety is covetable by the sinners and salvation by the bound jivas. It is too true that mere recovery from disease is not the criterion to judge of a man's good normal health, but it requires something more. By an analogy drawn from the mundane world, it may be

said that mere redemption from sins and from bondage respectively cannot be considered to be the eternal function and the normal condition of jivas, because sin and bondage are only their casual and temporary conditions. And so-called religions that preach only for the above two kinds of redemption cannot be the eternal religion of an eternal soul.

The enjoyments of a virtuous life in heaven may dazzle the eyes of a man on earth, and his duration of life there may appear, to all outward appearances, to be long. But ultimately it has its end. To seek pleasure a man hankers after salvation ; but if by salvation one sacrifices his own self, then who will be there to enjoy any pleasure ? Therefore, the salvation which strikes at the root of the effect to be attained after salvation viz., the eternal blissful service of Godhead, should not be worth having. And where lies the utility of salvation which does not tend to the gratification of the spiritual senses of the Supreme Lord ? The servitors of Vishnu, Whose only function is to serve Him, therefore, are apt to condemn the elevationists and salvationists on these grounds. Familiar instances from the scriptures may be easily mentioned to verify the truth of these statements, but we forbear for want of space.

Bhukti (elevation) and Mukti (salvation), wherein a jiva plays the part of an enjoyer, are detrimental to the

attainment of Bhakti (devotion) or the service of Vishnu which is the only natural function for the soul. It is but natural, therefore, that a devotee will always shun them from a distance. But a query may be made as to the reasons why our shastras are so overflowed with provisions for baths during the Ardhodaya-yoga, Kumbha-yoga etc. To an ordinary and superficial reader the shastras may appear contradictory and deceptive ; but one who has eyes to see, ears to hear and the mind to learn, can arrive at the real truth with the help of the sadhus who are the only fit exponents of the Shastras. From that great Divine Book Srimad Bhagabatam, we learn that an elevationist ceases to be such as soon as he feels apathies for the fruitive effects of karma and as soon as he becomes regardful of the words about Godhead.

The underlying principles of the Scriptures are a sealed book to the superficial observers ; hence they are apt to misunderstand the Scriptures. Good doctors use sugar-coated quinine to make it more palatable and hence easily acceptable to the patient. So, like good physicians, the shastras with a deceptive but sweet exterior of Bhukti and Mukti, have made attempts to carry people to their ultimate goal, the path of devotion, the real *summum bonum* of life. In places, men are advised to become elevationists (karmins), but it

should be understood that such advices are only meant for the purpose that, after having enjoyed the bitter fruits of karma, men will try to abstain therefrom.

To return to our main point, with regard to baths in the Ganges to wash away all our sins, we must not overlook this important consideration. Ganga-Devi, having taken her birth from the Lotus Feet of Vishnu, is no other than a Vaishnava, and as such is an object of our worship. Therefore, to try to wash away the filthy dirt of a sinner by engaging her services will be adding more sins to his credit. A Vaishnava should always be the object of our worship and devotion. Now, what are the bathers out to do? They have their dips in the Ganges not to serve her but to have services done to themselves by her who should be the object of their worship at all times. This is not 'Seva' but 'Bhoga'.

The Vaishnavas alone are the only persons who know how to serve Ganga-Devi. Sambhu, the best of all the Vaishnavas, has shown the ideal of service of Ganga-Devi by holding her upon his head. The devotees of God who have full faith in the influence of the association of Vaishnavas and in the Name of Godhead, have little interests in such baths; because they know full well that while such baths cannot have the effect of eradicating

the root cause of sins of a sinner, the mere reflection of the Name (in a sinner) and even an offence at the Feet of the Name (while chanting the Name), have got the said potency to uproot the causes of all to bring sins and within easy reach the effects of Dharma, Artha, Kama and Mokhsa.

The reason why the *suddha bhaktas* were not to be found among the large concourse of the pilgrims running towards the Ganges, heedless of all obstacles, difficulties and what not, can be gathered from the foregoing expositions. For their resolute apathy to the common concerns of the so-called religious Hindus of India, the Vaishnavas may be branded by the latter as bigoted persons and as unsympathetic to the cause of their fellow-brethren (?). But on close scrutiny, any impartial person should surely be convinced that these Vaishnavas were not in the least apathetic to the welfare of humanity at the moment; rather they seriously busied themselves and left no stones unturned to approach and try to convince these pilgrims, with all the emphasis they could command, that mere blindly following the blind in a sentimental mood is not the eternal religion of human beings, that there is something lying deeper under the super strata which requires to be enquired into and aspired for.

And to achieve the desideratum, one must pause, hear and think about the doctrines laid down by the Supreme Lord Sree Krishna Chaitanya Deva, to make a full surrender of himself at His Lotus Feet to have the actual

illumination of his soul and the deliverance from the bondage of Maya (Delusive Energy of Godhead)—a beatitude, a fractional part of which cannot be attained by million such baths in million births.

Jaiva Dharma

CHAPTER IV

Vaishnava Religion another name for the Eternal Spiritual Function.

(Continued from P. 269)

The cottage of Lahiri Mahashaya and Sree Vaishnavadasa stood side by side. There was a few mango and jack trees close by. A number of small flowering punnaga plants formed the beautiful surrounding. In the yard there was a spacious circular masonry terrace. This terrace had been in existence since the days when Sree Pradyumna Brahmachari lived in the grove. For a long time the Vaishnavas have been accustomed to gyrate the terrace which came to be designated as 'the terrace of Surabhi' (Surabhi is the name of the Divine cow) and to make their humble obeisances to it.

2. It was a short time after dusk. Sree Vaishnavadasa was chanting the Name of Hari, being seated in his hut on a mat of leaves. It was during the dark fortnight. The gloom of night was deepening apace. A dim light was burning in the cottage of Lahiri Mahashaya. The shape of a snake was noticed close to the door-step of Lahiri Mahashaya's hut. Lahiri Mahashaya at once took up a heavy stick and trimmed the light for killing the brute. But

the snake had disappeared before he could come out of his room with the light. Lahiri Mahashaya then said to Sree Vaishnavadasa, "Be pleased to have some care for your safety. A snake has got into your hut". Vaishnavadasa replied, "Lahiri Mahashaya, why are you troubling about the snake? Be pleased to step into my hut and be seated without fear". Lahiri Mahashaya at the bidding of Sree Vaishnavadasa entered the hut and took his seat there on a mat of leaves; but his mind was agitated about the snake. He said to Sree Vaishnavadasa, "Revered sir, our place Shantipur is quite good in this respect. It is a town and there is no fear of snakes or any such thing. Here in Nadia there is always the danger of snake-bite. This is specially the case with places like Godrooma, which are overgrown with wild shrubs where it is very difficult for a gentleman to live".

3. Sree Vaishnavadasa Babaji said, "Lahiri Mahashaya, it is very bad to allow one's mind to be agitated by such matters. You must have

heard of the account of Parikshit Maharaj in the Srimad Bhagawata who listened to the ambrosial account of Sree Hari with a steadfast mind from the lips of Srimad Shukadeva giving up all fear of imminent snake-bite and was able to attain the highest joy by such method. These serpents cannot hurt the spiritual body of man. That body can be bitten only by the serpent in the shape of the want of discourses about God. The material body is not permanent. There will certainly come a day when it will have to be given up. All bodily activities are properly enough performed for the sake of the material tabernacle. When the physical body will fall by the Will of Krishna, it will not be possible to save it by any kind of effort. Till the moment of the dissolution of the physical body arrives no serpent will do any harm even if one lies by its side. Therefore, a person may be counted as a Vaishnava after he gives up all fear from serpent and other similar causes. How can the mind apply itself to the Lotus Feet of Sree Hari if it is always agitated by such fears? It is certainly one's duty to give up the fear of serpents and the attempt to kill them through such fear".

4. Lahiri Mahashaya experienced something like the firm trust in God that is natural to the pure soul. He said, "Revered sir, my mind has been freed from all fear by your true and pure words. I have understood that one can be fit for obtaining the highest good if the mind is elevated. Those great souls, who employ themselves in the service of God by retiring into the caves of mountains, are never afraid of wild animals. On the contrary they betake themselves to forest in order to live there in the midst of wild animals through fear of the danger of association with wicked persons."

5. Babaji Mahashaya said, the mind is naturally improved when the Goddess of devotion manifest herself in one's heart. Everybody loves such a person. All persons, good and bad

alike, love the servant of God. It is, therefore, the duty of every person to be a Vaishnava."

6. No sooner did Lahiri Mahashaya catch the last word than he said, "I admit that you have awakened in me firm faith in our eternal function. I am also convinced that there is some close connection between Vaishnavadharma and our eternal function. But I have not yet been able to understand that the eternal function is identical with Vaishnava dharma. It is my prayer to you that you may kindly explain this matter fully to me".

7. Vaishnavadasa Babaji proceeded with his discourse. He said, "Two dharmas which are quite different from one another have been current in the world under the common name of Vaishnava-dharma. One of them is pure Vaishnava-dharma and the other is contaminated by mundane reference. Pure Vaishnavadharma as regards its fundamental principle is one religion. It is, however, also fourfold, according to differences of rasa. Vaishnavadharma in its pure form can be the function¹ of a servant, or ² of a friend, or ³ of parents, or ⁴ of sweethearts. In its essence pure Vaishnavadharma is one and not more than one. The eternal function (nitya dharma) and transcendental function (para dharma) are only other names of pure Vaishnavadharma. The text of the 'Sruti' "that by knowing which everything becomes known" has also in view pure Vaishnavadharma. You will gradually learn this truth in its elaborate form.

8. Contaminated Vaishnavadharma is of two kinds. It may be contaminated with either karma and jnana. The practices of Vaishnavadharma that are approved by *smarta* opinion are all contaminated with karma. Although there is provision in it of initiation by Vaishnava mantra, yet the all-pervading predominating person Vishnu is treated in this system as a subordinate constituent of fruitive activity. According to this view although Vishnu is the

THE HARMONIST

regulator of all other gods He Himself is a part of karma and subordinate to karma. Karma is not subordinate to the Will of Vishnu, but Vishnu is subordinate to the will of karma. According to the *smarta* view all worship, including the functions of the novice as well as of self-realised souls, is a constituent part of karma, there being no higher principle than karma. This form of contaminated Vaishnava-dharma, professed by materialistic Mimansakas (lit. those who profess to be able to solve all difficulties of interpretation of the texts of the *Shastras*), has been current for a very long time. In India most of those who belong to this school of thought claim to be Vaishnavas. They are not willing to admit the pure Vaishnavas to be Vaishnavas at all. It is, however, only their evil lot.

9. "Vaishnava-dharma contaminated with jnana also prevails extensively in India. According to this school the principle of the indiscrete and unknowable Brahman is the highest. It inculcates polytheism in the form of the worship of the sun god, Ganesha, Shakti, Shiva and Vishnu as persons, for the realisation of the impersonal and indiscrete Brahman. On the realisation of the fullness of jnana the form of the Object of their worship is eliminated. In the final position one attains the state of the indiscrete Brahman. Many persons deprecate

pure Vaishnavas by falling under the influence of this school of thought. The worship of Vishnu, that is practised by the pantheists (pancha-upashakas), is not pure Vaishnava-dharma, although it includes initiation by Vishnu mantra and in the details of worship it accepts reference to Vishnu and sometimes to Radha-Krishna.

10. "The pure Vaishnava-dharma, that manifests itself to one's cognition on the elimination of these varieties of the contaminated Vaishnava-dharma, is the true Vaishnava Religion. Due to the wrong controversial temper of the age most persons, failing to understand the nature of the pure Vaishnava-dharma, mis-apply the designation to contaminated Vaishnava-dharma.

11. "Srimad Bhagabata lays down the principle that the spiritual tendency of man may have one of three directions. It may point to Brahman, or Paramatman, or Bhagawan as the Ultimate Reality. In pursuance of a tendency that points to the Brahman a person sometimes develops a taste for the indiscrete Brahman as the Ultimate Principle. The methods by which such persons seek to realise their indiscrete Brahman nature come to be recognised in due course as pantheism or the worship of five gods. Vaishnava-dharma contaminated with jnana makes its appearance inside this process.

(To be Continued)

To

His Highness

**Maharaja Bir Bikram Kishore Dev Burman
Manikya Bahadur of Tripura State.**

May it please Your Highness,

It is with feelings of great pleasure intensified by the sense of a proud privilege that we, the members of Sree Nabadwipdham Pracharini Sabha have been given the unique opportunity of extending our cordial welcome to Your Highness on this auspicious occasion of Your Highness' gracious visit to this holy city of Sreedham Mayapur, the most important portion of ancient Nabadwip, the religious and cultural glories of which run back to a remote antiquity.

Sreedham Mayapur or Gaudapur, the sacred Birth-place of our Lord Sree Krishna Chaitanya Mahaprabhu has been the eternal Headquarters of the Viswa Vaishnava Rajsabha and of the present Sree Nabadwipdham Pracharini Sabha all along guided and patronised by the historic "Drauhyaba Family" of Your Highness directly descended from the primordial Chandra Vansha and we are right glad to remember that the first Presidentship of this Sabha was adorned in 1300 B. S. by Your Highness' great-grand father, His Highness Maharaja Bir Chandra Manikya Bahadur who was the pioneer patron of distributing Sreemad Bhagawatam free of cost in Bengal and who gave an impetus to devotional culture among the learned society by the publication of the most sacred books such as Vaishnava interpretation of Bhagawat Geeta and Baladev's Govinda-bhasya of theistic Vedanta Darshana together with several scores of literature relating to the diffusion of transcendental unveiled knowledge of the Supreme Lord Sree Krishna Chaitanya and it has been a Divine arrangement that the ancient Royal Family of Your Highness has since been espousing the cause of this ancient place of immense religious sanctity.

We are glad to recount that under the patronage of the far-famed Royal line of Your Highness and with the distinguished lead of the great Saint Srila Thakur Bhaktivinode and His Divine Grace Paramahansa Acharya Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj—this Sabha has so long been

successful in doing splendid works in restoration and improvement of the original places of antiquity of Sree Nabadwipdham and its unique educational glory by sending preachers, by publishing books and by the establishment of schools, Chatuspathis, Tols and other institutions here reinstating it in the position of "Oxford of India", and yet we aspiringly look forward, with the guidance of Your Highness, to advance further and restore here even a greater glory it deserves.

We recollect with pride that it was Your Highness' grand-father, His Highness Maharaja Radha Kishore Dev Burman Manikya Bahadur who reinstalled Sree Sree Radha-Madhab at this very sacred Sree Yogapeetha for whom this magnificent Temple has now been constructed and to-day being opened by Your Highness for the public at large to be called home with a clarion voice for being inspired with the fervour of true religion of the soul and to be able to appreciate the purity and potency of this unique source of Divine revelation of the Absolute Truth.

It is at this very site while laying foundation of this Temple that an ancient Sree Vighraha of Sree Sree Adhokshaja Vishnu appeared to the great joy of all concerned holding undisputed testimony to the ancient and original character of this sacred place and we are proud to mention that the pious predecessors of Your Highness have all along been the staunchest champions to protect and maintain the sacred tradition of this 'Sanctum Sanctorium'.

We were overjoyed to learn further that Your Highness is not to rest satisfied with the Message of Sree Krishna Chaitanya Mahaprabhu carried throughout the length and breadth of India alone but do desire it to be spread all over the world as evinced by Your Highness' kindly accepting Vice-Presidentship of the London Gaudiya Mission Society, (a London branch of our Sree Chaitanya Math of this place) with a view to extend it further in all corners of the world in fulfilment of the desire and mandate of Sree Krishna Chaitanya Mahaprabhu as the Exponent of the true catholic religion of the age.

We look back with pride on the brilliant achievements of the proverbially pious and illustrious fore-fathers of Your Highness in the domain of religion as the most distinguished followers of the Vaishnava Faith and we are greatly encouraged to find in Your Highness a towering monument of such glories prominently figuring as a worthy scion of the real Kshatriya kings who are the only Defenders of Faith by appointment and on behalf of the Supreme Lord Himself.

While begging to convey our heartfelt thanks to Your Highness for undergoing so many troubles and difficulties in coming over to so far a place in our midst in order to encourage us in our religious activities, we most fervently pray to the Supreme Lord to bestow His choicest blessings on Your Highness for long continuing this noble mission of fulfilling His purpose for the eternal peace and happiness of the whole humanity.

20th March, 1935.
Sree Mayapur, Nadia

We beg to subscribe ourselves,
Members,
Sree Nabadwipdham Pracharini Sabha.

Divine Master

By Narottamananda Brahmachari

Knowledge about anything cannot establish a sound footing in any man unless and until it is confirmed by a comparative study and reasoning of the knowledge of contradictory things. So it will not be out of place here to draw the line of demarkation between transcendence and immanence and mundane relativity. Empiricism ceases where spiritualism begins. Spiritualism intended is quite distinct from the poor idea maintained by the clairvoyants who are held in high esteem by the intellectualists. Transcendence without transgressing against immanence is free from all mundane relativities. There

is no room in spiritualism for the worldly dross, unwholesomeness and imperfection. Every entity of the transcendental domain in its true perspective exists for the Absolute Personality, moves in Him and has its being in Him. Whereas in the pervertedly reflected universe self-aggrandisement has occupied the place of self-sacrifice. Everyone here is desirous of eloping with the autocracy of the Transcendental Despot and permanently settling his own instead. But alas! all our austere and gigantic efforts end in smoke. We at every step keenly feel the inadequacies and deformities of

worldly objects. It will be a mockery of things to try to realise the transcendence so long one is confined within the mundane relativities. Transcendence and immanence encompass the mundane without being mixed up with it.

It is an obvious fact that to acquire knowledge in any branch of life we require the guidance of a man experienced in the line. So also it is universally acknowledged that a guide is urgently necessary in matters spiritual. As it is an admitted fact that when we feel the necessity of earning any worldly knowledge we shall have to seek the help of a man thoroughly conversant with it, likewise it is needless to say that we shall have to approach the Spiritual Guide for Absolute-realisation who condescends to come down to this world from the transcendental region. It is next to impossibility on the part of a conditioned soul to conceive of things of unlimited dimensions by dint of the knowledge of things of three dimensions. Souls, as they are the infinitesimal parts of the Over-soul and superior to Maya—the Deluding Potency—in their constituent elements, are liable to be subjugated by her. Being spirits the souls are possessed of limited independence and as such when they make misuse of it by preferring the course of enjoyment in lieu of the eternal service of the Spiritual Autocrat, oblivion overcomes

them. Self-forgetful souls identify themselves with the gross and subtle outer coils of nature's product. Actuated by enjoying motives souls, after they come under the influence of Maya, can never get rid of it by their own attempts, and are compelled to roam in the cycle of births and deaths until by coming in contact with an Absolute-realised soul they are redeemed from the labyrinth of fruitive deeds. Every unalloyed soul, is eternally related to Godhead with the tie of willing service. The Spiritual Guide—the eternal Counter-whole of the Supreme Lord—appears in this world to deliver all fettered souls from their bondage to Maya.

The Divine Master is none but the manifestive other self of Godhead with the distinction that the transcendental Despot is the sole and only enjoyer of all entities ; whereas He appears in His Eternal Role of the Medium of His Self-revelation when He plays the part of the Divine Master. It is like serving one's feet with one's own hand. He makes His propitious advent in this world to teach dislocated souls the real method of loving service towards the Absolute Personality. So an Acharya should be respected with no less amount of deference than is shown to Godhead.

One of the common errors which cent per cent people of this world are subject to is the misconception about

the body of the Divine Master. Owing to our defective material organs it seems to be material. But as a matter of fact it is all-spirit. As all things, irrespective of their distinctive colours, seems to be yellowish to the jaundiced eye, but the things themselves in fact are not such; so also the transcendental Form of Sree Guru seems to be material to the eclipsed eyes. When our sealed eyes are opened up by the spike of the collyrium of knowledge by the Spiritual Master then the true phase of the spiritual Form becomes visible to us. In like manner, it is also the case with His appearance and disappearance. The births and deaths of conditioned souls are awarded them as the fruits of their mundane activities of previous births, but the Divine Agent out of His infinite mercy descends to this world to reclaim the fallen souls. The appearance of both of them might bear a certain external resemblance to one another but they are diametrically opposite in essence.

If led away by the vanity of empiric knowledge, we make vain attempts to realise the transcendence, we will be mere butt of ridicule. Because, it is beyond the reach of our crippled senses to form any idea of the unlimited. Every conditioned soul is more or less subject to four kinds of defects—error, inadvertence, inadequacy of senses and deception. But the Divine Master is immune

from all such defects. He is never subject to the laws of phenomenal Nature. Maya can never exercise her influence on Him. Though He seems to come down to this mundane plane yet He keeps His transcendental position intact and reserves the right of not being exposed to limited human knowledge. Anthropomorphism, psilanthrophism, pantheism, apotheosis and the like should be carefully shunned if we are really desirous of obtaining the sight of transcendence. If we be in any way under the sway of any of these 'isms' other than Absolutism we are sure to commit a great blunder in realising the Absolute Truth. To realise Him we unavoidably require the guidance of the preceptor in the true sense of the term. When we are puffed up with the pride of high lineage, worldly opulence, empiric learning and secular beauty the question as to what Godhead does never arise in our mind. Or sometimes blinded by the delusion of mundane knowledge we try to realise the Absolute Truth in inductive process, just like to making fruitless efforts to observe the sun in midnight with the help of powerful artificial lights. Hence the idea of surrendering to the Lotus Feet of the Spiritual Guide never finds any room in our mind. No amount of material or intellectual knowledge is eligible for the realisation of Godhead. The method of ascension

has totally been refuted by the revealed scriptures and it is reiterated therein that complete unconditional surrender at the Divine Lotus Feet of the Spiritual Master is absolutely necessary to attain to self-realisation. Because the transcendental words that come out of His lips are so forceful and so efficacious that when they enter into the unbiased heart of an honest and sincere enquirer through his listening ears they cut off all the knots of desire for worldly objects, destroy all previous accumulated prejudices and create there a kingdom of their own. Any man, be he the greatest intellectual giant or occupy the highest position in mundane point of view, can never be a guide in matters transcendental. Godhead can never be seen through the opaque preceptors who having worldly desires in them are engaged in the service of Maya instead of cent per cent engagement in the service of the Supreme Lord. Power is never transmitted through non-conductor. But on the contrary, we can have the full vision of the Absolute Personality through the transparent Spiritual Guide who appears in this world for the uplift of fallen souls. His teachings are not the production of mental concoctions but based on the principles of the revealed scriptures which specify the Divine service of unalloyed souls as their only best interest and highest

consummation. He never indulges in any sort of worldly affairs promotive of diffidence in and aversion to the service of the Supreme Lord. He is always in spreading the true and complete spiritual significance of full-fledged theism revealed by the Vedas and transmitted through the order of transcendental Acharyas. The Divine Master never corroborates the paths of enjoyment and pseudo-renunciation, but approves of the appropriate usefulness of the things of this world which are helpful to the advancement on the path of transcendence. His all round activities refer only to the unalloyed service of the Divinity through which alone fallen souls might be reinstated in their natural position of unceasing spiritual service. His infinite mercy alone prompts Him to take up the most magnanimous role of reclaiming bound souls from the abject sway of Maya.

Tender qualities are also to be found in man of pious deeds who sacrifice their lives for the good of others. Their compassion for the temporary relief of suffering humanity is laudable no doubt from the worldly point of view. But if we go deeper into the matter and scrutinisingly deliberate on it we should observe that evils creep unconsciously into such seeming mercy shown to the ephemeral body and mind. It is but to help them indirectly to be more and more engrossed in

materialism and to suffer from the resultant triple afflictions. Whereas the sincere seekers after the Absolute Truth attach no importance to it for its own sake, because they are never satisfied with anything less than the Integer. The Divine Master never

deprives disqualified souls of their legitimate inheritance of the service of the Supreme Lord. His causeless grace ever promotes the manifestation of the dormant serving disposition and thereby brings about the eternal welfare of the unalloyed soul.

Honest Enquiry vs. Propitiation of Curiosity

By Radha Govinda Das Adhikari B. A.

Honest enquiry is one of the most essential criteria and beginning of spiritual life. 'Athatho Brahma Jijnasa' of the Brahma Sutra, 'Tasmad Gurung prapadyeta jijnasu Sreyamuttamam' of the Srimad Bhagabatam—the commentary of the Vedanta, "Tatbiddhi Prani-patena Pariprashnena Sebaya" of the Geeta and "Saddharma-spriha" of the Bhakti-rasamrita-sindhu—all these point to the necessity of honest enquiry or *pariprasna* at the commencement of spiritual life.

Honest enquiry is the first and foremost indication of the life of a beginner with devotional aptitude. He who is not actuated to the enquiry about Transcendence, is callous and stupefied in the matter of religion. Even the novice, in the domain of religion, becomes naturally anxious to

obtain true knowledge of the spiritual Realm as an inquisitive boy, curious to be conversant with the objects of his surrounding, puts hundreds of questions to his parents, guardians and other experienced persons at the dawn of his newly life. It is a practice with a customer or a true recipient to provide himself with all necessary information with regard to the articles that he desires to have, prior to his purchase or reception. Likewise those who, being tired of the worldly life, have felt the necessity of acquiring the knowledge of Transcendence, are actuated by the spirit of honest enquiry on the eve of launching into active spiritual existence.

But there exists a great gulf of difference between mere idle curiosity for receiving information regarding

religion and the method of practising it, and the earnest aptitude of practising the same for true and sincere devotional life. In the language of the Sastras, the one mode is called "desire for the fulfilment of idle curiosity" and the other is called "the enquiring attitude or *Pariprasna*". The impetus of the propensity for fulfilling one's curiosity originates from the thirst after gratifying the senses. Whereas the enquiring spirit is based on the stronghold of serving temperament. The enquiring attitude is the first step to the growth of the serving habit, whereas gratification of curiosity acts as a pander to minister to the passions from beginning to end. The former engenders the inclination for service which accelerates if regularly followed, and the latter degenerates into atheism by degrees. Curiosity is the offshoot of temporary influx or excitement of lust, while honest query or *Pariprasna* is the effective result of self-surrender and sincere submission with manifest indication of serving attitude. Persons, who are engaged in enlightenning themselves with different solutions of theistic problems out of curiosity, often abandon the practice of enquiring after true and pure theism because of its ulterior failure in supplying the needs of satisfying their sensuous enterprise and endeavour to discover new principles

for the fulfilment of the same, just like a debauchee who, after the temporary relief of excitement of his lust, becomes indifferent to his present concubine and seeks for a second one at the time of new attack. A sensualist is seen to gratify his theistic curiosity in the same manner as an immoral person, welcoming the harlot under excitement and divorcing the same after the gratification of his lust. Lots of men approach a true devotee and genuine preceptor incognito with an apparently enquiring attitude, but after accumulating various informations regarding Transcendental realm when they are convinced that pure theism and unalloyed devotion, inculcated by the *Bhagabatam*, will never indulge them in satisfying their lust and will rather annihilate their innate tendency for virtue, wealth, desire and salvation, their wrong underlying motive stands exposed. In other words, they are compelled to remove the garb, that so long deceived others, of confusing honest enquiry with the attempt for satisfying curiosity which results from the centralisation of the desire for propitiating one's lust. Many a feeble hypocrite harbour such a bogus idea of satisfying their wrong curiosity under the apparent show of an enquiring spirit. The attempt to gratify curiosity by making a show of honest enquiry is shown by some for a

moment, by others for a day, by some for a week or a month or for a year, or even for a *Yuga* or a still longer period or for the whole life.

On many occasions, the whole-hearted attempt for appeasing the thirst of gratifying one's curiosity appears in the form of honest enquiry and leads men into offering services in different forms. Such outward show of offering service is mere hypocrisy and abetment for appropriating gold, damsel, worldly fame corresponding to their false display of enquiring practice. The great impulse generated by the supply of materials for the satisfaction of passionate desires and exploitation of good name, may often be erroneously mistaken by people at large for inquisitiveness and wonderful and untiring zeal for offering sincere service. But this hypocrisy is bound to be exposed later on when it is beyond one's power to ensconce the inner tendency when the keen desire for propitiating senses becomes tired and vexed without finding new supplies. Many people are seen to have submitted to the feet of a Spiritual Master after having raised various questions and controversies prior to initiation, so much so that they have shown uncommon zeal for queries and in rendering services in different directions, but being cut to the

quick at the unchallengeable disposition and severity, according to their judgment, of the *Bhagabatam*, turn indifferent and ultimately take recourse to the principle of getting relieved by discarding for ever the feet of the master.

How long can the supplies for satisfying the curiosities continue to overpower a person? Whenever any one professes this to be his religion it wearies him after ministering to his passions for a time, and consequently he embraces another faith conducive to the enjoying practice, considering the previous one to be monotonous.

It is the special characteristic of the unalloyed doctrine of the *Bhagabata* that it never serves the will of any *jiva* or person. A man's curiosity continues only so long as it has in its power to apply the exoteric principles of the *Bhagawata* for supplementing his sensuous activities. But when the unsealed doctrine of the *Bhagawata* exerts full influence over the hypocrisy of mankind, the latter are no longer candidates for accepting that unadulterated gift. Only those persons, with the performance of many good deeds to their account, that have got their function of the soul awakened and can remain really attached to the exuberant beauty of the *Bhagawata*. The pretext of enquiring

in the mere attempt for satisfying one's mental curiosity on the part of those whose function of the soul has not been awakened and whose senses are not directed for rendering causeless service, never leads to any good result. They either turn opponents of the Bhagawat-faith by holding it to be stale and monotonous without finding eternally renovating tidings of service in it, or feel attracted to some other religion which, in their opinion, is conducive to the gratification of their senses. The mere attempt for listening and chanting withers and even ceases in no time if the enquiry is not followed by submission, or if the first manifestation of progressive tendency for service is not based on the strong desire for acquiring knowledge about the Absolute Truth by the method of sincere and complete self-surrender. If the soul is not stirred with the message of the Transcendental Realm, if he is not actuated to devote his entire energy in waking scale for every moment to the service of the Supreme Lord by communicating the various informations about Transcendence, after the manner of the working of the electric current, he will undoubtedly be expelled from the spiritual platform, his activities concerning body and mind reigning supreme. Our soul or animation is a votary to the Ever-New. The service of a diverse character on the transcendental plane

is the function of the soul. This function is visible in its perverted form in the reflected region of the material world. A man cannot stay long in the same mood. The distinction between the material world and the Transcendental Realm consists in this that novelty in the material world is the source of base and limited ideas whereas that of Transcendence is an inexhaustible fountain of excellence. Inclination for something new in the material world acts as a phantom of a deer to delude men into satisfying his senses, while the hankering after novelty in the transcendental region is gratifying to the senses of the Supernatural Being and on this account it does not terminate when the transcendental realm tends to become comprehensible on getting rid of the veil of spiritual unconscientiousness. When we are freed from evils, we acquire competency for listening and chanting, which is void of monotony and rather ramifies into rendering services in a thousand ways.

Therefore, those persons, that have not been bereft of their evil propensities, consider the teachings of Bhagawat as the conglomeration of speculations, as they are bound to be perplexed and consequently deceived and mortified before their liberation from all sorts of evils. This really indicates their lack

of honest enquiry. The questions as advanced and the services as rendered by them, are not the queries incidental to submission. They are rather manipulation of the senses either for gratifying the curiosity or a display of perversity under pressure of desire. It should be taken as gospel truth that such persons only practise hypocrisy in submission, they only desire for satisfying lust in enquiry and have a deliberate sinister motive behind their mind in moving heaven and earth in rendering the show of services, in case they are not inspired with electric current of the renovating messages of Transcendence. They only undertake physical feats by reproducing hackneyed words, 'the body is nothing', 'mind is nothing' and so on, like parrots, which will soon be discontinued when their aural activity weakens and their voice grows hoarse. Those lip-deep words have not reached beyond their body and as they have not appeared on the tongue from the core of their hearts, they become more and more attracted to the body even by repeating the same. There can be no trace of the real message of Transcendence in their borrowed utterances, because there is not living connection with the inexhaustible source of Transcendence,—their ear-boring ceremony could not unseal the reservoir of the Transcendental Auditorium. They cannot comprehend the spirit of the

message of Transcendence. On the contrary, though they hear it over and over again, they only fall victims to the passions, misconceiving them to be the principles of satisfying their senses. It is for this reason that those genuine messages of transcendence bring no good to them and they in their turn retrace to the former position thinking lightly of the spiritual teachings of the Bhagawata, regarding devotional principle, practice and mode of rendering services—as but hackneyed deceptions. They become converts to the faith that permits them to satisfy this lust in different ways. This is inevitable as the Bhagawat would never indulge them in satiating their lust. But they try to maintain their show of piety by producing lame excuses of their monotony and worthlessness. In other words they circulate that they are not to blame and that the fault lies in the principle.

There is a class of people possessed of a hobby of tasting different religions for ministering to their passions. They resort to the abode of every sect for several days being oppressed with a burning curiosity and make a show of accepting the principle of "Vaishnavism" in the congregation of devotees. They sometimes show the utmost promptness in offering services, and thereby for gathering materials that help to satisfy their passions. All

religions can more or less be made to be cloak for the satiation of lust. But as the Bhagawata offers no such indulgence, their inner motive is fully exposed by the acid test of spiritual association and they are compelled to give up their guise within short time.

It then becomes evident to all that their precious enquiring attitude and rendering of services were the outcome of wrong curiosity and the excitement for the gratification of their sensuous passions.

Let all the pious beware ! Let them neither enter the threshold of the temple of true devotees who are free from hypocrisy and malice by putting on the garbs of honest enquiry and service for the attempt of gratifying their wrong curiosities and sensuous desires, nor accept those to be their spiritual kith and kin who are guided

by such mentality, because this will expedite one's ruin.

Let them try to learn how to submit and surrender. This self-surrender will serve them as a reservoir or basis wherein they will be in a position to preserve and retain the nectared utterances of a devotee. Then the stream of elixir rousing to service will be infused in them which, in the long run, will help them in reaching the generous feet of Lord Krishna. It is sheer hypocrisy to show the attitude of honest enquiry after relinquishing the habit of submission and self-surrender.

The attempt, too, for turning the enquiring spirit, void of serving tendency, into the instrument for showing mental feats by way of satisfying idle curiosities is deception to self as well as to others. Hence let the pious beware of such persons and their ways.

Round the Gaudiya Maths

Sree Chaitanya Math, Sridham Mayapur:

His Holiness Tridandiswami Bhakti Pradip Tirtha Maharaj, who is staying at Sree Mayapur, is holding religious conversations with visitors interested

in the Message of the Supreme Lord. He read Sree Chaitanya Charitamrita at the Abidyaharan Natyamandir on April 4 and 5, when he explained the episode of Raghunath Das Goswami stressing its special characteristics.

Sree Ram Nabami Tithi was observed at the house of Sree Murari Gupta at Sreedham Mayapur. The devotees of Sree Chaitanya Math arranged for Sankirtan from the early morning. In this connection the episode of Murari Gupta was read and explained from Sree Chaitanya Bhagabat.

Sree Gaudiya Math, Calcutta :

On March 31, Maharajadhiraj Sir Bejoy Chand Mahatab Bahadur, G. C. E. I., K. C. S. I., I. O. M., Chairman of London Gaudiya Mission Society, was received by the members of Sree Gaudiya Math, Calcutta. A public meeting was convened in the Swaraswat Hall of the Math to present an address of welcome on behalf of the Mission on his return from England after a long time and for expressing the gratitude of the Mission for his active help in furtherance of the activities of the Mission in Europe. Mahamahopadeshak Pandit Kunja Behari Vidyabhusan, General Secretary of the Mission, received Maharajadhiraj Bahadur at the gate of the Gaudiya Math and conducted him to the *Natyamandir* where he was received by the Editor. The address to Maharajadhiraj Bahadur was read by Tridandiswami Srimad Bhakti Vivek Bharati Maharajon behalf of the Mission and was presented in a silver casket. Maharajadhiraj Bahadur replied in a speech which expressed his deep appreciation of the activities of the

Mission. Mahamahopadeshak Pandit Sripad Aprakrita Bhakti-saranga Goswamiji conveyed the thanks of the Mission in a short speech, in course of which he briefly referred to the principles of the Mission. The Editor then addressed the audience.

Maharajadhiraj Bahadur and guests honoured the Mahaprasad. Among the distinguished guests present were Raja Bhupendra Narayan Sinha Bahadur of Nashipur, Rai Bahadur Kumar Sarat Kumar Roy, J. N. Sarkar, Asstt. Secretary, Bengal Secretariat, Sarat Chandra Basu, Advocate ; Rai Bahadur A. T. Ghose, Presidency Magistrate and Zeminder ; Raja Kshitindra Nath Deb Roy Mahasaya ; Panchanan Neogi M.A., Ph. D., Narendra Chandra Ghosh, Kumar Hiranya Kumar Mitra, Amarendra Pal Chowdhuri, S. R. Basu, M. A., Ph D. ; Khan Bahadur Al Haz Mohammad Gazi Chowdhuri of Noakhali, Sib Sankar Banerjee, B. M. Das, Solicitor ; Capt. J. M. Banerjee and many others.

Editor left for Dacca on the 6th April. Pandit Sj. Tripura Charan Bhattacharjee is reading and explaining Srimad Bhagawat at the Math premises everyday in the evening.

Sree Madhwa.Gaudiya Math, Dacca :

Editor reached Dacca on April 7. Mahamahopadeshak Pandit Kunja Behari Vidyabhusan, M. M. Ananta Vasudeb Vidyabhusan, M. M. Pandit Aprakrita

Bhaktisaranga Goswami, Tridandiswami Bhakti Sarbaswa Giri Maharaj, Mahopadeshaka Paramananda Vidyaratna, Shrestharya Sakhi Charan Roy, Bhaktivijoy and many other devotees accompanied him. Before the steamer reached Narayanganj, a large number of gentlemen of the locality and devotees had assembled at the ghat for welcoming the Editor. They followed him to the Railway station and waited there till the train left. The Dacca Railway station also presented an interesting and charming scene. It was nicely decorated. A great number of ladies and gentlemen had assembled at the station an hour before the arrival of the train for *darsan*. As the train steamed in a great concert of pealing conch shell and Kirtan song with loud cheers of joy spoke the welcome of the people. Editor was garlanded and all present paid reverential homage and fell prostrate at his feet. Showers of flowers were poured in from all directions. In the midst of the huge procession he drove to the residence of S. Arun Chandra Nag where he stayed during his short visit. On the 8th April at 9.30 a.m., the foundation-stone of Sree Madhwa Gaudiya Math Temple was formally laid by the Editor on the recently acquired plot. A large pandal had been erected on the site where a public meeting was held which was attended by a very large number of the most

highly respected ladies and gentlemen of Dacca including the District Magistrate, the District Judge, many high Government officials, the leading Advocates, Professors, Merchants and Zeminders of the great city. Four addresses of welcome from different sections of the people were presented to the Editor to which he replied by explaining the utility of temple worship. It was a highly impressive scene and quite new of its kind. The excellent arrangements of the function were due to the untiring energy of His Highness Srimad Bharati Maharaj. The Editor left for Mymensingh on April 11.

Sree Jagannath Gaudiya Math, Mymensingh :

Editor accompanied by a large number of disciples arrived at Mymensingh from Dacca on the morning of April 12. He was received at the Railway station by over one thousand prominent citizens of the town. They profusely garlanded him and took him in procession to the "Sashi Lodge", the palace of the Maharaja of Mymensingh, which had been made ready for his residence.

The Sree Vighrahas of Sree Radha-Madhab were installed by the Editor at Sree Jagannath Gaudiya Math on the same day at 8.35 a.m. The function began in the early morning. In front of the Math a nicely decorated pandal was erected where a public meeting was held

at 6 p.m. It was attended by thousands of public including practically all the leading gentlemen of the city who paid sincere and hearty homage to the Great cause represented by the Editor and listened with breathless interests to the discourses delivered on the occasion. During his short stay many an anxious enquirer came to the residence of the Editor to listen to the Message of the Supreme Lord. The Editor was thus afforded the unique opportunity of discoursing on Hari throughout the day and to late hours of the night. Editor left for Calcutta on April 15.

Sree Ekayan Math, Hanskhali :

Tridandiswami Srimad Bhakti Sambal Bhagawat Maharaj arrived at Sree Ekayan Math on April 2, with Swadhikarananda Brahmachari, Bir Chandra Brahmachari, Dr. Krishna Kanti Brahmachari and other devotees. At 3 in the afternoon they held religious discourses which continued till 4-30 p.m. Sree Chaitanya Bhagabat was read and explained. Brahmachari Swadhikarananda sang Kirttan from Mahajan Padabali.

Sree Gadai-Gauranga Math, Baliati :

Sripad Anadi Krishna Brahmachari is reading Srimad Bhagabat at the residence of Sj. Binode Behari Adhikari regularly from April 1. Many persons are attending the function. Melodious Kirttan precede and follow the *Patha*.

Sree Gaur Gadadhar Math, Champahati :

The celebration of Ram Nabami was arranged at the Math under the direction of His Holiness Tridandiswami Srimad Bhakti Vijnan Asram Maharaj. Pandit Sripad Radha-Govinda Kavya-Puran-Tirtha, Sripad Swadhikarananda Brahmachari with other Brahmacharis of Sree Chaitanya Math joined the function. The Birth and Leela of Sree Ram Chandra were explained from Sree Chaitanya Charitamrita. Whole-day Kirttan was arranged.

Khulna

After the conclusion of the Anniversary celebrations of the Advent of Sri Gaur Sundar the Editor, accompanied by a party of 60 devotees, started from Sridham Mayapur for Deruli, a village in Khulna, on March 24. The party on arrival at Phultala Railway station were received by the people of Deruli and other villages, who had arranged cars and buses for conveying the party to Deruli. The party proceeded to Deruli a distance of 8 miles via Raghunathpur from where a big sankirtan procession followed them to their destination. The newly-built house of Sripad Upendra Nath Dasadhicary had been fitted up for their residence during their stay at the village. The inhabitants of the village presented addresses of welcome to the Editor and meetings were held on the 25th, 26th and 27th

inst, at which lectures were delivered by the Editor and Tridandi Sanyasins of the mission. The joy of the people was unbounded. Many persons from great distances including highly respectable gentlemen came to Deruli for *darsan* and to listen to the religious discourses.

On the 28th, Editor paid a visit to the neighbouring village of Rudaghara. Sripad Rash Behari Dasadhicari received him with great hospitality at his house. On the way Editor stopped for a short time at the residence of Sripad Sib Nath Das Adhicari. Splendid arrangements had been made for according a great reception to the Editor. The villagers presented addresses of welcome. Editor spoke to the people who had assembled in great numbers for paying reverence. The party left for Calcutta on the 29th and reached Sree Gaudiya Math the same evening.

Berhampore, Ganjam

Upadeshak Pandit Y. Jagannatham Pantalu Garu B.A., Bhakti-Tilak delivered two lectures in the Andhra language on March 23 and 24 at the temple of Bankateswar, at Berhampore, Ganjam. The subject of the lectures was "Enjoyment, Renunciation and Devotion". He

explained the subtle difference between them very clearly and showed the distinctive characteristics of each. The audience highly appreciated the lectures and the gathering was representative of all sections of the people.

Twenty-four Perganas :

His Holiness Tridandi Swami Srimad Bhakti Prakash Aranya Maharaj is propagating the message of Sri Chaitanyaadeva in the 24 Perganas. He is staying for the present at Gopalpur. S.J. Sashi Bhusan Ghose is taking keen interest and is serving the Mission in diverse ways. Sripad Binode Madhab Brahmachari had arranged to receive Swamiji in procession. A meeting was arranged at the house of S.J. Sashi Bhusan Ghose on April 5, in the evening. Swamiji Maharaj spoke on the distinctive features of *Karmi*, *Jnani* and *Bhakta*. Another meeting was held on April 6. It was largely attended by the ladies and gentlemen of the locality. Swamiji spoke on the distinction between devotion, knowledge and fruitive work. The audience appreciated the principles of his exposition. Under the direction of Swamiji, Sripad Patit Paban Brahmachari illustrated the Leela of Sree Gauranga by display of lantern slides.

ALL-GLORY TO SREE GURU AND GAURANGA

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Brahmacharya

(By Mahopadesak Sripad Kishori Mohan Bhaktibandhab B.L.)

The Scriptures have ordained four Ashrams or stages of life for the most cultured and civilised section of human beings, of which the stage of a Brahmacharin stands first in order. The Ashram of a Brahmacharin is the foundation and goal of all other Ashrams. In its current narrow sense the word Brahmacharya means self-restraint or the controlling of human passions. But in its scriptural sense, it means the service of Great Being. In its true sense it is sometimes termed 'Brihat Bratacharya'. The pure devotees of God are eternally established in such 'Brahmacharya.'

To consider, first of all, the narrower meaning of the word we find that 'Brahmacharya' includes the taking of the sacred thread from the 'Acharya', residence and the study of the Vedas in his house, serving him and cultivating the habit of self-restraint. In ancient times the guardians of boys used to send them to the Acharyas, in their boyhood, for the cultivation of 'Brahmacharya'. But in the present age this custom is practically non-existent because men are very much reluctant to undergo the hardships entailed in this stage of life and because they are too much addicted to the enjoyments of the

flesh. There are some who lay the whole blame at the door of the western civilisation. But to judge aright, the blame thereof cannot entirely be laid at the door of western education and culture.

Although this 'Ashram' has practically become defunct in these days, still men are to be found to brag of it in their various discourses and writings. It is also to be found that raw young students of schools and colleges, when trying to follow the teachings of these persons, are oftentimes deceived and led to evil practices. In the name of 'Brahmacharya' many institutions have been established in India with a view to teach the same to the younger generation, although their ideals are far away from the track chalked out by the sacred Scriptures. Students of these so-called present day institutions for the culture of 'Brahmacharya' are oftentimes found to be the victims of the evil practices stated above. The reason whereof is not far to seek. In these institutions, it is found that artificial means are adopted to train the younger generation to the desired ideal; but no such artificial means can be of any help to anybody for the attainment of the stage of a real 'Brahmacharin'. To be really established in the stage of life of a 'Brahmachari' one must surrender himself to the feet of the 'Acharya', who in his turn, must not only be well-versed

in the Vedas and all the Scriptures, but also be a self-realised soul.

Our Scriptures prescribe the stage of life of a 'Brahmacharin' as the most cardinal and essential principle for the attainment of the knowledge of 'Brahma'. An anecdote to the following effect is to be found in the Upanishad. Once upon a time Indra, as representative of the gods, and Birochan, as representative of the demons, went over to Brahma for the attainment of the knowledge of 'Brahma'. When they learnt that no 'Brahmajñan' could be obtained without passing through the stage of life of an actual 'Brahmacharin', they engaged themselves in its culture and began to hear about the Absolute Truth, sitting at the feet of their 'Acharya' viz., Brahma. After the lapse of thirty-two years Birochan considered himself well-versed in the knowledge of the Absolute and taking his gross body and subtle mind to be his real self, commenced peeaching this mistaken doctrine. The most cardinal principle of complete surrender at the feet of an 'Acharya' in order to be illuminated with the Absolute Knowledge was either overlooked or neglected by Birochan; and the result was inevitable. Instead of being enlightened with the knowledge of the Absolute Truth, he deviated from the real path, and was, therefore, deceived to something else which was not the

object of his goal. But the case of Indra was otherwise. He fully surrendered himself at the feet of the 'Acharya' Brahma, and, with sincere enquiries about the Absolute Truth and with services rendered to his Spiritual Guide, lived in his house for one hundred years and learnt about the knowledge of the Absolute.

To try to attain the stage of life of a 'Brahmacharin' by the method of full reliance upon the material senses is only to be entangled in the functions of the gross body and subtle material mind. To rely upon one's own exertions and upon other artificial means devised by the ingenious and fertile brains of intellectual giants for reaching the stage of life of a 'Brahmacharin' is to meet with a total failure and disappointment in the realisation of the Absolute Knowledge. 'Brahmacharya', which has not at its root the eternal service of the Absolute and the 'Acharya' as well, is worth nothing. Asuras, like Birochan, Ravan and others of their type, performed the severest austerities of a 'Brahmacharin' with a view to attain the object of their goal which was nothing more than the selfish gratification of their own senses. As they did not lead the life of a 'Brahmacharin' for the gratification of the spiritual senses of Godhead, they had not the good fortune of being endowed with the Knowledge of the Absolute Truth.

Shame to that 'Brahmacharya' which has not in view the sole satisfaction of the Supreme Enjoyer. 'Brahmacharya', that does not tend towards this ideal goal, is sheer waste of time and energy. Such barren austerities of a 'Brahmacharin', though they may be highly admired by the empiricists, have, in the opinion of the sacred Scriptures, no intrinsic value and cannot bring eternal good to the practisers of such 'Brahmacharya'. The inductive school may claim among its votaries sages like 'Patanjali' and others of the type with whom the gratification of body and mind is the be-all and end-all of the life of a 'Brahmacharin'.

It is true, indeed, that one established in such artificial austerities of a 'Brahmacharin' may acquire diverse supernatural powers which may dazzle the imaginations of thoughtless persons. But that is no criterion by which a true 'Brahmacharin' should be judged. The 'Asurās', too are masters of such super-natural powers. But is the acquirement of such super-natural powers sufficient for the purposes of 'Brahmacharya', or is it to be hankered after merely for the temporary delusive amelioration of human suffering? 'Brahmacharya' which does not stand on the sure foundations of self-surrender to the guidance of the Acharya, honest enquiry and service, as mentioned above, cannot bear the

brunt of the struggle of life. Instances from the Scriptures may be multiplied, in the persons of sages like 'Viswamitra', 'Sauvari', and others, to show that the whole essence of their 'Brahmacharya' evaporated into nothingness as soon as they had to come into collision with the stern realities of this matter-of-fact world and they fell easy victims to the fascinations of the tender sex. 'Brahmacharya' of this type, that does not take its stand on the basis of devotion, loses its effect at the moment of the supreme temptation in spite of all the privations which it may have passed through in its career.

But the 'Brahmacharins' of the type of Thakur Haridas, who owe their 'Brahmacharya' to devotion or the eternal service of God, alone, cannot be made to deviate an inch from the path of service of God, even if the whole world would go against them, or even if 'Mayadevi' herself were to try all her crafts to the utmost to bring them down. 'Brahmacharya', divorced from the service of God, does not count at all. A devotee does not require to go through the austerities of the stage of the life of a 'Brahmacharin' separately from his services to God. He is an out and out 'Brahmacharin' in course of his services to Him. Artificial means to sustain the 'Brahmacharya' intact cannot have any permanent effect. Now-a-days attempts are being made

here and there and in many places in India to educate boys in the culture of 'Brahmacharya' by such artificial means. But the result, so far as it has been noticed, has proved to be a complete failure. And why? The 'Acharyas' (?), who have taken upon themselves the responsible task of educating the boys in the line, are not themselves adepts in the culture. The result, therefore, can better be imagined than described. The authorities of these institutions have completely missed the desideratum which our Scriptures have got in view. If the students of these institutions are asked about their motive to lead the life of a 'Brahmacharin', the invariable answer that we generally receive is that the centre of their target is focussed either to this gross body or the subtle mind in their diverse activities. Advocates proclaiming at the top of their voice, that 'Brahmacharya' is an essential element for the revival of the creative powers of man to the level of "the energy of a lion", are not wanting in India.

Leaving aside the mental speculations of men, however intelligent and ingenious they may be, who are subject to the various imperfections of human beings, let us turn our attention for a moment to the lives of the 'Goswamins' who are really the masters of their senses, and, for the matter of fact, of this world as well. The lives of the

'Goswamins' who followed in the wake of the doctrines of the Supreme Lord Sri Krishna Chaitanya, display the true ideal of 'Brahmacharya'; because, as eternal servitors of the Lord, they had all the senses under their full control and, as such, true 'Brahmacharya' found its perfection and fulfilment in them, though they had not the necessity to acquire the same by any artificial means. Devotion or service to God can hold its own against all the artificialities of religion divorced from the eternal service of the Supreme Lord. According to 'Srimad Bhagabatam', 'Tapa', 'Jnana', 'Yoga' and 'Karma' are of no good in comparison with the result to be achieved by devotion alone.

A close scrutiny of the foregoing doctrines will lead us to the conclusion

that those, who have attained the realisation of their selves and are firmly established in the eternal service of God, can safely move and have their being in any sphere of their life's activities without, in any way, losing the characteristic traits of a true 'Brahmacharin'. As examples, the names of 'Sri Narada', 'Sri Sukadev', 'Dhruba', 'Prahlad', 'Swarup Damodar', the six 'Goswamins', 'Gadadhar Pandit Goswamin', 'Jagadananda Pandit Goswamin', 'Rai Ramananda', 'Narahari Sarkar Thakur', 'Sri Narottam Thakur', 'Srinivas Acharya' and others, may be mentioned who, without passing through the mechanical ordeals of the life of so-called 'Brahmacharya', are really the eternally self-realised 'Brahmacharins' and who never know any fall from their exalted position.

A Welcome Address

(To His Holiness Tridandi Swami Srimad Bhakti Pradip

Tirtha Maharaj on his return from England.)

May it please Your Holiness,

We, the teachers of Thakur Bhakti Vinode Institute (Sree Mayapur) hail, with pride and feelings of excessive joy, this golden opportunity to tender to your holy feet our hearts' humble respects and reverence, on your return to this holy land of Sree Mayapur, from England where you centred your preaching activities for the last two years.

It is an open truth that this Institute, since it came into being, possessed the good fortune of enjoying your best nursing care, affection and close attention for a few years, as it prospered in age, until the time when you had to leave it for a preaching voyage to England, at the direction of His Divine Grace, the Founder President of the Institute, to convey to the people of the west the Transcendental Word of Sree Krishna Chaitanya.

Although in our present capacity all of us had not the privilege of coming in direct touch with you still the calm, peaceful, ethical and theistic atmosphere that you created within the four corners of this school premises and the strong impressions made in the hearts of the students of this Institute, cannot leave us unaffected.

The tenth of April 1933, the day of your departure from Bombay for England was hailed with great delight when we, among others, signified our hearts' joy by a telegram to you in Bombay. Since then we have been following with rapt attention your preaching movements in the west and always longed for the day when your noble mission would be crowned with success.

The news of your activities in England appearing in the dailies and periodicals from time to time, your earnest and sincere efforts to impress upon the minds of the religious minded, the cultured and aristocratic circle of England, the wholesome doctrines of Sree Krishna Chaitanya, the *summum bonum* of all animate and inanimate beings, the panacea for all the miseries of this world, your strong personality in maintaining intact the ideals of pure Vaishnava life in the midst of such adverse and uncongenial surroundings, your hard labours to convey to the English public a knowledge of the wealth of the various literature of the Goswamins under the banner of Sree Krishna Chaitanya, all highly bespeak of the greatest zeal and ardour you displayed in discharging the onerous task to fulfil the heart's desire of our Divine Master; and the success you achieved there was indeed a happy augury of your devotion to and vast experience and knowledge acquired at the Lotus Feet of His Divine Grace Sree Sreemad Bhakti Siddhanta Saraswati Goswami.

During your sojourn in England, we always looked with high expectation for the day, when the prophecy of Thakur Bhakti Vinode would be fulfilled, and Europeans from the west and Vaishnavas from India would meet together hand in hand and shoulder to shoulder in Sankirtan singing the Glory of Sree Krishna Chaitanya and embracing one another.

The establishment of the Gaudiya Mission Society in England and, above all, the declaration of the offer of certificates, gold and silver medals to the deserving students of this Institute from the honoured chair occupied by the Most Hon'ble Marquess of Zetland and from the Society itself, are matters which have evinced not only the great interest you felt for this Institution, but have raised it high in the estimation of not only the Indian but also the British public to show what an important part Thakur Bhakti Vinode Institute plays in developing the theistic culture of the younger generation in the light of the cult of Sree Krishna Chaitanya

It is, indeed, a happy recollection to us to think that, living, as you did, some six thousand miles away from the touch of this Institute, you could not forget it for a moment. The idea, that we always found a place in the secret of your heart, fills us with great joy and admiration, and we can safely declare that the proverb "out of sight, out of mind" cannot have its application in you.

We fervently hope and pray that your culture of the east, as obtained at the Lotus Feet of His Divine Grace, and blended with that of the west will always guide us through the thorny pain-tormented career of our life to the true and desired goal as chalked out for us by the Supreme Lord Sree Krishna Chaitanya. May He shower His choicest blessing upon you and vouchsafe to you courage, strength and a long life in our midst to continue and carry on the noble mission of fulfilling the heart's desire of our Divine Master by associating ourselves with the banner of Transcendental Love, unfurled by Him.

SREEDHAM MAYAPUR

(NADIA)

Dated, the 27th March 1933.

We humbly beg to subscribe ourselves,

Your Holiness,

The Teachers of

Thakur Bhakti Vinode Institute

(Reply by His Holiness Tridandi Swami Srimad Bhakti
Pradip Tirtha Maharaj to the Address)

My revered President, Ladies, Gentlemen, my dear Teachers and my young Friends !

Permit me to offer my heart-felt thanks to you all for the honour you have done me this evening by giving me addresses of welcome on my return from England after a preaching tour for about two years. It is a matter of great pleasure to come again and join your company—a company which I prize most and above all others. I had been to England for the last two years, had seen many things worth seeing which I never had the occasion to see before. The splendid achievements in the domain of science, art, literature, mathematics, astronomy, philosophy, etc., of the scholars of the west during the last two centuries, have excited wonder and admiration of the world, and hundreds and thousands of people of all nationalities flock there every year for pleasure, education or the improvement of their worldly prospects. But inspite of all that :

“East is east and west is west ;
And to me it seems the east is the
best.”

The sun rises in the east and his light always comes from the east.

The spiritual Sun of the Holy Name has risen in the east and knows no setting. He is always illuminating, dispelling the gloom of ignorance from the minds of the people, which the material sun cannot do. Our Divine Master represents the Spiritual Sun dissipating the nescience or *Avidya*, which is forgetfulness of our real self, from the minds of those who take absolute shelter in His Lotus Feet. It is He who gives the light of true knowledge to all those who come in contact with Him. It is He Who has inspired me,—an insignificant ray of light—to go to the west and preach the Gospel of Divine Love. Our Divine Master is the embodiment of the Transcendental Word identical with the Supreme Lord Sree Krishna Chaitanya. Hence the Transcendental Word and the preachers who follow the Transcendental Word in their life and precepts are eternal. In England every man or woman is free. There is the freedom of speech. In a free country every one is at liberty to speak for or against anybody for the public good. There are thousands of Dailies, Weeklies, Fortnightlies and Monthlies for this purpose. Some of the Dailies are published hourly. There are thousands

of Museums and Libraries where hundreds and thousands visit every hour throughout the day and acquire practical experience in life with the help of whole-time Professors and teachers, free of cost. So the knowledge or mundane experience of the average boys and girls there is far greater than in the east. In England there is no restriction of men and women mixing freely with one another. But there is a wall of conservatism prevailing among the English folk from time immemorial, which does not allow a stranger to talk to anybody unless introduced by a third party known to both. So you can easily understand the great difficulty for a new-comer to get across this Chinese wall of formalities and etiquettes. We were forearmed having equipped ourselves with credentials from some of the big officials and non-officials of this country. It was not so difficult for us to have access to some of the prominent persons and nobilities of England. They gave us a serious and polite hearing and sympathised with the purpose of the discourses to which they listened with great attention. We mixed on the footing of friendly intercourse with the aristocrats and intelligentsia of Great Britain for about two years with the result that they gradually formed a very high opinion regarding ourselves and our mission on finding that we were unlike those strangers

who mix mostly with the women. Three things attracted their attention towards us, namely, (i) the Transcendental Word whom our Divine Master elected us to disseminate all over the world, (ii) our strict vegetable diet which we offered to the Holy Name of the Supreme Lord and accepted as *Prashadam*, or the favour of Sree Krishna, and (iii) the holy garb which we received from our Divine Master and which you just see on my body. Our frank manners and behaviour, holy dress and divine conversations were highly pleasing to them and they often came to visit our monastery and listened to these discourses with rapt attention. With the collaboration of all those well-wishers and sympathisers of our mission, a society, known as the "Gaudiya Mission Society", was established within a year in the centre of London under the Presidency of the Most Hon'ble the Marquess of Zetland and several other great notabilities of London as vice-presidents. When we reached England, some of the Professors of Philosophy did not hesitate to meet us with the uncompromising challenge. "If you have come here with the peacock's plumage, it would be better for you to go back to your mother-country instead of bringing coal to New Castle." We humbly replied, "We are neither jackdaws with borrowed feathers nor are you peacocks

having tails bedecked with beautiful, inanimate motionless eyes ; but that we have come here from a realm where there is no question of mundane sex, where there is no angular defect in the straight vision. We have come with the message of Divine Love. If God is one without a second, if God is universally worshipped as the Common Lord of all, why then, should His Religion be not one ? This Universal Religion is Divine Love, the connecting link between Godhead and ourselves.

“Religion ! what treasures untold
Reside in that heavenly word,
More precious than silver and gold,
Or aught that earth can afford.”

This one religion means actual realisation of the true natures of our self, of real Godhead, of this *Mayik* world and their inter-relationship. Just as a Londoner can speak from first hand knowledge of London, so he who lives, moves and has his being in God, can speak of God and His Kingdom from his direct realisation. Anything contrarywise is a mockery of religion, or in otherwords, self-deception and hence self-annihilation. But we are not soul-less mummeters nor mercenary preachers. We are not mimics aping other nations. We have fixed our destination in the eternal Centre of all Love, Beauty and Truth —the *Fountain-head of all Inspired-Truths*. We are so many spiritual

atomic parts inseparably linked with the Entire Whole by the silken tie of Divine Love. We have come here to place on your table, with all humility and modesty, the Gospel of that Divine Love, manifested as Transcendental Word or the Holy Name, Who is one and the same with Godhead Himself, provided you be kind enough to grant us a little of your precious time and a little of your loyal and patient hearing.”

My friends, you will be wonder-struck to learn that thirty minutes is the maximum time allowed there to hear Transcendental Themes, and within this short time-limit we were able to impress the English mind with the esoteric principles of our Divine Doctrine of *Achintyabhalabhed* preached and promulgated by the Supreme Lord Sree Krishna Chaitanya, and that by the Grace of our Divine Master in Whose Holy Hands we are so many vocal instruments. He is the Wire-puller and we are the puppets who are made by him to dance to the tune and to sing of Divine Love. It is our Divine Master's Grace that is at the root of our wonderful success in the West.

Ladies and gentlemen often asked with astonishment how it was possible for us to live on such simple diet and plain clothing, and the reply they heard from us was *whom Godhead protects none can kill or harm*, in however,

apparently adverse and uncongenial circumstances he may be placed,—softened their hearts, and they were moved to offer their humble greetings to the sublime and dignified Portrait of our Divine Master, hanging on the wall of the reception room—an event not very common to the natural temperament of the English people.

You know that my colleague Swami Bon a' wonderful young man gifted with great natural eloquence and capacity for the exposition of the philosophy of the religion of Divine Love delivered his great speeches like the Toofan-Mail to his admiring audiences who felt both contrast and relief in my humble-self who, like the proverbial Indian goods train, am ready to deliver goods at every station in hum drum fashion. They called at our monastery and listened to their great satisfaction to our replies to the plethora of questions regarding religion they submitted before us. They were charmed by our manners and behaviours to them. They followed us in our habits and rules of life. They abstained from all sorts of intoxicants and unholy food. They joined us in our congregational chanting of the Holy Name. They used to come everyday and spend some time in listening to the glorious narratives of the Form, Attributes and Pastimes of the Supreme Lord Sree Krishna Chaitanya. In a word they were delighted beyond measure

by our Transcendental discourses. Their Imperial Majesties, the King and Queen of England, took a lively interest in us when we had an occasion to meet Their Majesties at the Buckingham Palace.

In the Religion of Divine Love there is no distinction between Philosophy and Theology, because Philosophy, divorced from Theology, is mere dry abstract negation, whereas Theology minus Philosophy, is mundane sentimentalism or psilanthropism. In England Philosophy is considered as a phase of Metaphysics, is kept separate from Theology which has nothing to do with Philosophy. A comparative study of religions should convince every sincere seeker after Truth that Divine Love, which is the eternal function of all the jiva-souls, is the quintessence of all revealed religions. It is the key-note of true Vedantism or Vaishnavism; and all other religions, which are confined within the four walls of time and space, are either stepping-stones to it or antithetical to progress, in the spiritual march.

My dear teachers and students! The great prediction of Srila Thakur Bhakti Vinode, 'that a day will come when the east as well the west will hug one another in loving embrace under the banner of the Supreme Lord Sree Krishna Chaitanya, engaging themselves in loudly chanting the Holy

Name of Sree Krishna, is sure to be fulfilled, and that in no distant date. The soil has been prepared and weeded out, the seed has been sown which will ere-long sprout and grow into a beautiful tree bearing sweet-scented flowers and delicious fruits to be tasted by the devotees of the east as well as the west.

My dear teachers and students, as the erstwhile Head master, I always took a keen interest in the all-round practical welfare of Thakur Bhakti Vinode Institute. I know that this Institute is the pioneer of its kind, the harbinger of a new era of real education based on theistic principles. I know that Thakur Bhakti Vinode Institute is the soul-awakening institution which will stand as the torch-bearer of Transcendental Light and spiritual culture all the world over. When the Most Hon'ble Marquess of Zetland, the President of the "London Gaudiya Mission Society", came to learn of the lofty ideals and the noble aspirations of Thakur Bhakti Vinode Institute, His Lordship was pleased to endow the award of a gold and a silver medal to the students of outstanding merit of the Institute, and expressed his opinion that this Institute would one day serve as the beacon light to all sincere seekers after Truth in the domain of education.

My gladness knows no bounds to find that the Institute is now guided by a

worthy helmsman who is steering clear of all rocky shoals and is running it with all the crews and passengers on board safely to its destination. I am an eternal student at the Lotus Feet of our Divine Master and I am glad to learn that my successor is keenly alive to the underlying principle or the keynote of the Institute. A teacher's task is in every way a very responsible one. 'A bird of passage' can never serve as a teacher. A real teacher is the eternal friend of the soul of man. He helps the unfolding of his spiritual character. A teacher must be well-established in Spiritual life. His efficiency and scholarship will then be productive of lasting good to his pupils. The baneful effects of "Godless education imparted by the modern Universities has been bitterly felt by all responsible authorities at the helm of public education.

Thakur Bhakti Vinode Institute has been established at Sreedham Mayapur, the place of birth of the Supreme Lord Sree Krishna Chaitanya, in order to eradicate in toto the evils of Godless education that is being imparted in our schools and colleges. It is unique in its kind and unparalleled in its vitality. I fervently hope that my friends, both the teachers and the taught, will kindly bear in mind this fundamental characteristic of Thakur Bhakti Vinode Institute.

Though Thakur Bhakti Vinode Institute imparts religious instructions *paripassu* with secular and intellectual education, yet, I request those who guide the destinies of so many young learners in their pliant aptitudes, that the goal must never be lost sight of even for a single moment. My firm conviction is that Sree Chaitanya *Vani*, who has now appeared before us as our Divine Master Om Vishnupad Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj, the Founder-President of this Institute, should ever be the guiding principle of the Institute. Most fortunately for all concerned He is the Soul of this Institute and all other member-assistants are His limbs rendering willing services to His guiding will. He is the veritable embodiment of the Sreemad Bhagawatam—a Divine Book which is the quintessent genuine exposition of all religious scriptures of the world. It is the Vedanta amplified and elucidated. So Thakur Bhakti Vinode Institute must follow in the wake of Sreemad Bhagawatam, and I am glade to learn that the holy personage who holds the chair of this meeting is also a Sreemad Bhagawatam, or better known as Sreemad Bhakti Sambal Bhagawat Maharaj and I heartily offer my feelings of gratitude and thankfulness to this eminent holy personage.

I am also glad to learn that a prominent couple of my God-brothers have graced this meeting by their holy presence. They are the ideal Brahmacharins rendering eternal loving service to our Divine Master Sree La Prabhupad. They are my guides, friends and philosophers in my life's journey. The twin serve as the Pole stars to direct me towards the destination of my perilous voyage of life. A Brahmachary, a Grihastha, a Vanaprastha, or a Sanyasin is he whose soul is ever surcharged with the ecstatic *Rasa* (Divine Sentiment of Love) of the Transcendental Word of Sree Chaitanya *Vani*. In that sense they are the guiding stars of many a ship-wrecked vessel like myself. It is not dress, nor colour, nor any outward symbol that bespeaks a Brahmachari or a Grihastha or a Vanaprastha or a Sanyasi, but it is the heart—the pure heart that drinks deep the ambrosial honey of the Lotus Feet of the Transcendental Word, or Sree Chaitanya *Vani*.

I, therefore, again offer my humble quota of sincere greetings to these two Brahmacharins, Mahamahopadeshak Ananta Vasudeva Vidyabhusan Prabhu and Sripad Narahari Brahmachari, Sevavigraha Prabhu. I again offer my sincere thanks for the honour you have done me this evening by allowing me some of your most valuable time to serve you by chanting the narratives of the super-human qualities and

Deeds of Sree Chaitanya Vani through the instrumentality of my humble self—a most unworthy servant of our Divine Master—and I implore you all to bless me that I may have the fortune

of listening to the Glories of our Spiritual Guide from the Holy Lips of His inseparable associates, and chant them ever and anon to all beings, sentient or insentient, I may come across.

Service : permanent and temporary

By Sreepad Madhu Sudan Chatterjee B.A. Bhaktivilas

Expressions as permanent service and temporary service are familiar to most of us. We can easily understand the meaning of temporary service which evidently means service lasting for a time only but as soon as the words 'permanent service' as uttered although we seem to think that we understand what it means, we feel not a little difficulty in finding out what such a thing as permanent service actually is. The expression 'permanent service' would mean service that would continue for all time to come. Coming to the realities of the world, where we have been placed at the present moment we are disillusioned to find that although there is such an expression as permanent service, really speaking we do not find anything like permanent service here. Service requires that there should be one to offer service and another to

receive it. So the possibility of permanent service would point to the necessity of the permanent existence of both the offerer and the receipient of such service. Looking to the things around us in this world, we find, however, that nothing is permanent. Everything here is born at a particular point of time, remains for a time and is then destroyed. So it would appear at first sight that the term 'permanent' is nothing but a mere word, there is therefore nothing in this world which can be said to be permanent. The term 'permanent service' is thus a misnomer for temporary service only. If there is anything permanent at all, we have no knowledge of it at present.

It is at a time like this when we are in doubt as to whether there is really anything of the nature of permanent service, that the Revealed Scriptures

SERVICE : PERMANENT AND TEMPORARY

come to our help and tell us emphatically that although nothing in this mundane plane of the body and mind is permanent, there is the plane of the soul where everything is permanent and it is only there that permanent service is possible. So we read in the Geeta :

“न जायते म्रियते वा कदाचिज्जायं भूत्वा भविता न भूयः ।
अजो नित्यः शाश्वतोऽयं पूराणो न हन्यते हन्यमाने शरीरे ॥”

“Individual souls have no birth. They are eternal. Time cannot destroy them. They are neither born nor do they die. Body is destroyed, but not the soul”.

So permanent service is possible only for such an entity as the individual soul is to be a permanent servant, there must also be an object of permanent service of whom the *Vedas* speak in the following mantras

नित्यो कित्यानां चेतनश्चेतनानां
एको ब्रह्मा यो विद्धाति कामान्
तमात्मस्थं येऽनु पश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषां ॥

Those who see God, Who is the only Eternal Entity in the midst of innumerable eternal beings, can have eternal peace.

So only the service of God Who is eternal can be permanent service and

all other services are only temporary, however, much we may try to prove it to be otherwise. Service of parents, children, friends, humanity at large, animals, one's own country, in short all services of things on this mundane plane can never be permanent. Those, therefore, who think that they are in permanent service as distinguished from others having temporary service only should know, therefore, that their service is equally of a temporary nature. For do we not find that in the midst of their so-called permanent service they are being snatched away every day from the scene of their activities? Should we not, therefore, pause to think whether there is anything like real, permanent service? If so, what is the nature of that service and how to have it? As there is such a strong desire in the human heart for such permanent service, it does not stand to reason that there should not be a way to it. So in the *Rigveda* we get the following mantra :

“ तद्विष्णोः परमं पदं तदा पश्यन्ति सूरयः ”

Suris or servants or God : always see the Supreme Lord.

Let us, therefore, try to find out such a true servant of God who can tell us what permanent service is and how to render it.

International Relationship

Religion has a regulation to offer towards international aspirations of humanity, as in other fields. The ideas of the brotherhood and natural equality of man as bases of international intercourse require to be scrutinised from the standpoint of spiritual requirements. The gospel of the French Revolution continues to be the limit of the liberal outlook in political association. Liberty, equality and fraternity seem at first sight to envisage a satisfactory ideal of international intercourse. These principles are being put to the acid test in the discussions in the committees of the League of Nations over disarmament and territorial delimitation of the frontiers of States. The administration of Dependencies and Mandated areas is another vexed question which it has hardly been possible to bring within the above principles of association.

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The relation between the Macrocosm and the Microcosm, as elicited by Evolutionist thought, does not march with the notion of the unprogressive validity of the status quo or the unviolable sanctity of unrighteous treaties. Why is Germany so anxious to revert to the

condition of armed equality with the greatest military Power? What will happen to the spiritual object of the League of Nations if, instead of disarming, the demands for rearmament on the post-war scale obtain a new lease of life as the basis of international organisation? Can the world bear the burden of these post-war armaments for any long period?

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As regards the other vexed question of the Minorities, their protection by an external power against the Majorities strikes at the root of all democratic activity and offers a fruitful source of international jealousies. But do not the Minorities sometimes certainly require to be helped within definable limits?

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In the field of Commerce and Industry, present international policy has an appearance of being based on the principle of the survival of the fittest. It says in effect, "Let everybody help himself to the largest possible share of the limited good things of this world!" In these circumstances number, organisation and unscrupulousness naturally

count a great deal for eventual success. It is also the worship of the *status quo*.

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But the whole world is organising for claiming special and opposed advantages. Liberty is in revolt against morality. Advocates of equality are helping uncontrolled dictatorship for the prevention of unconquerable lethargy and impending reaction. Fraternity is often professed as a convenient method of deceiving the unwary victims of the exploiter.

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Even thinking has learnt to pride itself on its uncompromising particularisms, on its advocacy of the *status quo*. It is become inane and merely analytic. Its dynamics, if any, does not made for progress, nor even for hope.

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This state of a vicious stalemate has to be recognised and actively countered by the invocation of spiritual thinking. The economic point of view should be brought under a truly harmonising programme of international activities.

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We have been always emphasising the spiritual fact that the affairs of the mundane world are bound to remain unintelligible and full of active discord if they are not sought to be understood in their relation to the laws of spiritual governance. This world offers a sectional and perverted view of the

reality. To seek to learn the synthetic truth from the available experience of this world is, therefore, as futile as the chasing of phantasmagoria or the mirage of the desert. The quest for truth is not the quest of any final worldly position, for the simple reason that such a consummation would be and can be only stagnation and death. All consolidating worldly attempts are frustrated sooner or later by the working of a higher power which never comes within the purview of our mundane constructive endeavours. Why should this be so? Man cannot continue to be satisfied by the endless practice of heartless and unwholesome competitive worldliness. International politics should come into its own as an organised attempt for improving the present outlook of the world. It must not merely back up any and every existing organisation on its own respective unsatisfactory and narrow selfish line.

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Spiritual governance means the rule of the Absolute Person Who is All-existence, All-knowledge and All-bliss. In the Absolute Person alone these principles have at once their Source and the Goal of their functionings. Any activity that makes towards the Absolute is lifted to the realm of life and harmony. Anything that wilfully moves away from its Source and

Support brings forth death, ignorance and misery. Statesmanship, which looks away from the Absolute, is also bound to be ephemeral, blundering and mischievous.

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The Governance of the Absolute includes and explain the governance of this world. It is quite possible for the governance of this world to seek to cut itself off from its relationship of conscious dependence on Divine Governance. This is being done at the present moment under the impression that it is neither possible nor necessary to practise such allegiance to the Absolute in the affairs of this world. Religion is out of court. Experience, that is carefully limited to this world, is quite illogically assumed to be both final and sufficient for all 'practical' purposes. This is not merely irrational, it is wicked and suicidal. It is opposed to our higher nature.

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For this reason it has become imperative to seek for further spiritual enlightenment and to be prepared to add to the stock of our spiritual experience. It has become necessary to be supplied with a truly workable spiritual experience. The experience of the Absolute Truth can alone enable us to find our way to the ever progressive, eternal life of the individual and the aggregate. But we should not also

expect the actual discovery of the path of such solution. We must learn to move consciously towards the Absolute in obedience to the discovered spiritual law.

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The religious experience of India should be of supreme importance to the world for this purpose. The central and relevant fact of that experience is supplied by the doctrine of Divine Descent. It is possible for every individual to bring about the Descent of the Absolute by the practice of His loving service. He is always coming down in this manner to the plane of our mundane experience in the form of the Transcendental Sound or Name. It is necessary to experience His Descent for being enabled to have access to the living, indivisible Truth on His transcendental plane. This is the unanimous teaching of the vast spiritual literatures of India. The spiritual Macrocosm can be served only by the release of the serving energy of the spiritual microcosm. But the Macrocosm itself may and does oppose the liberation of the energy of the microcosm. This is being done, consciously or unconsciously, by all those organisations that happen to be based on the undiluted worldly outlook. 'Till there is a change of heart, by the Descent of the Absolute in response to the offer of pure service by individuals and aggregates, the

impending destruction of humanity, that is being contrived by the ruthless exercise of its worldly wisdom, cannot be averted.

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The Absolute Truth, even when He chooses to manifest His Descent to mortal view, reserves in tact His Right of not being exposed to the mundane senses. He can only be approached by the method of unconditional, willing submission. He never brooks the domination of any rival entity. The Right of Domination belongs only to the

Absolute. If we wish to have access to Him we must give up our aggressive ineligibilities, scientific and otherwise, in approaching the Divine Sound appearing on the lips of His pure servitors, for making the acquaintance of the Absolute. This is the sum and substance of the Message of the spiritual Scriptures of India. She is again awaking to the necessity of following the teaching of her own Scriptures and making the same available to mankind by the method of a truly magnanimous propaganda on a world-wide scale.

Round the Gaudiya Maths

Sree Jagannath Gaudiya Math,

Mymensingh :

The citizens of Mymensingh convened a meeting at the local Town Hall for presenting a civic address to the Editor on April 13. Sj. Mana Ranjan Banerjee, Retired Sub.Judge, was the President of the meeting. Sj. Umesh Chandra Chakladar, Chairman of the Mymensingh Municipality, read and

presented the address to the Editor who gave a suitable reply. At the request of the Chairman, His Holiness Tridandiswami Bhakti Pradip Tirtha Maharaj spoke on the Mission's activities in England. Prof. Akshoy Kumar Banerjee offered the thanks of the public to the Editor and members of the Mission. Many respectable gentlemen, including the Principal and Professors of A. M. College, Advocates

and Members of the local Bar, Doctors, Merchants and Zeminders were present.

In the afternoon on April 13, Mr. Kiron Chandra Dey, Senior Wrangler of the Cambridge University, Sj. Abinash Chandra Lahiri, Pleader ; Sj. Dina Bandhu Dutt, teacher of the City School ; Kaviraj Manomohan Kabisekhar, Sj. Aswini Kumar Chowdhuri, Mukhtear and many other gentlemen interviewed the Editor at Sashi Lodge where He was staying and listened to the transcendental tidings of the Supreme Lord. From morning till late at night on April 14, streams of visitors called on Editor at His residence, who explained to them the distinctions and differences between Sri Nama, Namabhas and Namaparadh.

Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj delivered a lecture on the Teachings of the Geeta on the evening of April 14, at the invitation of the authorities of the Physical Training School. It was largely attended.

At a huge meeting which was convened by the public at Durgaman-dap in the city, Srimad Tirtha Maharaj spoke on "Bhagabat and its philosophy".

Sree Gaudiya Math, Patna :

Hon'ble Sir Ganesh Dutt Singh, Minister of the Government of Bihar

and Orissa in Local Self-Government, paid a visit to Patna Gaudiya Math on April 11, at 4.15 p. m. He was much pleased to meet there Tridandiswami Srimad Bhakti Bhudev Srauti Maharaj, preacher of the Mission, who was glad to hold religious discourses with him for more than an hour.

Pandit Sivananda Brahmachari, Ragbhusan, read Srimad Bhagabat at the house of Dr. Mathura Prasad at Bankipore on April 16, at 4 p. m.

Sree Gaudiya Math, New Delhi :

Their Holinesses Tridandiswamis Srimad Bhakti Kevala Audulomi Maharaj with a party of Brahmacharis are preaching the message of Lord Sree Gaur Sundar in Delhi. Their selfless work for the cause of suffering humanity is drawing the sympathy of many thoughtful persons who have come forward to help the preachers for making their mission a success.

Hon'ble Sj. Jagadish Chandra Banerjee, Member of the Council of State, had been to the Delhi Gaudiya Math on April 12, and stayed there for about 3 hours. Tridandiswami Srimad Bhakti Sambandha Turyasrami Maharaj spoke to him about the Mission in reply to his questions.

Sree Chaitanya Math, Sree Mayapur :

Tridandiswami Srimad Bhakti Vijnan Asram Maharaj read and

explained Sree Chaitanya Bhagabat at the Math premises on April 19, in the evening. His easy mode of explanation was of benefit to all present.

Pandit Radha Govinda Kavya-Purantirtha, Bhakti-Sastri has been reading and explaining Srimad Bhagabat at the Math, from April 22. He possesses a sweet and melodious voice and sings the kirttan song at the conclusion of his path.

24 Perganas :

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj paid a visit to Gopalpur where he arrived on April 11. Sj. Bipin Behari Banerjee received Swamiji with party cordially and arranged for a lecture at his house on the same day on "Bhagabat .Dharma". In course of his lecture Swamiji explained the subtle distinction between current and pure Theism.

On April 13, Swamiji Maharaj arrived at Goalbari. He put up at the house of Sj. Brajendra Nath Ghose, where he read Sree Chaitanya Charit-amrita and explained the necessity of keeping constant company with pure devotees.

On April 14, Swamiji Maharaj went to Sonaliki and lectured on "Vaishnava Dharma and the observance of Eka-dashi".

Sree Rupa Gaudiya Math, Allahabad :

On April 15, the preacher-in-charge of Sree Rupa Gaudiya Math read and explained Srimad Bhagabat to a number of ladies, gentlemen and students at the house of Babu Amarendra Lal Mittra. The audience expressed their keen appreciation and desire for holding further similar meetings.

Swamiji held path and kirttan at Munshiganj on April 20 and 21.

Gadai-Gauranga Math, Baliati

The Annual Celebrations of the Math will commence on Thursday, the 9th May. It will last for four days and the programme consists of Kirttan, Path, lecture, religious discourses, Puja, Bhog, Rag, Aratrika and distribution of Mahaprasad to one and all.

Sripad Anadi Krishna Brahmachari read and explained the episode of Dhruba from Srimad Bhagabat on April 17 and 18 at the house of Sj. Naba Kumar Roy Chowdhuri. The Zemindars, teachers and other leading people of the locality attended both the days.

United Provinces :

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj has been preaching at Sidhauli. Dr. Sachindra Nath Bhattacharj has received him at his house

and is helping Swamiji in conducting his propaganda. A nagar sankirttan was conducted along the streets in which the citizens joined with delight. The leading citizens have arranged for the reading of the Bhagabat and delivery of lectures by Swamiji. Govt. officials from Nehar called at his residence to hear the tidings of the Supreme Lord. Sj. Satrubhan Singh, Zemindar, Saisil, has invited the party for holding Path and Kirttan in his house. Swamiji is arranging for propaganda work in Bareilly.

Sree Gaudiya Math, Delhi:

Hon'ble Mr. G. S. Khapardi M.C.S, paid a visit recently to Delhi Gaudiya Math when Tridandiswamis Srimad Bhakti Sambandha Turyasrami Maharaj and Tridandiswami Srimad Bhakti Kevala Audulomi Maharaj received him cordially and had religious discourses with him for some time.

Sree Gaudiya Math, Gaya :

With the object of opening a permanent propaganda centre of the mission at Gaya which had been in contemplation for a long time, Editor started for Gaya on April 18 with a number of preachers of the Mission including Tridandiswami Srimad Bhakti Vilas Gavasti Nemi Maharaj, Mahamahopadesak Kunjabehari Vidya-bhusan, Pranabananda Pratnavidyalankar, Pyarimohan Brahmachari and Mahamahopadesak Sundarananda Vidya-vinode, Editor "Gaudiya". On April 22, the Gaya Gaudiya Math was formally opened in a big bungalow on the Church Road in the quarters of the Brahmayoni hill-side. In connection with the opening ceremony a series of lectures were delivered at different places in the city by the Editor of the "Gaudiya" in course of which he dwelt on the History, significance and importance of Gaya as a place of pilgrimage and of the Deity Sree Gadadhar-Vishnu.

ALL-GLORY TO SREE GURU AND GAURANGA

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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, Consortherhood, 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 blundering 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 overheard 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 period. 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 Pratnavidyalkar 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 Vidya-bhusan, 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 Shyama-das 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 Bhattacharji, 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 Banode 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 Vidya-vinode, 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 S. Sambidananda Das in conducting their devotional activities outside India. He then spoke a few words in praise of M. M. Pandit Kunja Behari Vidya-bhusan 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 Srīman Mahāprabhu 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 Srīmani 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 Lakshmi-mani 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.

Tridandiswami Srimad Bhakti Swarup Parbat Maharaj thanked the following : Mahopadeshak Nimananda Sevathirtha B.A., B.T., Assam ; Kalachand Dasadhikari ; Radhacharan Dasadhikari ; Dhirlalit Dasadhikari ; Krishna Charan Dasadhikari ; Gopi Raman Dasadhikari ; Chintamani Nayak, Cuttack ; Bir Chandra Brahmachari ; Gopaldas Brahmachari ; Raj Gopal Subudhi, Rasulkunda, Ganjam ; Hirendra Chandra Chakravarty, Mymensingh ; Krishna Chandra Neogi ; Jagadish Chandra Basu.

Mahamahopadeshak Pandit Kunjabehari Vidyabhusan expressed the thanks of the Sabha to the following for diligent and skilful services : Mahopadeshak Hayagreeva Brahmachari ; Mahopadeshak Siddhaswarup Brahmachari ; Mahananda Brahmachari ; Pyarimohan Brahmachari ; Upadeshak Krishnananda Brahmachari ; Kirttananda Brahmachari ; Acharya Nabin Krishna Vidyalkar ; Mahopadeshak

Jadubar Bhaktisastri ; Satya Govinda Brahmachari ; Hari Charan Brahmachari ; Narasingha Brahmachari ; Sajjanananda Brahmachari ; Ramkrishna Brahmachari ; Netrananda Brahmachari ; Sudarsan Brahmachari ; Gosthabehari Brahmachari ; Sivananda Brahmachari ; Aghadaman Brahmachari ; Rajani Dasadhikari ; Atulananda Brahmachari ; Paresh Chandra Brahmachari ; Barenya Govinda Brahmachari, Sevarnab ; Joykrishna Das ; Sundar Gopal Brahmachari ; Krishna Keshab Brahmachari ; Nitai Das Brahmachari ; Nrisinghananda Brahmachari ; Nimai Das Adhikari ; Ram Govinda Dasadhikari ; Jagadananda Brajabasi ; Upadeshak Dr. Krishnakanti Brahmachari, Bhaktikusum ; Sambidananda Das M. A. ; Rashbehari Brahmachari ; Upadeshak Paramananda Vidyaranta ; Sridham Das Adhikari,

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Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj conveyed the hearty thanks of the Sabha to the following :—

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(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, Hans-crescent 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.O., 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 Bhakti-saranga Goswamiji) ; H. E. the Rt. Hon'ble Sir John Anderson P.O., G.O.B., G.O.I.E., Governor of Bengal (for kind visit to Sreedham Mayapur) ; H. E. the

Rt. Hon'ble Lord Brabourne, P.C., G.C. I.E., Governor of Bombay (for valuable help to Giri Maharaj in propaganda works in Bombay Presidency) ; H. E. Sir Hugh Lansdowne Stephenson, K.O. S.I., Governor of Burma (for practical help to the Mission's work in Burma by introducing Giri Maharaj to the people of the Province) ; The Hon'ble Sir B. Mitra, K.C.S.I., Bar-at-law and Lady Mittra ; The Hon'ble Ba Maw Minister of Education, Bar-at-law (for his helping the propaganda in Burma in various ways) ; E. C. Mievill, C.M.G., Private Secy. to H. E. the Viceroy (for his strong advocacy to His Excellency the Viceroy on behalf of the Mission), H. J. Twynam, Esq., Commissioner, Chittagong Dn. ; R. Hardie Esq., Commissioner of Police, Burma ; H. H. Craw, Esq., I.C.S., Commissioner,

Pegu Division, Burma ; Major M. J. Clarke, C.I.E., Collector, Rangoon ; C. C. Crossby, Dt. Magistrate, Rangoon.

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. Subhavigas Bhaktimayukh
4. Radha-Govinda Kavyatirtha
5. Sarbeswarananda Brahmachari
6. Aprameya Das Adhikari
7. Krishnananda Brahmachari
8. Nitaidas Brahmachari

Titles

Saddharmasindhu

Bhaktimartanda

Bhaktibhusan

Srestharya

Srestharya

...

Bhaktiprakash

...

Recipients

Mahanta Srigadadhar Ramanuj Dasji,
Emermath, Puri.

Rai Bahadur Sardar Raj Raghubir
Singh Dhaoji, C.I.E.,
Bharatpur.

Rai Bahadur Madan Gopal Sardana.
Sj. Sakhi Charan Roy Bhaktivijoy,
Calcutta.

Sj. Raimohan Rai Chaudhury, Baliati,
Dacca.

Sj. Monomohan Rai Chaudbury,
Baliati, Dacca.

Titles	Recipients
<i>Bhaktibhusan</i>	Sj. Sorashimohan Rai Chaudhury, Baliati, Dacca.
<i>Bhishakchuramani</i>	Sj. Jadunath Gupta Kaviraj, Calcutta
<i>Bhaktibikash</i>	Sj. Gosthabehari Das, Howrah.
<i>Sevavilas</i>	Sj. Amritananda Dasadhikari.
<i>Ragratna</i>	Sj. Sarbeswarnanda Brahmachari,
<i>Sevavrata</i>	Sj. Gaurendu Brahmachari.
<i>Bhaktibibudh</i>	Sj. Haripada Dasadhikari.
<i>Bhatimandap</i>	Sj. Krishnakarunya Brahmachari,
<i>Bhaktikumud</i>	Sj. Yatisekhhar Brahmachari, Cuttack.
<i>Bhaktikamal</i>	Sj. Narottamananda Brahmachari, Gaudiya Math, Bombay.
<i>Vidyaratna</i>	Sj. Sivendranath Das Gupta, Naryanganj.
<i>Kritikovid</i>	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 the 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 household 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 householder, 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 wholtime 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 *bonafide* 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 nowadays 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 true *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 *summum 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 Vijnan 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 Gayā Town Hall and the third at the Theosophical Hall. Tridandiswami Bhakti Vilas Gavastinemi Maharaj, Tridandiswami Bhakti Bhudeb Srauti Maharaj,

Mahamahopadesak Pandit Sundaranda Vidyavinode B. A., Mahamahopadesak Sripad Aprakrita Bhaktisarang 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 afternoon 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 Sidhauili 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 Bhaktibhusan, offered *sradh* in memory of the departed soul of her husband according to the rites of Sree Haribhaktivilas.

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(Sree Sajjanatoshani)

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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 क्लियमाणानि गुणैः कर्माणि सः सर्वशः ।

अङ्गुल-विमूढात्मा कर्त्ता इमिति 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 Mahāprabhu 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 separated from his sweetheart, or *vice versa*, by the interval of space. The phrase does not usually mean separation 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 separation from her dead husband. Love in separation, 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 separation 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, wholeness 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, *Tribhanga*. 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 अमि 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 ‘Gaurmagari’, 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 Gaur-sundar, 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 aptitude. 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 डटे, ताहाइ उच्चारि”

चै: च: मध्य ८।१३२

Sreela Rupa Goswami Prabhu says—

“चर एवावरयो: सान्द्र परमानन्द मग्नयो: ।

भवेद् धर्मं विपर्ययोऽसौ यस्मिन् ध्वनति मोहने ॥

श्रीसङ्क्षेपभाष्यतामृत 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 beginning, 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 unequivocal. 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 cemetery, 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 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 occasion 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 disciple 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 Guṇḍicha Temple was being cleansed for the reception of Sree Jagannath Devā, 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 Vedānta 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 separation 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 entered 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 Nrsinghadev was observed at Sree Sanatan Gaudiya Math on May 17, when Sripad Radhasyam Brahmachari read and explained the episode of Sri Nrsinghadev 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

ROUND THE GAUDIYA MATHS

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 Gaurasundar 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 listening 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 sankirtan 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

ALL-GLORY TO SREE GURU AND GAURANGA

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Discourse about God : the Word is God

(By Prof. Nishi Kanta Sanyal M. A. Bhaktisastri)

Most people like to talk. Freedom of speech is one of the fundamental rights in all civilised countries. The modern newspaper panders to the craving for talk. But platform speeches and private discourses are also the order of the day. Of all the religions, Christianity possesses at the present day the most highly organised arrangement for systematic talking on the subject of religion.

All talk is not useful, and there may be some talk that is positively harmful. In some countries they are feeling the necessity of excluding harmful and reactionary talk. Newspapers are now owned by parties for serving definite interests. They are by no means free to talk as they like or even to talk as

they think proper. Such indirect control of the freedom of speech is not due to any under-valuation of the utility of good and useful talking.

Although the value of talk is universally admitted and although talking is practised on a vast scale for every purpose, the world is not accustomed to listen to talks about transcendence and does not yet suspect the tremendous possibilities of such practice.

What then is this transcendental talk ? In the first place it is a familiar enough idea almost all over the world that tidings about God come down to this world in the form of the Word or the scriptures. The word that corresponds to 'scriptures' in the Sanskrit language is 'shruti', the etymological

meaning of which is 'that which contains the *heard transcendental Word*'. Srimad Bhagabat offers us the account of the Doings of Godhead during His different Appearances in this world. It invites us to hear and discuss the narrative declaring that by such talk and such hearing alone it is possible for any person of this world to have access to the plane of transcendence.

At the same time it is recognised that there is a method by which transcendental discourses are to be conducted. Srimad Bhagabat distinguishes between transcendental talk and all other talk that is so familiar to us. Transcendental talk makes its appearance only through the proper medium of a person whose life is wholly dedicated to the service of God. On the other hand service of God cannot also be practised by those who have no access to the plane of transcendence available only through the proper kind of hearing of transcendental talk. The transcendental talk itself is the visible audible body of transcendence. It introduces itself to the transcendental part of our nature. It draws out the spiritual activity of our unalloyed souls. Such activity alone is service of Godhead. The nature of such activity cannot be understood by those who have no access to its supernatural plane.

The great proposition, which is unique of its kind, that is offered for our

acceptance by Srimad Bhagabat, is that religion consists in the transcendental service of God Who reserves the right of not being exposed to human senses. This at once suggests the problem as to how with our present senses it can be at all possible to serve God. In other words, it leads to the question of the method of the quest of His service.

Srimad Bhagabat assumes that its readers are prepared to admit the necessity of serving God. Those who believe in the necessity of a cosmic order for the attainment of the highest and best aspirations of humanity cannot avoid subscribing, in the long run, to the doctrine of the service of the Eternal. Men of this world do not live for themselves alone. They also live for their family, for their country, for mankind and for God. Srimad Bhagabat says that it is not possible for any person to live for God except on the plane of eternal life; that it is the only purpose of human life to find a footing on the plane of such service; that all other issues of mortal existence are automatically solved by the attainment of such service.

It is not, of course, possible for any superficial observer to understand how the solution of the problems of worldly existence is effected in the life of transcendental service of God. Therefore, the life of service has been always misunderstood and misrepresented by

ignorant and interested parties. We, therefore, propose in this short article to distinguish between life that is led for God and which is led for any other purpose.

The best way of approaching the question will be by distinguishing between the methods that are pursued for the attainment of the respective forms of life. I shall confine my observations within the field of religion. The current practices of religion offer as many conceptions about the nature of the service of God as there are ways of living in this world. The subject of worldly living will, therefore, not remain unexplained if a comparative study of religion in regard to the method of quest is sought to be offered.

Let us begin by stating the universal object of religion. It can be put briefly as the quest of the Absolute Truth. The word truth itself requires to be explained. The corresponding Sanskrit word is *satya*, the etymological meaning of which is the principle of permanent unconditioned existence or existence-in-himself. Truth is one. Truth is consciousness as substance. Truth manifests himself as dominating and dominated consciousness. Truth is real. All this is implied by the word *satya* in which emphasis is laid upon the principle of permanent existence while the other parts of the connotation are necessarily implied.

But the thing-in-himself must possess both absolute objectivity and absolute subjectivity. Therefore, that method of quest of the truth should alone be fully admissible which does not tamper the complete entity of the thing.

Absolute truth must also be distinguished from apparent and local truths. The methods of seeking for the truths that are current in this world both in the field of secular investigation as well as religious speculation, generally aim at the ascertainment of local truths. In this empiric method three phases are distinguishable which have been termed by the shastras *pratyaksha*, *paroksha*, and *aparoksha* methods respectively. The *pratyaksha* method relies on direct sense-perception of the knower as the only way of knowing the truth. The *paroksha* method relies more on the sense-experience of other persons. This latter is the ordinary method of the inductive science. By the *pratyaksha* and *paroksha* methods it is possible to reach the truth as an object of perception, but the object so reached has very little to do with its transaction as a subject. The thing-in-himself (truth) in these cases is approached mechanically by our senses and has no other alternative but to submit to be so approached. Its only subjectivity consists in its utter passivity. This makes the realisation itself incomplete if our

definition of truth, as involving the full measure of objectivity as well as subjectivity, is accepted. In approaching an object with our senses, we are reduced to the necessity of being satisfied with an one-sided impression of a local and temporary entity. The *aparoksha* method seeks to avoid this insufficiency of the two foregoing methods by its assumption based on the insufficiency of all perceptual experience as such that the truth possesses only a subjective nature and is devoid of all objectivity. It is by this assumption that this method explains the undoubted fact of its experience why the thing-in-himself fails to be an object of knowledge. It involves the further assumption that the truth does not possess any initiative by which he can make himself known to any other entity as there can be no second entity at all in this case. This is the impersonalistic doctrine.

The current religious views and beliefs of the world can be classified under one or other of these three methods of quest that is followed for their attainment. The Bhagabat does not accept any of these methods. It does not think that the truth can be found by the method of direct or indirect perception or by abstinence from the activity of perception. It invites everybody to reject the above methods on the ground of their self-evident insufficiency for the attainment of the complete truth.

Therefore, it declares the truth to be *adhokshaja*. Sree Jiva Goswami explains the term *adhokshaja* as 'one who has reserved the right of not being exposed to human senses'. The word *adhokshaja* is always used in the Bhagabat as the equivalent of Godhead. Vide.

“स ब॑ पुंसां परो धर्मी यतो भक्तिरधोक्षजे ।

अहैतुष्यप्रतिहता ययात्मा सम्प्रसीदति ॥”

“सत्त्वं विशुद्धं बसुदेव-शब्दितं यदीयते तत्र

पुमान्पावृतः ।

सत्त्वे च तस्मिन् भगवान् बासुदेवो ह्यधोक्षजो

मे मनसा विधीयते ॥”

“भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम् ।

सत्त्वं विशुद्धं क्षेमाव कल्पन्ते येऽनु तानिह ॥”

These and other shlokas may be quoted in support of the view that the Bhagabat proposes to deal exclusively with the service of *adhokshaja* or transcendental Godhead. The service of *adhokshaja* implies that the absolute truth has his own situation as the subject and has the perfect initiative for making himself the object of knowledge. We can have the opportunity of seeing Him only when He comes upon the plane of our vision.

“नायमात्मा प्रवचनेन लभ्यो न मेधया न

बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्यस्तस्यैव आत्मा विवृणुते

तन् स्वाम् ॥”

“नायमात्मा बलहानेन लभ्यो न च प्रमादात्तपसो

वाप्यलिङ्गात् ।

एतेरुपायेर्यतते यस्तु विद्वांस्तस्यैव आत्मा

विशते ब्रह्मधाम ॥”

The Absolute does show himself to us,—He also remains inaccessible to us.—as He likes. In this world we pose as the subjective observers of local objects but the *adhokshaja* is not any such object.

This points to the distinction between service and worldliness. In the case of service of God, I am to offer my services to the Lord Who is to accept the same. This relationship is not possible except between me and the *adhokshaja*. The objects that are perceived by the senses are utterly wanting

in such complete subjectivity and objectivity.

The function that is appropriate towards the *adhokshaja* is called *bhakti*. In the process of *bhakti* the office of the object is higher than that of the subject or offerer of service. But the *adhokshaja* or the object of *bhakti* is object as well as subject. He is Vastava Vastu or the Absolute Reality. Our perceptual impressions of the truth are *avastava*, i.e. not the thing-in-itself. The objects that are accesible to our senses are not eternal. They are a passing show.

(to be continued)

The Bhagabat

(*Mahopadeshak Kishori Mohan Bhakti bandhab*)

The sun is a self-effulgent thing, to see which no extraneous light is necessary. The sun is seen with its own light. The Bhagabat is like the sun in the spiritual firmament and self-effulgent as well. If, out of his great mercy, he makes his own real self manifest to any fortunate sentient being, only then can he be visible to the latter. The Srimad Bhagabat says (1. 3. 45) that when in the Dwapara Yuga Sree Krishna made His Own Pastimes invisible to the people of this world then the

Bhagabat, shedding the best spiritual light amongst all the other Purans, and being identical with Sree Krishna Himself, rose in the spiritual firmament diffusing the light of the full conception of the real function of the soul for the satisfaction of the actual needs—the *summum bonum* of those human beings whose spiritual vision had been obscured by the influence of the Kali Yuga (Iron Age).

In dark nights men cannot see anything ; but when in the morning the

sun rises and the darkness which obscures the vision is dispelled, all things of this world become visible to our eyes by the rays of the sun falling on our retina. Due to the influence of Kali, the spiritual eyes of the people are covered with nescience, but with the appearance of the Bhagabat in this world, nescience being removed, the spiritual eyes have not only been opened but also devotion for Sree Krishna, the knowledge of Krishna and the Transcendental Love for Krishna, so long unattainable in the other three ages, by manifesting themselves now to the jivas of this Iron Age, have made them grateful to the same.

According to Srila Thakur Brindaban, the biographer of Sree Krishna Chaitanya Deva, the Bhagabat is of two kinds, one being the spiritual scripture, the Srimad Bhagabat, the other being the best devotee of the Supreme Lord, the Divine nectar of devotion personified. The Supreme Lord Sree Gaur-Sundar and Sree Nityananda Prabhu, by dispelling the nescience from the hearts of jivas, cause them to meet these two kinds of Bhagabats and, by enlightening them regarding the eternal relationship of love subsisting between them and the Supreme Lord, surrenders Himself, as it were, to their loving wishes.

The earthly sun and the moon can only destroy the external darkness and

manifest the objects of this mundane world to the material eyes, but the teaching of the relationship of inconceivable simultaneous distinction and non-distinction between jiva and Sree Krishna, by Sree Gaur-Nityananda, in the two forms of the Scripture Bhagabat and the best devotee of God (Bhagabat) being manifested in this world, can dispel from the core of the hearts of all jivas spiritual darkness in the forms of desires for Dharma (virtue), Artha (worldly riches), Kama (gratification of the senses) and Moksha (salvation), thereby manifesting the real truth therein.

The Bhagabat is a thing which is eternal, full, pure, free, and the spiritual nectar personified, and has no birth nor death as within the limited mundane time, although the Bhagabats make their appearance in the different ages for the well-being of fallen humanity. They never come under the control of Maya, the deluding energy of God. Those who consider the Srimad Bhagabat to be on a par with the other books of this world, composed within limited time, fail to realise the transcendental nature of the same. Similarly, those who consider the unalloyed devotees of God (the Bhagabats) to be ordinary mortals, born of human parents belonging to certain social groups that have been evolved in this world, are also unfortunate like the former. Srila

Rupa Goswami Prabhu in his Upadesa-mritam has said that no mundane deficiency should be noticed in the pure devotees of God.

Just as the sun can help our eyes to see all objects around us so also the devotees (Bhagabats) can confer upon us spiritual eyes of true knowledge, as instruments to have the vision of Godhead. Hence the *sadhus* are the only real friends, inseparable from Godhead Himself, of those who are walking in the path of devotion. The subject matter of Srimad Bhagabat is the religion of *sadhus* absolutely free from malice and all hypocritical hankering for Dharma, Artha, Kama and Moksha which are more or less permitted by other religious scriptures.

The intention of the Srimad Bhagabat has been clearly elucidated in the first Skandha in the second sloka of its first chapter. Similarly the *sadhus* also, instead of preaching a doctrine which has as its objects, the desire for fruitive actions, non-distinctive knowledge, Yoga (breathing exercises), Tapa (austerities), any activity other than the gratification of the senses of Krishna and any hypocritical mental speculations, always preach the doctrine of

unalloyed devotion, a thing which is the best treasure of such truly altruistic *sadhus*.

Persons who are in quest of wealth, women (objects of enjoyment) and worldly fame in the name of Bhagabat-Dharma, though they may look like the affectionate Yasomati (Mother of Krishna) to worldly eyes, are in reality, prototypes of the treacherous and cruel Putana who tried to kill Krishna (?) with the poisoned milk of her breast.

Just as the rising of the sun makes all objects of this world visible to human eyes, so also the unalloyed devotees themselves, being eternally engaged in the service of Krishna, manifest in others the eternal relation of jivas with Godhead. The Bhagabats are thus the only effective preachers of the eternal relation of jivas with Godhead. As owls, unable to bear the light of the rising sun, retire into dark holes; so also atheists hide themselves in the obscurity of their dark retreats when they are unable to bear the influence of the LIGHT OF TRUTH made visible in this world by the Bhagabats who are like so many suns risen in the spiritual firmament.

Philosophy of Sree Krishna Chaitanya

[A short summary of the speech delivered on Saturday, the 11th May, 1935, by His Holiness Tridandiswami Srimad Bhakti Pradip Tirtha Maharj of Calcutta Gaudiya Math in the Bar Library Hall, Dacca.]

Sree Krishna Chaitanya was not a human being. Although He lived amongst us in a human form, He was not other than the Supreme Lord Himself Who reveals His Transcendental Form in this world from time to time, whenever He finds that true religion is perverted and chaos reigns supreme in stead, leading the people into the whirlpools of endless misery. It is He Who, then, dispels the chaotic gloom of nescience from the minds of the people and re-establishes the reign of Truth all over the world. Himself being the Ultimate Reality, He appeared before us as the World-Teacher to teach the world, by example and precept, the universal means to realise the Truth Absolute. When He manifested Himself in the Dwapara Yuga He spoke, in most unambiguous terms, that it was by total self-resignation to His Divine Will that realisation of the Truth Absolute was possible. People, whose eyes were blurred by Maya, could not respond to the clarion call and accept the truth of His Gospel,

as they could not recognise Him to be the Supreme Lord and Saviour of mankind. Says the Lord in the Geeta, "People, infatuated by Maya, will disparage My Human Form, not knowing that this Form Who is the Ultimate Reality, is Eternal and Transcendental". It is for this reason, that the Supreme Lord appeared in the Kali-Yuga, in the most beautiful Form of Sree Krishna Chaitanya for the purpose of teaching genuine asceticism, real learning and His own bhaktiyoga eclipsed (misunderstood due to ignorance) by time. Genuine asceticism as distinguished from pseudo-asceticism, consists in making the proper and godly use of all things, sentients and insentients, in the service of Krishna, without having any attachment for them. Real learning as distinguished from empiric knowledge, consists in having a true conception of the Godhead, the jiva-soul and the world and their inter-relationship. His own bhaktiyoga implies that the method of pure devotion which belongs to Him is transcendental and is,

therefore, independent of Karma, Tapa Yoga and Jnana which are different functions of mind and body. But pure devotion is the function of the soul proper and not of mind and body which are mundane and perishable.

Different Acharyas flourished in different ages to enrich the world with their respective views—all of them having as their ultimate end to make known to the people the best thing to be attained according to their respective angles of vision. Thus, Shakya Singha observed that the miseries of all beings are due to the existence and activities of the mind and that complete freedom from the misery of existence can be attained if one take recourse to the measure for its total annihilation, the result being cessation of all perception. This is known as “Achinmatrabad” or “Jara-Nirvan.”

Next came Shankaracharya, the greatest exponent of the “Theory of Illusion” which implies that there can be no bliss without the existence of self and that self is no other than the attributeless Brahman,—the jivas as well as the manifested phenomena are all mental illusions which vanish as soon as the perspection of non-designated Brahman is attained. This is known as “Chinmatrabad” or “Brahma Nirvan”. This is only another aspect of Buddhism. According to this theory, there can be no separate existence of

the Known, the knower and the knowledge, all being merged into One Great Whole, Unknown and Unknowable void of all forms and attributes. But how can there be knowledge of abstract Brahman unless there exists a knower of Brahman? It is true that on the mundane plane the observer, the thing observed and observation are ephemeral, but on the spiritual plane, those specifications are also eternal. The temporal ideas and attributes need not be carried to the eternal plane where the Ultimate Reality is a Divine Person of All Love, Beauty and Bliss. It is blasphemy to deprive God of His All-loving Attributes. Since Love is Divine, there can be no love unless the two entities the lover and the beloved are eternal. Hence the above two theories are untenable, having no foundation in truth. Hence the process of induction or any reasoning based on empiric knowledge is incommensurate with transcendental knowledge.

Then came the four transcendental Acharyas viz., Ramanuja, Vishnu Swami, Madhwacharya and Nimbarka, who were all unanimous in establishing the cult of Bhakti which teaches us that the Supreme Lord Who is One without second is endowed with an eternal Beautiful Form, Infinite Attributes and eternal Love-Games. He is the Chief Emporium of all “Rasas” and the Fountain-head of all

powers. His Abode is known as the Realm of all Bliss, the eternal Home of all jivas. The jivas, free or bound, are the eternal servants of the Supreme Lord. Pure devotion is the means to attain the Ultimate End which is Divine Love—the eternal function of the soul, proper and the connecting link between the Godhead and ourselves.

Finally comes Sree Krishna Chaitanya Mahaprabhu in our midst with His unique Doctrine of “Achintya-vedaveda-tattwa” which means that the relationship between the Godhead and the jivas and the world is inconceivable simultaneous eternal existence of distinction and non-distinction, like the rays of the sun which emanating from the sun exist in the sun, are inseparably connected with the sun but are not identical with the sun. He declares that God is both Transcendental and Immanent and that He remains unchanged and immaculate, although His Powers are transformed viz., Chit-Power into Chit-Jagat (God’s Kingdom), Achit-Power into Achit-Jagat (Material world) and the intermediate jiva-power into jaiva-jagat (animated kingdom). He maintains that a jiva, though qualitatively non-distinct in respect of *chetan* i.e. spiritual nature is quantitatively distinct from God since he is an infinitesimal Absolute, can render eternal service to Him with his body, mind and soul, in his

unfettered state ; but when he betrays a mood of lording it over the phenomenal world, with his perverted ego, as a result of his forgetfulness of the service of God, he is deflected from the Great Centre by the centrifugal force of Maya and is enveloped by the two garments of gross and subtle bodies and, thus, imprisoned, begins to rotate round the cycle of births and rebirths by the law of Karma, some-times elevated to heaven as a result of pious deeds and again hurled into the vortex of hell as a result of his sinful actions. If, in the course of such roaming round the whirlpool of births and rebirths suffering endless miseries in the prison house of Maya, a jiva comes in contact with a Sadhu (Absolute-realised soul), surrenders himself entirely to him and listens to his discourses about Transcendental things and their characteristic qualities, with rapt attention, then it is possible for him to get rid of such deplorable condition and to realise the true nature of the Supreme Lord, His Kingdom, His attributes and Pastimes and his own self and the connecting link of Divine Love which is the eternal function of his real self. If a jiva chooses to remain loyal to his Eternal Master, he may remain so for eternity enjoying eternal bliss. Such a jiva is known as *nitya mukta* or ever free, as he has never any occasion of coming under the influence of Maya. Of the

nine different methods of Bhakti, Sree Krishna Chaitanya declared the chanting of the Holy Name of Godhead as the only means of attaining the highest eternal bliss. A true devotee of the Supreme Lord is neither an enjoyer nor a renouncer. He must accept *Yukta-Vairagya* (genuine Asceticism) and reject *Falgu-Vairagya* (pseudo-Asceticism) to lead a life of devotion. He must serve the Lord under the guidance of a spiritual Master who is in touch with God. Two processes have been adopted from time immemorial to realise the Absolute Truth viz., (a) ascending or inductive process adopted by those who rely entirely upon their empiric knowledge or sense-experience and (b) descending or deductive process followed by those who, fully confident of the incompetency of present human senses to go beyond the ambit of time and space, depend entirely upon the Revelation of the Absolute Truth. The former leads to the conception of the Infinite Neuter Existence of the Absolute or It-God ; while the latter leads to the true conception of the Godhead and His Kingdom and His Pastimes with His eternal servitors. Unconditional self-surrender with submissive spirit, honest enquiry after Truth, and obedient temperament to the Supreme Lord and His devotees, is the foundation-stone of the process of Descension, according to which the Ultimate Reality

reveals Himself, in preceptorial succession, to His devotees. No amount of keen intellect, vast erudition, super-human eloquence, deep contemplation or severe austerities, is sufficient to have any access to a region which extends from the fourth to infinite dimensions. A limited something cannot comprehend or accommodate the Infinite Whole.

Chaitanya Philosophy deals with the knowledge of Transcendental things and their causes and is, therefore, to be acquired by this *Srauta-Pantha* or process of descension or listening to the Transcendental Sound. Sound is the medium through which we acquire knowledge of distant things. Mundane sound, being born of mundane ether, is not identical with the thing or person denoted by the sound. It requires corroboration of its validity by other four senses which are also mundane. It, therefore, fails to give us any knowledge of Transcendence ; whereas Transcendental Sound, being the Eternal Factor of Parabyoma or spiritual Realm, is complete in itself and hence requires no such corroboration. The Sound or the Holy Name is the Godhead Himself. The Holy Name of the Supreme Lord eternally exists in the Spiritual Plane or plane of Pure Existence which transcends the gamut of triple qualities. So the Holy Name, being Adhokshaja (i.e. He who does

not submit to mundane senses of man) reveals Himself to a heart which has transcended the region of triple qualities of Maya and has, therefore, been identical with the Plane of Pure Existence. But this is not possible unless the heart is absolutely free from all mundane blots. Kali-Yuga, though highly condemned as worse than all other Yugas, due to its intense gloom of ignorance enshrouding all the jivas, has been blessed by the Advent of Sree Krishna Chaitanya Who has introduced the most efficacious remedy of all world-disease viz., Nama-sankirtan Which is the Yuga.Dharma of this Age and has rendered it superior to all other Ages, owing to this all-embracing characteristic. A question may arise as to why so much importance is attached to Nama-sankirtan, why it is superior to all other *Bhajans* (devotional services)? The reply is that chanting the Holy Name of Krishna but not Nama-paradh (i.e., offences against the Name) or Namabhash (i.e., dim reflection of the Name) sanctifies not only the chanter himself but all beings on earth that have the fair chance of hearing the chant. It is, therefore, twice blessed, i.e., He blesses him that chants and him that hears. The Holy Name, being Divine, is identical with God's Form, Attributes and Pastimes. He is, therefore, both the means as well as the end; whereas in all other methods of

worship, such as Karma, Jnana, Tapa, Yoga etc., the means is not identical with the end. Be it remembered that the Holy Name never manifests Himself in the heart of one who has other ulterior motives of elevation and salvation than the holy desire of rendering eternal confidential service to the Supreme Lord and His devotees.

Every fallen soul is liable to fall a victim to four kinds of error viz., mistake inadvertence, inadequacy of senses, and tendency to deceive others. But a Vaishnava, who lives, moves and has his being in the Transcendental Realm, is free from all those defects. If we listen to the words relating to the Deeds and Attributes of Krishna from such Absolute realised souls, our hearts will be transparent and the true conception of Godhead and our real self will be reflected upon the mirror of our heart. The Vedas deal with three things viz., Relation, Means and End. Sree Chaitanya Mahaprabhu has taught us that Sree Krishna is our Eternal Object of relationship and devotion to Sree Krishna, of which chanting His Holy Name stands foremost of all methods of devotion, is the only means, and Krishna Prema is the highest end of human existence. Hence chanting the Holy Name of Krishna is not only the means but also the end of devotion. The Holy Name reveals Himself to an unadulterated heart as His Form,

Attributes, Entourage and Pastimes, when the heart chants the Name, bereft of Namaparadh and Namabhash. Namabhash or dim reflection of the Holy Name occurs when the Name is chanted by the method which is free

from all offences. Namaparadh occurs when the chanter commits the ten forbidden offences against the Holy Name. So it is desirable that a devotee should chant the Name, keeping clear of all offences against the Name.

Religion and Politics

Theistic conception of God's Rule compared with certain features of political government of modern times.

As far as can be gathered from the accounts of the scriptures, constitutional opposition of faithful subjects as well as hostility of rebels against the authority of God Himself or against authority delegated by God are not uncommon occurrences in the Kingdom of God. A fundamental difference between divine rule and mundane government consists in the fact that in the former case rebellion against authority is also a permitted activity. But there is no constitutional government in this world that can afford to permit any act of open rebellion for the overthrow of its authority. In the Kingdom of God rebellion, although permitted, is treated on quite a different

footing from constitutional opposition. The confidential advisers of God are free to speak out their minds on all occasions for the good of their beloved Master and without much consideration to his personal views. The rebellious subjects of God, who are actuated by the avowed purpose of dethroning God are assigned this mundane world for working out their schemes of government without having to admit any subordination to God to their knowledge.

The normal political life of a person of this world is that of the rebellious subject of God. God has obviously to permit this state of rebellion, as otherwise it could not be possible. The autocracy of God, which is necessary

for the existence of the rebellious condition itself, is evidently considered incompatible with individual liberty by His rebellious subjects. They want to live their life in their own way outside those realms that are governed by the method of God's admitted autocracy. God is pleased to accede to their wishes and has provided worlds in which they are permitted to have the fullest scope for a life of freedom in which there is no necessity for them to admit, either directly or indirectly, any authority other than their own.

The opposition that is offered by those who are not in rebellion against the autocracy of God has a certain resemblance to His Majesty's Opposition in the system of the Government of England. There is also distinction between the two. His Majesty's Opposition in England is as much in the confidence of a Crown as the Treasury Bench. The Opposition is provided with information about the actual affairs of the State and the detailed policy of the Government in regard to the more important problems of the hour. It is never the intention of His Majesty's Opposition to offer any counsel that it is not prepared to carry out in open consultation with its opponents, if it is put into power. It always speaks with a due sense of responsibility and without any intention of merely embarrassing the

government. Constitutional opposition to God's Rule is also like an affair of party. There are cut and dry lines of party demarcation which impose the obligation of supporting a common policy upon the members of either side, the groups representing distinct systems of service of God. These groups have their permanent leaders who settle the affairs of the groups in any way they like. The members of these groups look at the problems of government in the light of the particular conception of their leaders regarding the best form of service of God. But the advice of the loyal Opposition is always accepted by God. So there is no neglect of the minority groups. God's unlimited autocracy perpetually provides every body with the chance of rendering acts of signal love and loyalty to God in situations of bewildering complexity.

Those who are in open rebellion against the autocracy of God are not allowed to have any share in the councils of His faithful subjects. They have accordingly to set up their own councils, as they have done in this world. The great difficulty of these rebel councils consists in the nature of the contending groups all of which are maliciously hostile to one another. They are, however, compelled to set up autocrats of their own for the prevention of open war among themselves. This is done by their common authority which is

conveyed to one of themselves for the purpose by a majority decree. This delegated authority is always liable to be abused, and there is always the danger of a tyranny being established as a matter of necessity for the effective prevention of the hostile actions of the groups against one another.

The object of government in this world for the preservation of peace is constantly thwarted by the desire of every person to dominate over his fellows more or less completely. But the autocracy of any person other than God naturally turns out to be the most detestable form of tyranny. Its legitimacy is admitted neither in the Kingdom of God, nor in this mundane world, for different reasons.

The freedom of an individual should mean nothing less than freedom to act as one likes. Such individual freedom is possible and also compatible with group activity only in the Kingdom of God where no one aspires to be autocrat, but everyone works for the sole pleasure of God. So there cannot be fundamental contradiction of a hostile nature between the desire of one person and that of another. God's pleasure is the common object of all. But in this world the goal is consciously or unconsciously the individual pleasure of each councillor which varies in the case of different individuals. So the freedom of this world is only a cry of

designing persons for tyrannising over others under the insincere plea of preventing others from tyrannising over themselves.

There is a great distinction between the position of the constitutional sovereign of this world and that of God as Ruler. The constitutional sovereign of England has no separate will of his own. He is thus sovereign only in name. But God is autocrat. He has the power of accepting the unconditional services of the infinite multitudes of His subjects in the way that each of them wishes to serve Him. The allegiance of His loyal subjects is not secured by the least show of coercion. So much so that His subjects are always permitted to disown their allegiance to Him without incurring His displeasure. It is also entirely optional for them to serve His purpose in the way they want. The offer of service to Him is absolutely unconditional. But no loyal subjects of God ever aspire to do anything that is detrimental to His autocracy. Their ambition is to have the fullest scope of being co-sharers of His service. God never refuses to accept service in any form. He cherishes no resentment even against those who are, quite unreasonably, opposed to His perfect autocracy.

The autocracy of God puts the object and method of government in the

only form that is free from self-contradiction. A perfect autocrat, who has not to rely upon external support of any kind, but who at the same time possesses a personality which by its very excellence naturally attracts the voluntary allegiance of His subjects, and who can afford to accept their offers of service for His own perfect purposes without

the necessity of really submitting to the wishes of any other person in His own activities, offers the only solution for a system of government that is compatible with the perfect freedom of all persons who may choose to submit to the same. The Personality of God is thus the outstanding factor and the source of the polity of the Kingdom of God.

The Message of Lord Chaitanya

(Bengal's New Movement in the West)

For the first time in the history of this country the message of the great Prophet of Bengal has found its way to Europe. The religion of Lord Chaitanya is a unique gift to humanity and offer a new gospel in this age of discord and strife. In ancient days the missionaries of Bengal penetrated the far East with a message of service and love. The religion of Lord Chaitanya is now being preached by the missionaries of Bengal in the same way in the bosom of Europe. In Bengal itself the Vaishnava poets are famous for their lyrical outbursts and nothing pleases the public more than the wonderful kirtan music. Gifted with a wonderful power to synthesise and harmonise,

Bengal has always acted as the most advanced to all races and people of India and even those of the world beyond. The artists and thinkers of Japan and China have always found here a hospitable atmosphere. The gospel of Love preached by Lord Chaitanya was a reality in this province and had no doubtful historical background or uncertain legend about it.

The First Followers

The first followers of Lord Chaitanya created a new epoch in the history of India. The present missionaries of His religion seem to aspire higher and are creating a new history in Europe. The Vaishnava movement in India has penetrated the lowest strata of life. Like

the "Hound of Heaven" as Francis Thompson puts it this religion of Love created a new renaissance movement that acted as a lever for the uplift of the downtrodden and helpless millions dragging a miserable life beneath the upper ten. The result was that the submerged mass became vocal and created a new co-partnership under the spell of this new faith. History is repeating itself and the religion of love preached from the fertile soil of Bengal has found in the GAUDIYA movement a new expression whose explosive enthusiasm is creating a new spirit in the soil of Europe. The sacred books couched in the literature of Bengal suffused with the sublimated love of poets and dreamers are now finding a new exposition through the missionaries of this new movement and are creating quite an excellent impression in the land where the Nietzschean doctrine of "will to power" and "superman" have unsettled the peaceful conditions of life and are working out a policy of destroying the weak and the meek on earth.

The New Movement

This purely Bengal movement with an universal appeal has already caught the imagination of the effervescent West with its thirst for unrest and urge for aggrandisement. Thakur Bhakti-vinode the great devotee took upon himself the legacy of Lord Chaitanya and inspired His Divine Grace

Paramhansa Srimad Bhakti Siddhanta Saraswati Goswami to rise like a meteor out of a dark past with the halo of a new healer of human ills in the realm of spirit. An outstanding personality he stands as the apostle of this movement whose missionaries are to-day in the midst of Europe enlightening the public about the message from Bengal.

England Responds

Swami Bon, a young missionary seems to have caught the spirit of his master and it would be new to many to hear that he has already addressed several gatherings in London on many aspects of Vaishnava faith. The Archbishops of Canterbury and York have extended to him their welcome and it was a novel sight to see this young missionary of Bengal clad in saffron robe haunting numerous parties and cultural societies in the aristocratic and exclusive circles of England.

Oxford and Cambridge

Swami Bon had the privilege of addressing England's proud Universities e. g. Oxford and Cambridge and the religion of Love as preached by Lord Chaitanya got echoed within their walls. The lyrics of Bengal had poured for many decades that spirit of love and service which were the foundations of the great Vaishnava movement and it is with a sense of unspeakable delight that one notices them broadcasted in England through fervent missionaries

from Bengal. The great GAUDIYA movement must be congratulated for the service on behalf of Bengal and the East.

Germany and German Universities

Repeatedly cheered in his lecture at the Humboldt Haus, under the auspices of the Werbeanschuss für Deutsch-Indische Verständigung, this young Bengalee missionary rose to the height of the occasion and spoke eloquently on the "Theism of India". He lectured further before several Universities of Germany and met the savants and the intellectuals of Germany and tried to offer to Germany the religious atmosphere of Bengal. Swami Bon has already been invited to address the University of Paris in the near future and there is no doubt he would do justice to his theme of service, sacrifice and love in words that are bound to reverberate throughout the whole of Europe.

Bengal and the World

Bengal has already appeared before the world as an effective interpreter of oriental culture in the realm of poetry and science. It is meet that Bengal's own religion of Love as preached by Lord Chaitanya should find some vent in the arena of the modern world. His magnetic personality has not yet been interpreted in the thought-centres of the West for there is nothing like it in the history of India. The leaders of the GAUDIYA movement of Bengal deserve the heartiest congratulations from all lovers of religion and culture for the great work they are doing on behalf of Bengal in the West. Above all their Master and Leader, the apostle of this new creative force deserves the heartiest commendations for His inspiring personality and selfless devotion in the cause of India's religion.

(Forward 17. 1. 35)

Krishna

(By Miss Sarah de Laredo, London.)

Religionists in general, and theologians in particular—even Spiritual Masters—have hitherto stressed the more mature, fatherly, majestic aspects

of God, to the exclusion of His more youthful aspects as typified by Krishna.

To the Western mind, imbued with the idea that fear and reverence are

synonymous terms when approaching the Deity, the Hindu God of Eternal Youth and Beauty Who, in addition, possesses His other Sovereign attributes, is an altogether new religious conception.

It seems almost beyond belief to the Westerner, that a Divine Being can appreciate the *fun and pleasure* of life—the games, the sports, the exquisite quintessential joy of romance, work, study and achievement—as well as the majestic austerity of it. Yet “As above, so below”, is a very profound mystic truth which, when reflected upon with due reverence, may be interpreted in terms of the highest human happiness.

The Hindus have contributed this most valuable addition to the religious

thought of the world by their conception of the Shyam Sundara aspect of Krishna : the Ever Youthful, Ever-Beautiful Spirit of Divinity, comprising also the attributes of Omniscience, Omnipresence and Omnipotence—a Divine Form which is not material but is the quintessence of all that is most lovely and most charming ; a Supernal Being whom none could fear but all could love and revere.

The Gaudiya Sect has established, through its founder, Sri Krishna Chaitanya, Whom they regard as an incarnation of Krishna Himself, what one might term a more friendly love of God as One Who was not only a Dispenser of Justice but the Heavenly Bestower upon mankind of the eternal springtime of life with all its delights.

Round the Gaudiya Maths

Sreedham Mayapur :

Sj. Suresh Chandra Sen, M.A., B.L., Sub-judge, Berhampur (Bengal), Sj. Narendra Kishore Mukherji, M.A., B.L., Secretary, Kasimbazar Raj Estate, Sj. Abani Kanta Sanyal, M. A., B. L., Pleader, with a party of 16 visitors including ladies came on a visit to the

temple of Sriman Mahaprabhu at Sree Yogapeeth on June 2 and reached there in the evening. Sjts. Hari Pada Vidyaratna, M.A., B.L. and Benoy Bhusan Banerji of Sree Chaitanya Math, received the visitors and showed them over the town of temples. They listened with great attention to Harikatha and

the reading of Srimad Bhagabat. After honouring Mahaprasad at the math the party left at 10.30 p.m.

Sj. Bama Charan Mallick, certificate Officer, Krishnagar, visited Sreedham Mayapur on June 3. He was accompanied by his family.

Sree Gaudiya Math, Patna :

Sripad Sivananda Brahmachari Ragbhusan delivered a lantern lecture on the Sanatan Dharma at the Reading Room of the Patna Junction Railway Station of E. I. Ry, to a gathering of gentlemen from the town and Railway officers. On May 31, he explained Srimad Bhagabat in a meeting in the meadow at Gardanibagh. Respectable gentlemen, students and some of the professors were present.

Central Provinces :

At Sagaur :

His Holiness Tridandiswami Srimad Bhakti Bhudeb Srauti Maharaj had an interview with Mr. S. Rajan, Asstt. Commissioner, Mr. R. N. Trivedi, Retd. Judge ; Sj. G. L. Sribastav, Pleader, on May 25. Mr. Sribastav put several queries to the Swamiji about the Divinity of Sri Gaursundar, the essence of Srimad Bhagabat, etc. From Sagaur the party proceeded to Katni.

At Katni :

On May 28, the Swamiji lectured on the Leela and Teachings of Sriman Mahaprabhu at the house of Dr. D. N. Majumdar of Katni, illustrating the

same with lantern slides. On June 1, he explained Srimad Bhagbat at the spacious premises of Sj. Lakshmi Narayan Prosad Banik at 7.30 p. m.

Sree Gaudiya Math, Delhi :

On May 23, Tridandiswami Srimad Bhakti Sambandha Turyasrami Maharaj called at the house of Dr. A. C. Gupta L.M.S, and had religious discourses with him for some time. He explained to him the Messages of the Mission and of the Supreme Lord Sree Krishna Chaitanya. The points in connection with Vaishnavism pure and distorted were discussed. The gentleman enrolled himself as a subscriber of the periodicals of the Mission to be in touch with the Mission.

Sree Gaudiya Math, Bombay :

His Holiness Tridandiswami Srimad Bhakti Vilas Gavastinemi Maharaj with party starting from Dhanbad arrived at Bombay on May 29. The members of the Mission and sympathisers and supporters were present at the Railway station to accord a greeting welcome to the Swamiji. The party then motored to the Math. They are now propagating the Teachings of Sri Gaursundar in the Presidency of Bombay.

Sree Gaudiya Math, Madras :

Tridandiswami Srimad Bhakti Rakshak Sridhar Maharaj, preacher in charge of the Mission in South India, is holding religious discourses in the Math premises every day. Honest seekers

after truth attend regularly. The construction of the new temple is progressing.
North Bengal :

Tridandiswami Srimad Bhakti Vivek Bharati Maharaj, starting from Sree Gaudiya Math, Calcutta, on May 27, arrived at Dewanganj in Cooch Behar next day. A series of meetings were arranged at which Swamiji spoke on different religious topics. On June 1, he arrived at Haldibari in Jalpaiguri, where he lectured on "Paramartha". On the following day he started for Nilphamari in Rangpur.

Darjeeling :

On May 31, Editor, with a party consisting of M. M. Kunja Behari Vidyabhusan, M. M. Pandit Atul Chandra Banerji, M. M. Pandit Sundarananda Vidyavinode B.A., M. M. Prof. Nishi Kanta Sanyal M.A., Sj. Oudh Behari Lal Kapur M.A., Pandit Kishori Mohan Bhaktibandhab, Prof. Jatindra Mohan Ghosh M.A., B.L., Pyari Mohau Brahmachari, Sajjananda Brahmachari, Satchidananda Brahmachari, left for Darjeeling from Sree Gaudiya Math, Calcutta, by Darjeeling Mail. The members of the Gaudiya Math and friends and admirers of the Mission attended at the Railway station: The Misson has secured a plot of land in Darjeeling from the Maharajadhiraj Bahadur of Burdwan. A permanent preaching centre will be established there shortly. The news of the arrival

of the preachers attracted many cultured persons to Armadale where the party were staying, to hear the transcendental tidings. At the instance and arrangement of Rai Sahib Bhuban Mohan Chatterji two lectures were delivered on June 8 and 10, by Mahamahopadesak Pandit Atul Chandra Banerji and Mahamahopadesak Pandit Sundarananda Vidyavinode who spoke on the Message of Sree Krishna Chaitanya in English and Bengali respectively.

Sree Gaudiya Math, Sarbhog Assam :

Sripad Nimananda Sevathirtha, B.Ag., B.T., explained Srimad Bhagabat at the house of Sj. Palash Chandra Dey, Dhubri, on May 21 and 23. During his reading he clearly explained the means and ways by which suffering humanity may attain the eternal good.

Tridandiswami Srimad Bhakti Vijnan Asram Maharaj was invited by Sj. Bhabagaun Burah to hold a religious discourse at his residence where the Swamiji read and explained from Sree Chaitanya Charitamrita the episode of Sakshee Gopal.

Khulna, Faridpur, Pabna :

His Holiness Tridandiswami Srimad Bhakti Prakash Aranya Maharaj with a party of Brahmacharis arrived at Bishnupur in Khulna on May 14, on preaching tour. His Holiness stayed there for two days and

passing through a number of villages of Khulna and Faridpur, arrived at Nakelia Sadhugunj on May 23 in the District of Pabna. The people of the place received Swamiji with a procession and sankirtan.

In the evening a meeting was held, in which Swamiji spoke of the transcendental messages of the Supreme Lord. On the next day Sree Chaitanya Charitamrita was explained at the house of Sj. Sasadhar Kundu. On May 25, Swamiji explained Sree Chaitanya Charitamrita at the house of Sj. Jogesh Chandra Mitra. The Leela of Sree Gauranga was explained by magic lantern slides at Nakalia in the evening. On May 28, the party arrived at Bera. The devotees of the place received the party with procession and sankirtan. In the evening Swamiji explained Sree Chaitanya Charitamrita at the Gadi of Messrs. Banamali and Mahendra Kumar Saha. On May 29, a meeting of the local residents was convened at Bera. The Swamiji spoke on Sanatan Dharma. Dr. Kamakhya Charan Bhaduri presided. The Leela of Sree Gauranga was explained by Brahmachari Patit Paban with the magic lantern.

Twenty-four Parganas :

Mahopadesak Sripad Siddhaswarup Brahmachari had been to Boral, in the 24 Parganas, on May 25, on the invita-

tion of Sj. Chandra Kanta Mauna on behalf of the villagers. Brahmachariji explained Srimad Bhagabat and, in course of the discourses, clearly showed the necessity of cultivating association with truly religious people for the profitable study of the scriptures. The audience appreciated the discourse and requested the preachers to repeat their visits in the future.

Burma :

Tridandiswamis Srimad Bhakti Sarvaswa Giri Maharaj and Bhakti Sudhir Yachak Maharaj are carrying on propaganda work in Burma. They are meeting the high officials of the Government. They are visiting different places in the interior in several batches to spread the teachings and messages of Srīman Mahāprabhu. They have visited Pintaja, Niyanglebing in Pegu. At Niyanglebing Sj. Anukul Chandra Roy of the local Bar helped the preachers very much in their activities. From there they proceeded to Fin, and thence on May 22, the party arrived at Tangu. Sj. Upendra Chandra Majumder received them at his house and rendered useful assistance. On May 24, the party reached Pinmana in Upper Burma. Sj. Surendra Chandra Guba, a famous lawyer of the place, actively helped them in preaching the messages of the Supreme Lord.

ALL-GLORY TO SREE GURU AND GAURANGA

The Harmonist

(Sree Sajjanatoshani)

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The Correct Angle of Vision

[*Editor was interviewed by Major Rana N. J. Bahadur
at Armadale, Darjeeling on 14.6.1935.*]

Q. I cannot understand this world.

A. It is camp life. This world is not our original abode. It is meant for certain purposes. After that we are to proceed to our original home. This world is not a desirable place. It is not good to be enticed to stay here for a long time, forgetting our original abode. We stay there with Godhead. We are the eternal servants of Godhead. When we desire to lord it over the universe we are allowed these facilities for temporary purposes. They do not serve our eternal purposes. It would be better to seek for a place

where we can find the real peace. Here we are always liable to be disturbed. By these disturbances Providence wants to teach us that world is not our eternal habitation, but that all real peace is to be found in Him. Being thus troubled we would naturally like to go back to the original place. Life in this world should be conducted peacefully instead of in the spirit of retaliation. We should learn to suffer all these things by submitting to His Holy Wishes. If we do so we may have that very peace here. It is because we are ambitious to

dominate that we are brought here. Conditions here are so that they dovetail the whole position. If we require more than we are allowed, we are in trouble. We should better go back into our own position, to our only Friend. He is the only Resort of all our needs and desires. But if we take the burden upon ourselves to run into wrong we run into troubles in the shape of our daily transactions. We should not be so tempted. The aesthetic culturer's offers are meant to delude us when they lead us to think this world to be a comfortable place. All real improvement should lead to Godhead. It should give us all useful things by which to get rid of these temptations. As we are men we should lend our ears to know about the better situation of the transcendental world where the best aspects of the Reality are exhibited. Here we suffer from the difficulties of our eclipsed vision. It is, therefore, better to look after that region where all sorts of manifestive Nature are in vogue. The servitors of Godhead will always look to our interest. Here our friends sometimes like us and sometimes they turn against us. But here there is opportunity of hearing about our original home from the lips of persons who are

quite familiar with the same. If we neglect the opportunity we shall repent in the long run. Their words will lift us and change our mentality. All sorts of puzzling questions will be solved if only we give our lending ear to those persons who have very little to do with this world. Our situations in this world are liable to change like fogs and mists. As intelligent men our prudent nature should manage sometimes to hear of the transcendental world and the manifestive nature, instead of being unaccountably diffident. Such incredulous attitude will not give us the opportunity. This external body will be changed and also our present situations. But we have got a transcendental frame. As soon as we will learn that the transcendental frame is working in us, this mortal coil will cease to trouble. The people of the West think that the mind is the soul. We differ from them. There exists an ample Indian literature in support of the view that the soul is the proprietor of the mind. The mind is the proxy of the soul to deal with the external world in five different relations as husband and spouse, master and servant, parent and child, as friend and as neutral. The soul is now enwrapped by some

other foreign agency. Body is different from apparel. The soul is enwrapped by the gross and subtle material bodies. They are meant for the use of the soul for a certain period. When the true activity is latent the mind acts with the impetus of the senses alone, covering the soul by the material molecular substances. But the soul is the real entity. The senses are the working things, some of them for external and some for internal use. Grossness has an attraction for the ordinary run of people. It is meant for such people. Even the so-called philosophers are found to subscribe to the slogan that the gross material body should have the preference in all religious affairs of this world (शरीरमाद्यं खलु धर्मसाधनम्). They are very busy with the gross and subtle material things, ignoring the very health of the soul. The material things will change. This change sometimes gives us facilities and sometimes hinders our progress. But the soul does not change and cannot be destroyed, although he is susceptible of being covered up by the subtle or abstract form of material grossness in the shape of our passing mentality which is a gift of Maya. She has given us the senses to measure the pleasing

things for selfish aggrandisement. Religious people think they need not gratify the senses which are meant to delude only. As for instance we are liable to be deluded if we suppose the air of the atmosphere to be meant for our enjoyment or for the purpose of giving us temporary pleasures. That very opportunity will be taken away to let us know that it is not meant for our good. We are liable to be troubled by these impeding agents. Their number will show us that they are more numerous than the things that can give us bliss, the only thing that should be sought. The whole ecstatic centre is in Godhead. All pleasing sensation of this world, if properly judged, is found to hold for temporal purposes only, in order to have our fruits later on. It is the training plane. On this plane we are liable to suppose that everything is meant to serve us. But the real truth is that we are to serve Godhead in the five different capacities. It is only when we deem it fit to come down to this world to lord it over other finite entities for our enjoyment that our real position happens to be forgot to some extent. This contingency arises when we want to deprive our Lord. That tendency was innate with us. It led us to prefer this temporal region by

our own desire. These entanglements will be slowly removed when the true suggestions will come to us on our meeting with persons who are cognisant of our interest. Optimistic people are apt to avoid such apparently pessimistic thoughts. They prefer to run into the troubles. But we should have the only Resort in the Absolute. Aural reception is the only track that we should follow. We should be prepared to hear how we can live a peaceful life and aspire after eternal bliss from the Absolute Who can give it. Unless we submit to Him there is no possibility of getting to the Eternal Region. If we do otherwise we would be multiplying speculations that will only be checks. Instead of posing as the predominating agent we should pose as predominated agents in order to serve Godhead Who is the Source of all manifestive things ; and all activities should tend to Him without hoping for any commercial return. We are Philistians averse to theological thought. We are for making money, earning fame and enjoying pleasures. This is the natural inclination here. All this non-Absolute propaganda is due to aversion to the service of the Absolute. We should, therefore, lend our ear to the descriptions of Transcendence in order to be able to understand how to get

the true fruit of the soul instead of being misled by the mind. The mind is the proxy of the soul. He is always on the look out for aggrandising his own interest at the expense of the principal if the latter thinks to pass his days in indolence, when he will be naturally deluded by the mind. The slumbering soul requires to be roused up. The best use of our intelligence, foresight, desirability, should be to make progress towards the eternal life. Temporal pleasures are bound to trouble us in the long run.

Q.—What is the difference between *shanti* and *ananda* (peace and bliss)

A.—Impersonalists think that Godhead should offer a neuter race. Buddha thought cessation of perception at the end. Sankaracharya argued that Godhead should have no form at all, that there should not be any sexological question in regard to Him, that every one should go back to the Absolute, that there should be no difference between the individual soul and Godhead, the three situations of the Observed, observer and observation being merged into one viz., the Brahma who is full of joy and at the same time void of joy, there being no distinction between the two. The third school is the devotional school. According to this

school whatever we find here such as trees, rivers, hills, etc., are all present in the transcendental world. Here we have only screened entities and sometimes misty sparks of the Reality.

Q.—Why the study of Philosophy does not give me peace now ?

A.—Because we choose to stick to the miserable situation and do not pay attention to Godhead.

Our Students and Teachers

(By Kishori Mohan Bhaktibandhab B. L.)

(The following is a brief summary of the reply of the Editor to the query noted below of
Sj. Abhoy Charan Chakravarty M. A., senior Professor of Sanskrit, Jagannath College,
Dacca, in course of a private talk with some of the Professors, Advocates and
Govt. Officers of Dacca which took place in the house of Sj. Supati
Kanjana Nag M. A., B. L., in the evening of 9th April, 1935.)

Q.—I have an experience of about 28 years as a college professor. I find that recently students have become so impolite and thoughtless that to talk of devotion to God to them is to become a laughing-stock ; to obtain even a serious hearing for morality from them is hardly possible. In the circumstances would it not be advisable, before teaching them about the worship of God, to tell them to be moral first of all ?

Answer :—Instead of attending to the leaves and branches, it is judicious to go to the root of the matter. Devotion to Godhead lies at the root of the real purity of morals, not of so-called morality which is a sham.

In Sloka 13 of the 18th Chapter of the 5th Skanda of Srimad Bhagabatam this matter has been indicated. There it is said that all that is really good in virtue, knowledge and sacrifice is to be found in the person who worships God Vishnu for the sake of such worship. One who is without devotional aptitude to God is necessarily addicted to the unspiritual processes of karma, jnana and yoga which are opposed to the service of God. Such a person, interesting himself in many transient things, cannot also serve God at the same time. So how can we expect any really good qualities in him ?

The strength of the whole super-structure of a building depends upon the strength of its foundation. If the centre of all morals and good qualities be not kept in tact, then the inevitable result of digression into the danger zone is sure to follow. If the root of the matter be not always kept in view, all efforts for maintaining the health of the trunk and the leaves and branches will only do positive harm. The inconveniences of the jivas are due to their forgetfulness of Godhead. Due to the utter absence of the culture of Godliness wrong speculative theories of conduct involving even denial of the existence of the Fountainhead of all good qualities, are rife among us. If the principal centre be kept in tact then not only a partiacular sect or a particular doctrine but the whole body of teachers and the taught, high and low, educated and illiterate, those within and outside India, will be highly benefited. This world is worked by the three principles of birth, conservation and destruction (Sattwa, Raja and Tama). Hence thousands of inconveniences are to be found yoked to one seeming convenience, and in trying to remedy one evil either the other evils increase or new evils are brought into being.

Sometime ago, the authorities in charge of education at Midnapur, did not grant anybody permission to speak

on the subject of religion to the school boys. We highly desire that the mentality of school and college students may be made better at their tender and pliable age. If from the outse' they are given opportunities of listening to discussions about Godhead such a procedure is sure to do them good. Morals occupy the secondary place. If from the beginning of our educational career we come to think that there is no God—no Controller or Governor over us, then such moral education will not only prove futile, but will reduce itself ultimately to a matter of expediency. If, for the sake of convenience, we learn to observe only artificial conventions and doctrines and a controller for the time being, the result will be an ephemeral one. The baneful effect of present-day moral education, divorced from true theistic culture, has spread in the land like an epidemic with the result that the students of our schools and colleges, sceptical about the very existence of the spiritual Controller, have not only degraded themselves to impolite and unseemingly conduct towards their controllers of the moment, viz., the teachers and professors, but have actually fallen an easy prey to revolting forms of immorality. Indiscipline and luxurious living, in their multitudinous forms, in the names of social liberalism and non-sectarianism, by organising a doctrine of convenience,

are making the epidemic of atheism more deadly and widespread.

In my college career in the Calcutta Sanskrit College, I had an occasion to discuss with the then Principal of the College, late Mr. Sibchandra Guin M. A., the utility of theistic culture. He appeared to cherish the view that a man can lead a moral life independently of theistic culture. I took exception to the proposition and asserted that morality divorced from theistic culture is only another name for the doctrine of convenience and enjoyment, by which neither individual nor social good can be attained.

On another occasion, when I had been to the place of late Pandit Iswar Chandra Vidyasagar, he said to us, "You see my friends, when I have no actual experience about Godhead or about His Real Self then, even taking it for granted that He exists, if I make any statements about Him and if He proves to be unlike what I say in all sincerity, I should certainly run the risk of being taken to task by Him after my death. For that reason I do not like to enter into any discussions about God with anybody, nor think it desirable to hear about Him from anybody, but only give ordinary moral instructions which I understand and act up to myself." A great theist who was present said to the pandit, "Why then have you written in your book,

"Bodhodaya" that God is without a form and of the nature of the principle of awareness? Have you written this after you have actually seen him? Or have you made those statements by merely relying on some conventional doctrines?"

Views like the above have passed current among the empiricists of all times and to this day. While on the one hand they aver that as they happen to know nothing about God, they should not hear nor discourse about Him; on the other hand, in spite of this utter ignorance they are always busy to declare Him to be an Impersonal Entity. To this I contend that as they do not know anything at all about God, does it not become them and all those who are equally ignorant to hear and discuss about God with those who are well-versed in the line? It is, indeed, strange that without giving a patient hearing to the adepts and without systematic culture, under the pretexts of not being prepared to pass any judgment thereon, we should run to do so according to our passing mental predilections. Hidden atheism of this type has eaten into the vitals of most persons. Mankind has a natural tendency towards this impersonal idea of Godhead and it has spread among them like a contagious disease. The idea may be traced to the innate desire of mankind to be freed from all subjection to their Sole Governor, which can be

effected if He can be proved to an Entity without a Form. The attempt to make Him Impersonal is an attempt to deny His eternal Rulership. The argument is this, that we ourselves should possess eyes, ears, mouth, form, senses and so forth, but Godhead must not have any of these ; lest if He be furnished with these He might be brought down to our level. Those who maintain that when Godhead comes into this world He does so by putting on a form of flesh but that His real self is Impersonal or in other words devoid of transcendental Name, Form, Attributes and Pastimes, also throw off the yoke of His Rule in a form that may pass undetected.

Anarchy flows directly from the idea of there being no real Ruler over the affairs of man. Moral order divorced from the idea of government has no root. Sannyas, renunciation, self-restraint and any other activities of a person which are not of the nature of acts of submission to the Supreme Governor, though they may dazzle the eyes of the world by their so-called excellence are nothing but sterile atheism. To pretend to obey only moral rules irrespective of regard for Godhead, is like living in a kingdom without acknowledging the authority of the King. Those who are naturally inclined towards Godhead, even though they may appear to the superficial observer

to be vitiated are in reality most fully established in moral living.

All moral principles and those who enforce the moral order have their seat in the devotees of God. So, if instead of making any futile dissociated attempts for the cultivation of conventional morality, the attention of a person be directed to the service of Godhead, all real morality and good qualities will be found concomitant thereto. The order is not morality first and devotion to God next. Devotion has always the first place, in as much as every good is concomitant to it. Devotion is the meaning of all morality, and devotees of God are never immoral, no not even in their dreams.

But worldly people take a contrary view and give the service of Godhead the second or subsidiary place to morality on the assumption that moral living may easily dispense the same. There are people who admit the existence of God in their practical conduct as a means of establishing themselves in moral life as if Godhead is a mere steward and caterer of their worldly conveniences and comforts. They opine that Godhead exists only for making us moral and not for our service. To make Him exist for morality is to make Him an order-supplier. Such misguided persons make a show of serving God for a time in order that while leading a life of

gross worldliness they may pass before the world as self-restrained holy personages, but their purpose is to turn their so-called object of worship into an Impersonal Entity in the long run. Godhead exists in His Transcendental Form that is visible only to His devotees who render their services for the gratification of His Senses. Neither conventional immorality nor conventional morality, which are divorced from the service of Godhead and are practised for the sensual gratification of men, has any place in the conduct of those who live for the gratification of the senses of God. All morality, sanctity, self-restraint, good manners, patience, humility, and every other good quality of the head and heart are always anxious to serve the purpose of the devotees if they are accepted for the worship of God. Thus it should be admitted on all hands that to seek to separate morality from theism and to imagine Godhead Himself to be subservient to the rules of conventional morality, is nothing short of undiluted atheism.

If we try to drive out immorality from our midst, quite independently of any consideration about our eternal relation to Godhead, it will lead us further away from our eternal good. We must trace the mischief to its root and seek to be acquainted with the fountainhead of all good. If we be

mistaken in our relation to the All-pervading Vishnu, the Fountainhead of all real good then we are likely to be hurled down into the most chaotic abyss and be led more or less consciously into the eddies of atheistic thought which makes us suppose that the talk about theism is barren monotony.

Godhead is Absolute Truth. The various aphorisms of the Srutis are classified in the Vedanta Sutras of which Srimad Bhagabatam, the holiest of the holy Puranas, supplies the complete unambiguous interpretation. May Godhead Who is the embodiment of full knowledge and full bliss, be our object of pursuit and culture.

People propelled by the different qualities or gunas of Maya are variously occupied in this world. When the final power of arbitration rests in the hands of people of different creeds, God becomes a means for the gratification of human senses. In pursuance of this method five kinds of gods have been brought into being by the imagination of man. Persons following these heterogeneous creeds are not only in doubt about the truth but they are also challenging the claim of the Srouta doctrines of the twelve Mahajans (viz., Brahma, Narada, Sambhu, Kumara, Kapila, Manu, Prahlad, Janaka, Bhishma, Bali, Sukadeva and Yama) to monopoly of the knowledge of the Truth. What is

the cause of this challenge? These doctrines cannot be dove-tailed to the aptitudes of the conditioned state. Empiric attempts may be compared to the attempts of Ravana to construct a flight of steps from this earth for climbing to heaven. Constituted as we are, things of the fourth dimension are not cognisable to us at present. If we do not admit the unchallengeable position of the Supreme Self we shall be anxious to pose as the same. If no relation is discovered between jivas and the Supreme Self, and if, along with that discovery there be no eternal function for the attainment of an end directed to Him, numerous difficulties are sure to crop up. Those who have no paramount regard for such means and end and are apt to place all kinds of means and end in the same category, i. e. as equal to one another, ultimately verge on the doctrine of impersonalism. Thousands of people are bringing forward thousands of proposals for confusing the issue. In the absence of the real aptitude towards the Fountain-head, people are likely to have an increasing proneness for these heterogeneous proposals. Bhakti or devotion seeks the gratification of the senses of Godhead. If His Senses are gratified, no question of gratification of the senses of the multitudes of the people of this world will ever come up for consideration as one's duty. It can be easily

understood that His satisfaction would surely lead to the satisfaction of all the cravings of human nature.

If by our unnatural hankering for something other than the full Integer, we succeed in having the object of our desire then, too, we will surely murmur against such an untoward result. Hence we should try to settle, first of all, as to our real needs. Had the needs of all people been the same, there would not be any rupturous difference of opinion. It is true that the needs of the soul are the same in every case. The needs and ends are different when the pure essence of souls is overlaid with subtle or gross material affinities. The intending levellers of means and ends are trying to form a homogeneity of heterogeneity.

When the Absolute is denied His own place, nothing of an absolute nature can be created out of such denial. Curd cannot be formed from water, but milk can be made into curd with the help of acids. Eternal good can be derived only by the culture of the fully Transcendental Personality—a truth which is echoed also by Srimad Bhāgabatam.

We are eternally in need of something really positive; but the things of this world and worlds beyond which we may requisition for our present purposes, are essentially negative. To be merely free from all shortcomings is not the only ultimate goal. Does

positiveness lie in the cessation of all shortcomings only ? Is salvation the *summum bonum* of our life ? Are we not to know our duties after salvation ? The salvation which has not the service of Godhead as its ultimate goal is not worth striving after. How long also can such salvation keep a person in a negative position ?

In whatever stage of life a person may be placed, he will attain the eternal good if he is only anxious to hear from the lips of Sadhus the Transcendental Words about Sree Hari. Even those who are misguided in the determination of the means and the end of human life will attain lasting good if they be inclined to lend their ears to discourses about Sree Hari.

Mayic things teach us either to enjoy or abandon them. We sometimes run after them for enjoyment. But when we find that in trying to do so we have been unduly overpowered by them, we strive to shake off our claims, and to our utter surprise, we find that it is then too late. There are persons who on discovering the bitter effect of indulgence in sensuous enjoyment, try to cut themselves off from the things of enjoyment. But these *Tyagis* cannot thereby get rid of the smouldering flame of their suppressed hankering for enjoyment. One who can find the use of everything of this world for the service of Godhead is not required

either to enjoy or to abandon anything.

If Sree Hari is served by a person living with his family, it is well and good ; if He is not served after renunciation of this world such sacrifice has no value whatsoever.

A sedate and intelligent person is naturally anxious for his eternal welfare. Everybody is desirous for his own good. Tempted by things that give pleasures to the senses, men offer themselves to be pounded in the grinding machine. We are not always prone to lend our ear to what will be conducive to our eternal good. So long as we are apt to accord exaggerated honour to the thought-currents of this world, discourses about Sree Hari can find no entrance into our ears. No eternal good can be expected if we take recourse to the flowery path of enjoyment marked out by Rishis like Jaimini. How is it possible to arrive at a definite solution, while standing on things that are always changeable ?

If we learn to rely upon the guarantee vouchsafed to us by Lord Sree Krishna in the Gita, we can be sanguine about our future good. He has advised us to render service to Him only and that too, for the gratification of His senses, by abandoning all functions of body and mind, all rituals laid down in the Vedas, all shyness and all sensual enjoyments.

The people of this world could not understand this teaching of Sree Krishna. Hence Krishna Himself under the garb of Sree Krishna Chaitanya made His advent into this world to teach people to serve and worship Sree Krishna. He can be worshipped in five principal Rasas viz., Santa, Dashya, Sakshya, Batsalya and Madhur. Sree Krishna Chaitanya is the most magnanimous of all spiritual teachers of mankind. When jivas digressed from the path of devotion and worship of Sree Krishna, He has shown in His own Lila in the garb of a Spiritual Preceptor, how to serve Godhead.

The process of Bhajan or worship is not a borrowed something, neither is it a function to be imitated. Bhajan is possible by self-realisation. The qualities of Tama should be neutralised by the culture of those of Raja. The qualities of Raja are to be neutralised by the cultivation of those of Sattwa. By the neutralisation of the qualities of Sattwa the Transcendental Entity can be expected to be realised on the attainment of the attitude of Nirguna, an attitude where transcendental qualities predominate. Teachers and students can attain their eternal good if only they choose to go to the root of the matter. What the Teacher of all teachers has taught us should be the essence of all teachings. Hence we must cultivate the service of Krishna, without being

anxious, in the least, for the attainment of Dharma, Artha, Kama and Mokhsa, all of which fall into insignificance on the appearance of Transcendental Love. Whether we have been able to give satisfaction to the Senses of Krishna is the only thing that matters. So we must humbly pray that as long as we are permitted to live in this world we may by our every act of respiration, by our every movement of limbs and body, by our every word carry on the positive culture of devotion towards Krishna; and in doing so, we must be on our guard that we do not try to carve out a share therefrom for our own gratification. No real cultivation of devotion to Krishna is possible apart from close association with the Sadhus. Besides, one must be humbler than a blade of grass, more patient than a tree, and so forth. All this must be natural and not an artificial mimicry. To attain the eternal good one must incessantly listen to the Transcendental words from the lips of those who are cent per cent servitors and associated counterparts of Sree Krishna. In other words, the only way for realising the eternal good lies through the proper employment of the ear.

Let the essence of those teachings given to His pupils by Sree Gaursundar after His return from Gaya, be circulated to all the Universities, schools and colleges, and broadcast among

the teachers and the taught, so that all persons may be enabled thereby to attain the eternal good. If this onerous task is undertaken in right earnest, the

bright day will come, and the students will turn out to be *bona fide* students and the teachers will be really the teachers of the truth.

The Seeming Face

(*Prof. Nishi Kanta Sanyal, M.A.*)

When Sree Rupa and Sanatana met Sree Krishna Chaitanya at Ramkeli, the two brothers behaved with great humility. They said to Him that they were worse than anybody else. They were not merely addicted to evil deeds but were occupying the worse position of the servants of a tyrannical king who was an enemy of the true religion of the country. Jagai and Madhai whom Sree Krishna Chaitanya had delivered were very much better than they. Jagai and Madhai were Brahmins by caste, they lived at Nabadwip and they were not the slaves of Godless enemies of their religion. The only defect was that they were addicted to vices. "But we are outside the pale of Varnasrama Dharma and are helpers of those who delight in persecuting Brahmins". They besought Him to accept them as His servants by delivering them from their evil condition.

Sree Krishna Chaitanya said that He knew their hearts. Their humility was most distressing to Him. And then the Lord informed them that He had composed a couplet which He had already sent to them for their consolation and instruction. It ran to this effect :

“परव्यसनिनी नारी व्यग्रापि गृहकर्मसु ।

तमेवास्वाद्यत्यन्तवसङ्गरसायणम् ॥”

“The wedded wife, who is violently attached to other persons than her husband, while performing with apparent fidelity and zeal all her domestic duties, is in a position to mentally indulge her passion for her paramours (Ch. Ch. Madhya 1/2/11).”

It is possible for a person to serve God in the midst of the discouraging environment of this world. It is not necessary for such a person to take the world into his confidence. This world is on principle opposed to the service

of Godhead. Therefore, the external conduct of a pure devotee never needs correspond to his real sentiments. It is only if the activity of tasting the transcendental quality of the love of Godhead is aroused in the pure cognition of a person with sufficient intensity that he is enabled to overcome all his difficulties, and can be really benefited. The relationship with Godhead is the one thing needful. Srimad Bhagabata informs us that Godhead is Adhokshaja. In other words, He has reserved the right of not being exposed to the human senses. Sree Rupa and Sanatana were instructed by Sree Krishna Chaitanya to engage themselves in the service of the 'Transcendental Lover and of those who serve Him. It was possible for them to do so although outwardly they might be the servants of a king who was opposed to the religion of Love practised by the Vaishnava.

It is not possible to actually understand the nature of worldly delusions until one is relieved from the experience of both the sleeping and waking states of this life. Spiritual enlightenment is not at all like the awaking state of this life. In this world as soon as a man wakes up he realises the triviality of the pleasure of the sleeping state. But during his waking condition he is no less subject to night-mares in the shape of the difficulties of this world which are as unreal as the nightmares

of his troubled dream. On the attainment of spiritual enlightenment alone he is actually relieved of these difficulties.

Rupa and Sanatana were beyond the reach of the difficulties of this world. They did not mistake any form of activity of their external life as their real function. The seeming face of things did not obstruct their vision of the truth. Their external activities did not clash with their real function.

A conditioned soul cannot have any idea of the function of his soul. It is for this reason that it is necessary for him to have recourse to the Guru who has the power of restoring the true vision which is dormant in his case. But in the enlightened condition it is still necessary to admit the external conditions of this world. It is necessary to admit the propriety of ethical living and the truth of the altruistic theory. These cannot satisfy the requirements of the soul. But it will not do to disregard them in one's external conduct. Such external practices will not prevent a person from serving Transcendental Godhead. The real difficulty we have to guard against is that of the insincere attitude in approaching the transcendental teacher for his guidance. It is not necessary to carry any of our worldly thoughts and convictions to such a person. The real spiritual preceptor will not agree to misguide

us. He will not flatter our vanities. He never accepts any worldly riches from his disciples. But his conduct and his words cannot be understood by the ignorant people of this world.

It is possible to deceive immoral persons by the trade of religion. The pseudo-gurus have been setting up hovels of brick, which they miscall temples of God, by misappropriating the wealth of their disciples. But Godhead does not abide in a temple made by the hands of man. Aurangzeb demolished the temple of stone which misguided people thought to be the temple of Govinda. The seeming face was mistaken both by Aurangzeb and other conditioned souls to be the temple of Govinda. It is in this way that persons addicted to the pleasures of the world wage an eternal war against Transcendental Godhead. Their victories over the seeming face are contrived by the Will of Govinda for deluding those who are not prepared to admit the transcendental nature of the worship of God and His Personality. Sree Krishna in the same way enacted the role of being killed by the arrow of a fowler. But the body of Sree Krishna cannot be destroyed.

The real preceptor can hardly be popular in this world. Worldly people, who resort to him for instruction, are disappointed by not getting from him

what they want. There may be occasions when such disappointed persons set themselves actively against the preaching of the truth. But in spite of their seeming successes it is never possible for them to oppose the Will of Godhead. When Babu Sakhicharan Roy conceived the desire of building a temple and endow the service of Govinda in his native village, His Divine Grace Srila Bhakti Siddhanta Saraswati Goswami Maharaj opposed his proposal. But the same gentleman was allowed to build the great Temple of God at Sreedham Mayapur with the approval of the Acharya. There is apparently no difference between the building of a temple at Sreedham Mayapur under the direction of the Acharya and doing the same thing at another place independently of such sanction. It is very easy for a person by the manipulation of the seeming face of worship to get the reputation of a great saint from the thoughtless people of this world. But one must be very careful against such temptations. One must never put his faith in the seeming face of things.

Srimad Bhagabata tells us that this world is not intended to be enjoyed by our senses. But it is the unanimous belief of mankind that the world is to be so enjoyed. It is the belief of psilanthropists that if the Name of Hari is mechanically chanted the body of flesh is thereby transformed into a

spiritual entity. People of this world fail to distinguish between the performance of the kirttan by the pure devotee and the similar unspiritual and

offensive activity of the psilanthropists. The seeming face is always in our way and prevents us from desiring or understanding our own real good.

Success of an Indian student in London

(Doctorate for a disciple of the Gaudiya Math)

We are glad to congratulate Sriman Sambidananda Das, M. A., a young disciple of the Calcutta Gaudiya Math, on his obtaining the degree of "Ph. D." of the London University. Sriman Sambidananda is a very promising young man of only 27. He is a devoted disciple of the Calcutta Gaudiya Math since his early boyhood and along with his academic studies got an enormous opportunity of imbibing a religious spirit and greatly extending his knowledge of the Gaudiya Vaishnava literature which fitted him thoroughly to rise to so much eminence in this young age. He was a brilliantly intelligent student of the Calcutta University and on his passing with credit the M.A. Examination in Ancient Indian History of the Calcutta University, he was sent to London in the year 1933 along with the missionaries of the Gaudiya Math to help in their

missionary propaganda as well as to carry on his further research in the religious history of India which is yet a sealed book to the public. Sriman Sambidananda was so much well-equipped for the purpose and devoted himself so ably and thoroughly in his mission that in course of only a year and a half he could submit a very learned and voluminous thesis comprising of about 1,000 pages on the grave subject of the "History and Literature of the Gaudiya Vaishnavas and their relation to other medieval Vaishnava schools". In course of his graphic delineation of the vast range of subjects covered by the thesis as will be evident from the abstract of contents noted below, Mr. Das did not take recourse to any treatise of apocryphal origin or whose authenticity could in any way be called in question by critical scholars nor did he allow his sentiment to play

any part in his account. So he has been able to keep up the true historian spirit to convince the fastidious critics and well-informed scholars of the London University. The well-reputed Orientalists of the London University headed by Dr. Barnett and Dr. Mrs. Rhys Davids who were in charge of scrutinising the thesis, were so much pleased as to consider the topics well-arranged, descriptions exhaustive yet concise, accounts fair and authentic and writing forceful and convincing. So they highly recommended the thesis

to the University authorities who have been pleased to award the degree.

It is for the first time that such a true and exhaustive account of Gaudiya Vaishnava religion along with other forms of theism prevalent in India has been placed before the English knowing public. We congratulate Mr. Das for his able dealing of the subject which will form a landmark in the history of religion in India.

An abstract of the Index of the thesis is given below for the information of scholars and those specially interested:

Chapter I. Definition of Bhakti ; different from Karma and Jnana ; the Vaisnavite conception of Bhagavan includes that of Paramatma and Brahman of the Upanisads ; the object of Gaudiya Vaisnavite devotion—Radha Krishna ; conception of Radha ; the history of Radha cult ; a broad outline of the history of Vaisnavas from the earliest times to the 15th century.

Chapter II. Sources of Gaudiya Vaisnavism :

- (A) Devotional : Krsnakarnamrta by Vilvamangala ; Gitagovinda by Jayadeva ; the poems of Vidyapati and Candidasa, a short history of the lives of these authors.
- (B) Socio-religious ritualistic ; the Pancaratras.
- (C) Philosophical :
 - (i) Classical literature : the Upanisads, the Gita, Puranas particularly, the Bhagavata : Brahma Samhita etc.
 - (ii) The schools of Acaryas : Madhva, Ramanuja : Visnusvami and Nimbarka, Sridharasvami, Relation :—mainly philosophical, demonstrated between the Gaudiyas and them.

Chapter III. The socio-religious condition of Bengal in the 15th century and Madhavendra Puri, the predecessor of Sri Caitanya.

Chapter IV. An account of biographies on Sri Caitanya with short life history of the authors.

Chapter V. The life of Sri Caitanya.

- Chapter VI. Account of a few very important followers of Sri Caitanya.
- Chapter VII. Activities of Nityananda in Bengal from 1511—about 1534.
- Chapter VIII. The lives, activities, literary works of the six Gosvamins and their successors at Vrindavana from 1518 to the middle of the 17th century. Their connection with the Rajput princes and the emperors of Delhi.
- Chapter IX. Chronological order of activities in Bengal from 1535 to the end of the 16th century under Jahnava Devi, Srinivasacharya and Thakura Narottama ; Brief biographical account of them and their important disciples.
- Chapter X. The contemporary work of Syamananda and Basik Murari in Orissa.
- Chapter XI. The Age of Cakravarti and Vidyabhusana at Vrindavana ; Account of their lives and literary works.
- Chapter XII. Activities in Bengal from the 17th century to the 18th century mainly under Krsnavallabha Thakur and his disciple Raja Sitarama ; Radhamohana Thakur and his disciples Maharaja Nanda Kumara, Raja Ravindra of Puthia ; Vaisnavadasa, Narahari Cakravarti and others.
- Chapter XIII. The Modern movement from the seventies of the 19th century to the present day, first under Thakur Bhakti Vinode and at present, under Paramahansa Sri Bhakti Siddhanta Sarasvati Thakura. A short account of their eventful lives and missionary activities.

Appendices.

- (A) The pedigree of Sri Caitanya.
- (B) The Vaisnavite conception of Sri Caitanya.
- (C) The date of Srinivasacarya.
- (D) The topographical account of old Navadvipa.
- (E) The places of Vaisnavite interest at Puri,
- (F) The woods of Mathura. Vrindavana perambulated by Sri Caitanya.
- (G) The historical origin of the Gaudiya sect from the Madhva sect.
- (H) Doubtful biographies of Sri Caitanya and Advaita.

Letters

In reply to the congratulatory message, His Divine Grace Paramhansa Srimad Bhakti Siddhanta Saraswati Goswami Maharaj has received the following letter from Lord Zetland, Secretary of State for India,—

INDIA OFFICE,
Whitehall,
13th June, 1935.

My dear Sir,

Many thanks for your telegram congratulating me on my appointment as Secretary of State for India. I am very glad to feel that the appointment has been favourably received by people in my old Province.

Yours sincerely,
Sd. Zetland

(Reply to Tridandi Swami B. H. Bon's letter)

INDIA OFFICE,
Whitehall, S.W.1.
12th June, 1935.

My dear Tridandi Swami,

I was very glad to receive your letter of the 8th June and your congratulations upon my appointment as Secretary of State for India. I have had many friendly messages on my appointment, but none that I value more than the message which you send on behalf of the Gaudiya Mission Society.

I shall certainly look forward to seeing you before long, though I fear that at the moment, owing to the number of my engagements, I am not in a position to suggest a date. I shall hope to write to you again a little later on.

With kind regards,

Yours sincerely,
Sd. Zetland

Round the Gaudiya Maths

Sree Gaudiya Math, Patna :

Spd. Sivananda Brahmachari Ragh. bhusan of Patna Gaudiya Math recited and explained Srimad Bhagabat at the house of Rai Dr. Tarak Nath Mitra Bahadur at 9-30 p.m., on June 10. He delivered a lecture on Bhagabat.Dharma at the house of Messrs. Mukherji & Co., on June 12. On June 13, the characteristic features of the Messages of the Mission and the Leela of Sriman Mahaprabhu were illustrated by lantern slides at the house of Rai Dr. Tarak Nath Mitra Bahadur.

Sree Gaudiya Math, Delhi :

Tridandiswami Srimad Bhakti Kevala Audulomi Maharaj is reading and explaining Sree Chaitanya Charitamrita at the Math premises every day. Interested persons and seekers of Truth visit the Math regularly. Tridandiswami : Srimad Bhakti Sambandha Turyasrami Maharaj is daily visiting the houses of the local people and is holding religious discourses. Swamiji had been to Simla and stayed for a fortnight and propagated the teachings of Pure Theism at different places. On June 6, he held religious

discourses at the house of Sj. Siva Charan, Sessions Judge of Fyzabad ; on June 7, at the residence of Rai S. Biswas Bahadur, Foreign Political Officer ; on June 9, he had discourses with Mr. Shiv Govinda Mathur and on June 10, with Rai S. S. Ghose Bahadur. On June 12, he discoursed on Divine topics at the house of Mr. N. K. Barma, B. A.

Sree Paramahansa Math, Nimsar :

The inhabitants of Lakshimpur in the District of Sitapur arranged for a meeting at the house of Mr. Sibnarain Seth on June 6. Spd. Gauranugraha Brahmachari of Sree Paramahansa Math delivered a lecture on "Nama-paradh" i.e. offences against Name.

Sree Gaudiya Math, Bombay :

Tridandiswami Srimad Bhakti Vilas Gavastinemi Maharaj, a preacher of the Mission is propagating the doctrine of Lord Chaitanya in the Bombay Presidency. He had been to Poona. The Installation of Srimurties at the Math will be held on July 8.

Sree Purushottam Math, Puri :

Tridandiswami Srimad Bhakti Prasun Bodhayan Maharaj is propagating the

tenets of Sriman Mahaprabhu by holding lectures and reading of Srimad Bhagabat at different places. The annual celebrations of the Math commenced on June 27, and will continue till July 3. On June 15, Leela of Sree Krishna was shown by lantern slides at the house of Sj. Girish Chandra Bose, Principal, Bangabasi College. Tridandiswami Srimad Bhakti Bhudeb Srauti Maharaj is reading Srimad Bhagabat at the house of Rai Bahadur Mantulal Tapria. Mahamahopadhyaya Kaviraj Gana Nath Sen Saraswati promised to bear the expenses of sinking a tube-well at the Math premises.

Sree Bhagabat-Jananaanda Math, Chitralia

The Annual Celebration of the Math was duly solemnised on June 13. Tridandiswami Srimad Bhakti Swarup Parbat Maharaj conducted the celebration.

Sree Madhwa Gaudiya Math, Dacca.

On June 18, Miss Maximiani Portas Ph. D., a French lady came to the Math. She listened with earnestness and eagerness to the messages of the Mission.

North Bengal :

The party of preachers of the Mission led by Tridandiswami Srimad Bhakti Vivek Bharati Maharaj is propagating the doctrines of Sriman

Mahaprabhu. They are holding lecture at different places. On May 30, a lecture on Bhagabat-Dharma was delivered at Haldibari. On May 31, a similar lecture was delivered at the School premises of Dewanganj Model School. On June 1, the Teachings of Lord Chaitanya were explained in a meeting at Haldibari. On June 2, the party arrived at Nilphamari. Lectures were delivered at the local Hall on June 3 and 4 on the "Duties of Mankind". On June 5, Sreemad Bhagabat was read at the house of Sj. Ananda Nath-Guha Neogi.

Swamiji is also illustrating the Leela of Mahaprabhu by lantern slides. Other preachers of the Mission joined him from Darjeeling at Nilphamari on June 14.

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj arrived at Bogra on June 16. Swamiji read Sree Chaitanya Charitamrita and explained the Teachings of Sriman Mahaprabhu to Sanatana on June 17. On June 18, a lecture was delivered on Sanatana Dharma at the local Sabha Griha.

Darjeeling :

Editor with a party of preachers is staying at Darjeeling. On June 8, M. M. Aprakrita Bhaktisaranga Goswami delivered a lecture at the Nripendra Narayan Public Hall on "The Message of Lord Chaitanya". Sir Jadu Nath Sarkar, Kt.

presided. Rajarshi Kumar Saradindu Narayan Roy, M.A., Prajna, Zemindar of Dinajpur, proposed the election of President and introduced the speaker of the day to the audience. On June 10, Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj and Sj. Suprasanna Roy arrived at Darjeeling. On June 11, Profs. Narendra Nath Karma-kar, M.A., and Haridas Sen Gupta came at the residence of the Editor and listened to shastric discourses. On June 10, M. M. Sundarananda Vidyavinode, B. A., lectured on "Sree Chaitanya Bani" in Bengali. Rai Ram Taran Banerjee Bahadur, Pleader, Alipur, Dr. D. N. Maitra Ph. D., Lt. Colonel U. N. Mukherji were amongst those present.

Assam :

At the request of Manager, Abhayapuri Raj State, Tridandiswami Srimad Bhakti Vijnan Asram Maharaj, the preacher of the Mission at Sarbhog Gaudiya Math arrived at Bijni on

June 8. On June 9, a nagar-sankirtan with procession was arranged at the place.

On June 17, Swamiji arrived at Barapeta. The reading of Srimad Bhagabata was arranged at the house of Sj. Manmatha Nath Chowdhuri. A large number of respectable persons attended.

Upper Burma :

A party of preachers of the mission led by Bhakti Saurabh Bhaktisastri is moving in different places in Upper Burma on missionary activities. On May 24 and 25 they had been at Pyinmana. Next they arrived at Yamethin. On May 26 to 28 they were at Pyawbwe. After a short stay there the party arrived at Thagi. On June 1, they arrived at Kalaw in Shan State. Mr. B. K. Halder, Advocate, received them. After staying for 3 days they left for Taunggi. From Taunggi they went to Loilen where they stayed for 4 days for missionary works.

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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 withhold 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.

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 God-head, 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 dharman parityajya mamekam sharanam braja, Aham twam sarva papebhyo mokshayeeshyami ma 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 eternal 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 सर्वम्” ।

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—

इशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्त्रिद्धनम् ॥

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 परिणीतं 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 पुरुषातिदिष्टान्
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 Bhaktanghirenu

By Bhababandhachhid Bhaktishastri

Saint Tondaradipadi or Bhaktanghirenu 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 enquire 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 Bhaktan-ghirenu. 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 Tiru-mallai, "The Best Garland" and Tirupapalliyaructhi "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

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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 accompanied 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, S. Sakhi Charan Bhaktibijoy, S. 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 Vighras. 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 Vighras 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 Bhakti 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 S. Bhupati Charan Dasadhikary. On June 23, they arrived at Bhordaha. S.

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 "Sanatan-dharma" 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-Governor 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 gläubige Bewegung, 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.

**Discussion 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-panteism 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.

ALL-GLORY TO SREE GURU AND GAURANGA

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(Sree Sajjanatoshanī)

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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 fight 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 motivated 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 of ten 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 कर्म्मखिलं पार्थ 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 पार्थ 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 vijñan (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., vijñan. After the acquisition of vijñan 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 ब्रूयाम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यत् ज्ञातव्यमवशिष्यते ॥

Vijñan (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 पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥

The Lord replies—

मद्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

भद्रया पश्योपेता 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. “सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज” † “You put aside considerations of all other धर्म, 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 (सर्वसाधनसमन्वय) 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 Hrishikesh *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 householder 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 utterances 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 anxieties 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 mysteries 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 is 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

THE HARMONIST

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 *Mahāprasād* 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 Mahāprabhu. 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 Mahāprabhu. 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 Mahāprabhu 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 sankirtan* 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. Sundaranda 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.

Disappearance :

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 banker, 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.

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Discourse on the Absolute

[*Editor's talk to Mr. V. Venkata Subbaya of Ongol, on the 5th August.*

Shorthanded by Mr. Anil Kanta Ganguli, B.A.]

We require solution for the various problems of our life. But we are liable to be interrupted and troubled by foreign relations by polemical discussions and also to meet different contending ideas and thoughts from outside. So we require Divine instruction for our purpose. We are assured by the song of the Supreme Lord Sree Krishna, "Sarvadharmam parityajya Mamekam sharanam vraja, Aham twam sarva papebhyoh mokshyeeshyamee ma shuchah, i. e. Depend on Me. You will not have to repent for such submission. Whatever you have acquired up to this time, leave aside and come up to Me, I

will dictate to you what course you should adopt". But in case we do not feel assured by this and thinking we are going to be deceived by such insinulative dictations of Sree Krishna, try to follow some other source of instruction, Sree Krishna has already sung another song to avoid that, "Yehpyanyadevata bhakta jajante shraddhayanvita, tehipi Mameb Kaunteya jajanti abidhipurbakam". The Lord says, "If you take the initiative to suggest a course you are liable to be instructed by such sources which will prove to be ineffective in the long run because I am imminent in the universe and there is no

possibility of avoiding Me. I am the source of all existence. I am full of knowledge, I am endowed with infinity of bliss". We can have no better instruction from elsewhere, which can give a more dependable and complete idea of the thing. The whole thing, the exact entity, could not be found if we took a different course from Sree Krishna as Sree Krishna is the Fountainhead of all energies; all sorts of energies—even the opposite and conflicting energies—are stored in Him. He is "Akhilaramamritamurti". We have heard His song, "Ye yatha Mam prapadyante tamstathaiva bhajamyaham, Mama bartmanubartante manushya Parthah sarbasha". We are actuated by the influence of *rasa*. We require pleasant sensation. But we should see that our particular predilection is directed to a definite purpose. Sree Krishna is the emporium of everything. In Geeta we have clearly marked the exact situation of the human soul and the phenomenal existence of His *Prakriti*. "Bhumiraponalo vayu kham mano buddhirebacha, ahamkara itiyamg Me vinna prakritirastadha; apareyam itastvanyam prakritim biddhi Me param jibabhutam mahabahoyayedam dharyate jagat". We have seen that there are two *prakritis*—*para* and *apara*. Jivas are known as *para prakriti*. But jivas, being infinitesimally small, can come under the clutch of *apara prakriti*—can

be overpowered by the deluding potency. Jivas can also dissociate themselves from this undesirable situation. How can this be? We have heard another song, "Daivi hyesha gunamayee Mama maya duratyaya, Mameva ye prapadyante mayametam taranti te". We have got the solution as how to get rid of this shackle in "Mameva ye prapadyante". By the use of the word "mam" we see the object is singular—the personality is fixed. The Lord sings, "I can set you free from the clutches of the present activity of measuring things through the senses. I can show Myself fully to you when there will be no necessity of exercising your senses. I have set the engine of the three '*gunas*' for the purpose of entrapping the less intelligent people. But when they listen to My dictation they see that they can easily manage to get rid of this trouble by submitting to Me, to Me alone." There is no other alternative of getting rid of our measuring temperament. We are now equipped with senses which are incapable of leading us to the Truth. We are liable to be deluded by the influence of Maya, and Maya is but a trap. If we want to avoid that trap, we are to submit to Him unconditionally. So '*prapatti*' is the essential thing which means full submission. We can exercise our senses but such exploitations will not do any good to us in the long

run unless we submit to Him leaving aside whatever we have acquired up to this time. We are simply to surrender to Him. When we simply depend on Him, He will give us such facilities as to enable us to make better progress. We are assured that we need not take the empirical course through our senses. Though we have inclination of acquiring knowledge through our senses, our attempts are often frustrated. Our empirical activities often fail to make much progress for we see that whatever we have acquired by our empiricism requires more addition or subtraction when we pass through the rolling of time. We think we have acquired a good deal of knowledge at our thirtieth year, but that knowledge is found to be inadequate as soon as we reach the fortieth year. Again if we have to live for ten years more, we will have to revise our knowledge again. In this way living for any number of years will not serve our purpose, it will not make us wise, i. e., all sorts of empirical knowledge are quite useless for the purpose of gaining the whole truth. We should, therefore, be 'prapanua'. We should simply submit, and that submission should be attended with everything we have acquired. Whatever we have acquired must be given up considering that we will be helped by Him. But if we have no such confidence in Him, we cannot part with our acquired things.

We will be making a sad mistake if we conjecture that the Lord, in the long run, may have nothing to confer on us, and that by giving up what we have acquired we will get into trouble. We forget that He is the Absolute, He is the emporium of everything. We need not be doubtful of His assurances that He will never fail us. We have got a free will which we can exercise. But we are not expected to imagine that we are independent. We are bound to accept that we are dependants. If we make a sifting enquiry into the phenomenal objects, we won't get anything which can give us that sort of relief which the Fountain-head of all things—that very Centre—can give us. So Geeta tells us that submission to the Supreme Authority, Sree Krishna is the only thing wanted; and by such submission our desired ends will be fully and duly fulfilled. The question is how in spite of the measuring temperament which stands against our purpose, that submission is to be effected.

(Thus *Sambandha* or Relationship is dealt with. Next time we will discuss what process we have to adopt to get our end).

On 6th August, 1935.

After *Sambandha* comes *Abhidheya* i.e., how to reach our coveted place, what sort of adoption is required for the purpose of achieving our objects.

That is *Abhidheya*, and *Abhidheyas* there are thousands. They are classed by somebody to be 64, by some 9, and by some 5. Though there are multifarious aspects of adoption by which we can love the All-love—the Absolute—these adoptions are classified in 64 or 9 or 5 divisions. Of the 64 divisions, 5 are the principal things, and with these five divisions we are to deal. These are—1. Bhagabat *shraban*, Bhagabat *kirttan*, Bhagabat *smaran*, 2. Sree Hari's *anghri-sevanam*, 3. Mathurabas, 4. company of sadhus and 5. Sree Harinam *sankirttan*.

Mathurabas means to have our eternal abode in Mathura, the place where all knowledge is permanent. Sree Harinam *sankirttan* is chanting the Transcendental Name. Archan is done in 5, 16 and 64 upacharas for which purpose we are given some Archa in the form of Vighraha, Painting, Figure or Icon, and we have to worship this Archa with some mantras. All material things are spiritualised by the influence of dedication. When we dedicate worldly things to the Object of our worship, we need not think that they have got any material value to be enjoyed by us. All sorts of mundane temporary associations have to be eliminated before anything can be offered to the Object of worship. This is called '*bhutashuddhi*'. The Object of worship being spiritual, spiritual things are to be offered by a

spiritual actor through spiritual activity. Material things are not welcomed by the spirit and we should not bring any material thing before Him. If we do so, we would be considering Godhead as one of Nature's products, but that is not the case. He should not be considered as an object of phenomena. All the objects of phenomena serve our purpose—but Godhead is not an object to serve us. He is the only Object of adoration—of worship,—and all services are to be offered to Him. We need not demand anything from Him, as we issue cheques or notes on demand to be cashed in our Banks, for our purpose. He is not our servitor. It is we who are His eternal servitors, and we are to offer our service to Him without expectation of getting anything in return. If we demand anything in lieu of our services that would be considered as a bartering system. When we go to a *benia* shop we get some articles for which we pay some price. That sort of transaction should not be done with the Absolute. With non-Absolutes we can have such transactions; but we should not carry on such transactions with the Absolute. *Banikbritti* is not necessary. We should be always offering our services to Him and not receiving any service from Him. We are not to expect Godhead to serve us in any capacity. He needs not come to us as parents. We find

such demands as "Dhanam dehi, rupam dehi, jayam dehi, dwisho jahi etc.", are made by a class of people who style themselves as *shakteyas*. Our prayers should not be to that end. We should not pray, "Give us this day our daily bread". We must not ask Godhead to attend to our call. Throughout the whole world we find such wrong ideas. Devotion should be our principal aim, and not *karma* or *jnana*. There is another injunction in the Sermon on the Mount, "Don't take God's name in vain". Yes, we should not take God's name for the purpose of our own use. If we want to serve Godhead and implore Him to receive our services, we won't be infringing any such rules dictated by Christ. He has forbidden us to take God's name in vain. That is true. We should not ask Him for anything just as we ask our order-suppliers to furnish things for our use. We have simply to submit. He is the best Judge to look after us. We do not know how good will come to us. We cannot examine the merits and demerits of things by our present acquisitions. It is not possible. We should always be ready to submit to Him unconditionally. All other ideas except this are not regarded as *bhakti* by true religionists. In Geeta we find three divisions. The first six chapters are for *karmins*, the last six chapters for *jnanins* and the intermediate six chapters for *bhaktas*.

So the middle portion is the principal thing of the book. The *karmakanda* and *jnanakanda* are not the real factors of the book—are not its necessary paraphernalia. So *bhakti* or devotion to Godhead should be the principal object of all religions. *Bhakti* should be considered as *nitya*, that is permanent and constant. "The Supreme Lord is unconquerable. Our strenuous efforts or empirical knowledge cannot give us the facility of bringing Him within our sense perceptions. The devotees have no faith in either of these processes, yet they can by their devotion, manage to accommodate Him within their hearts. We are to throw off all exertions for acquiring knowledge leaving aside all our exploitations of knowledge. We should not be unmindful of giving up all that are not wanted. We need not pose ourselves as intellectual giants. But we should always be energetic in our devotional purpose. We are not to have any confidence in the two systems of *karma* and *jnana*, or accept the results derived by these two methods. We should be devotees. Aural reception should be sufficient for our purpose. We should hear from the lips of the adepts who are constantly busy in offering their services to the Absolute. They have the loving tendency for the love of the All-love.

The Absolute, the Infinity, is ever-ready to receive His servitors, and His

servitors have no other engagement but to serve Him. Devotees do not think that they have any other course to be adopted. They need not have any other engagements. They are always engaged in pleasing their Master. There cannot be any difference of interest between the Master and His servitor, or when the Master is wanting one thing the servitor is supplying another thing. This cannot be called service. Whatever is wanted by the Master, that should be supplied by the servitor. We should always be ready to serve according to the whims and predilections of the Master. This is devotion. We should not offer anything according to our taste which may not have His approval. He is the Fountainhead of all potency. He is the Predominating Agent and we are the predominated agents. We have no other duty but to attend to the wishes of the Master. Our duty should be to serve Him as spouse and not as husband. The Master should not be the spouse. Westerners are always busy to serve their wives. They are, more or less, *strainas* or *naripujakas*. They have a rule in their society that no one should have more than one wife. But the Supreme Autocrat should not be restricted in that way. Sree Ram Chandra has been restricted to only one wife, whereas Sree Krishna has got millions. We need not restrict Him. He is the Proprietor of everything and

everything is within His range. We need not put Him under the clutch of restriction as if He is Nature's product and nature is not one of His products. We should always abide by the rules of civic discipline otherwise some restlessness or disturbance may arise in society. We are to remember such maxims as, "Do to others what others should do unto you" in the transactions with our friends. Whereas the Absolute has got everything as Proprietor and all properties are meant for His service only and not for the service of any other else. Since we are dependants, we should be restricted in every way, but we need not for this reason try to restrict the Master. We have got some independence, but that independence should not be indulged in such a way as to restrict the Master. We are allowed some definite things for our purpose, whereas He has the sway over all. So we must not think Him as one of His created beings. When the Absolute wants something, we are morally bound to offer our services to Him—to attend to His needs. If He thinks that He is the Husband, all should be His wives. The soul should attire her body according to the taste of her husband—she should apparel herself in such a way as to please her Master. We are not to think that Godhead should be a predominated agent to serve our purpose. We need not lord it over Him. We are not

allowed to do so. We are incapable of doing so. Being infinitesimally small, we have not the power to have Him as dependent. We ought not to think that He should be our parent and serve us, as we find our parents doing from the beginning of our lives. We should serve and worship Bala Krishna—Child Krishna as His parents. “*Srutimapare Smritimitare Bharatamanye bhajantu bhababheeta ahamiha Nandam bande yasyalinde Param-Brahma*”. “I need not go through the Vedas, I need not read the dharmashastras and Mahabharata for the amelioration of my troubles. Let persons who are too much afraid of worldly troubles read Vedas and so on. I am not at all afraid of all these. I do not think that the pessimistic trend of my mind should engage me in reading these books. These are lifeless transactions. I want a living thing. I see that Nanda, as father, has got the privilege of nurturing and fostering Child Krishna from the very beginning. So it is better for me that I should have Nanda as my preceptor instead of all these shastras. The Child Krishna is found to be crawling on the corridor of Nanda’s house. I am also going to worship Him as His parent servitor. Therefore, the parent-servitor should be my preceptor. I should not ask Him to be my friend, but instead, I should befriend Him, i. e., I

should render my services to Him as a friend. I should also like to be termed as His confidential friend and not a reverential friend. Flatterers use to flatter their masters posing themselves as friends. I should not be His flattering friend. I should like to be His confidential friend. I won’t hesitate to offer Him any food which I have already tasted before to see whether it is relishing or not. If I find the food to be nice, then only shall I place it before the Supreme Lord, whereas, our reverential friend would not allow such conduct which is quite contrary to ideas of the reverential worshippers of the Lord. Even Sree Ramanuja followed the rules of reverential worship. But Sree Krishna Chaitanya has told us that we should be His confidential friends instead of posing ourselves as friends in a reverential mood. The reverential mood rather puts a sort of screen before us. *Shantavati* is the neutral mood. The Absolute has the right of receiving the different services rendered by His servitors. “*Ye yatha Mam prapadyante tamstathaib bhajamyaham*”. The Lord says He is ever ready to receive services from His servitors.

Ordinary people do not understand what religion is. Most people are injuring the cause of service excepting the school of Devotion. *Jnanins* want to merge in the Personality of Godhead. Buddhists think that they can

get rid of all miseries by annihilating themselves. Henotheists think that they will, in the long run, reach a state where there is no manifestive or designative feature. Devotees call such people non-devotees, atheists, sceptics, etc. There are *karmins* or *karmabirs* who are doing many things. They declare that they have got a definite object for which they work, otherwise they would be called frantic or mad people. They are all wage-earners, contractors and do their work in order to get something in return. Agnostics on the other hand do not trouble themselves with such things; they want to lose themselves, they want to commit suicide. These people are not devotees. The idea of a devotee is quite different from the ordinary idea of men in general. The devotional school is always looking after the interest of the Absolute. They do not class themselves as *karmakandins* or *jnankandins*—they do not join these two parties. They are quite different.

We all should be Mathura people. We should have conception of spiritual Mathura instead of mundane Mathura which is the place of enjoyment of people of a very low grade. Our *sahajia* brothers think that they can have access to Mathura by paying the railway fare. “*Namashrestham manumapi Sachiputramatra swarupam, rupam tasyagrajamurupurim Mathurim gosthabatim*”. It is by surrendering our-

selves to the Preceptor's Feet that we can have an abode in Mathura. Otherwise we cannot get an entrance into the transcendental region. We should approach the Guru Who will confer on us the eight things i. e., Name, Mantra, etc. The Nama is the Transcendental Sound and Mantras are incantations. The Nama is identical with the Namee. The Mantra is required in order to reach that situation in which the Name can be properly chanted. The son of Sachi is the Supreme Lord Himself. Damodar Swarup is the head of the Gaudiyas or the transcendental servants of Sree Krishna Chaitanya. Rupa and Sanatana were sent to Mathura by Sree Krishna Chaitanya to diffuse transcendental knowledge there. There are several *Puris* which can give salvation and among them Mathura is the acme. Gosthabati—where Sree Krishna is feeding His cows. (The sound “Go” has various meanings as—knowledge, senses, the animal cow, etc.). The next thing is Radhakunda which is a tank where Krishna got rid of the sin he incurred by killing a cow named Aristanemi. He killed Aristotelianism or the rationalistic process of reasoning of this imperfect world. When Krishna wanted to join hands with Radhika, Aristanemi came forward to disturb Him, because Radhika was thought by many people to be the wife of a milkman named Abhimanyu. This Aristanemi

was the incarnation of mundane knowledge, and Krishna killed him for which act He expiated by taking a dip in the Radhakunda. This kunda is the mental speculation of Radha. The eternal land of our abode should be Radhakunda. By the border of Radhakunda we should have our groves. There are millions of groves by the banks of Radhakunda.

This world is a perverted reflection of the original which is our real home. Instead of passing our time here, we want to go back to our eternal abode. We are now very busy to have pleasant sensations through our senses from the phenomenal objects. We should make it a point of eradicating the root cause which has brought us to this world of delusion, apparent pleasures, miseries and troubles. It is the mind. Mind is the root of all evils and the root of all pleasure-seeking inclinations. So the mind should be killed first i.e., it should not be allowed to take initiative in anything. Now the mind is controlling our senses and the soul is lying in a dormant condition. The soul has delegated its power of transacting with the external world to the mind, and the mind has five ministers to help in the administration of the phenomenal world. But the mind is not a dutiful agent of the soul. It always tries to injure the interest of the soul. The soul has come down here and, while

doing so, it has incorporated two envelopes, one subtle and the other gross.. But the soul is now in a drowsy condition. It cannot exactly compel the mind to look to its interest. At this crisis, the ever-merciful Lord Sree Krishna sends his messengers with the Transcendental Sound. This Transcendental Sound is to be received through the ears. The Transcendental Sound is meant to regulate the five senses which are engaged in a wrong way to foster the cause of the mind and to injure the cause of the eternal soul. So aural reception is the first thing we should seek from the Agent, the deputed Messenger from the transcendental plane. The Transcendental Sound is transmitted through the lips of the Messenger in the shape of Mantra and in the shape of Nama. The very Name or the Nomenclature of the Transcendence can regulate the senses. "Go on chanting the Nama, constantly repeat the Transcendental Nomenclature, and you will find that energy is being injected into you. But this Nama should come to you from a good source, from a transcendental source, and not from any mundane source." The name should not be confused with the other sounds of this world. The Transcendental Sound regulates the senses and does not submit to the senses for scrutiny. When the Supreme Lord met Sree Rupa at Allahabad, He first

of all transmitted something into the entity of Sree Rupa which empowered him to receive the Transcendental Sounds from Him, and then He imparted those Transcendental Sounds to Sree Rupa with all explanations.

Mantra is the Nama in the dative case.

The Supreme Lord, being Adhokshaja, does not allow anybody to see Him. But people are impatient to see Him first, and that is a wrong process.

There cannot be more than one Guru. Guru is only one without a second.

"*Adau shraddha tatah sadhusangoh-atha bhajankriya, tato anarthanibrittih syattato nistha ruchistatah*". We should first of all make a sifting enquiry throughout the world to single out the proper person from whom we can get the process for our adoption. We should have full reliance or confidence (shraddha) in Him. He will dictate to us what sort of engagement or bhajan we should perform for the welfare of our souls. As a result of this engagement or bhajankriya, we will be set free from all sorts of troubles and all our acquisitions and empiric activities will be regulated. That is, all undesirable elements which have crept into along with our activities will be eliminated. This is called "*anarthanibritti*". Then comes *nistha*. We should resolve that we will not deviate

from our only object which is to serve the Absolute, to be constantly attached to Him. We should have some sort of predilection or taste for our *bhajankriya*, the continuity of which should not be disturbed. When we transcend '*sadhan-bhakti*', we are placed in '*bhababhakti*' region where we will find that '*rati*' is the cardinal point, the principal thing. When we were passing through '*sadhan-bhakti*', '*Shraddha*' was the index. Here, in '*bhababhakti*', '*rati*' is the index. *Rati* has five different aspects, *shanta*, *dasya*, *sakhya*, *batsalya* and *madhur*. *Rati* is the *medulla oblongata* or the substratum which lies between *sadhanbhakti* and *bhababhakti*. *Rati* is supplied by four different ingredients known as *vibhava*, *anubhav*, *sattvika* and *sanchari*. *Vibhava* includes *alam-bana* and *uddipana*. In *alambana* we find *vishaya* and *ashraya*. There is activity of *vishaya* for *ashraya* and of *ashraya* for *vishaya*. The *Vishaya* is one without a second, but *ashrayas* there are many. Krishna is the only *Vishaya*, and *Karshnas* are the *ashrayas*. *Rati* is associated with *Vishaya* and is developed by the influence of *uddipana*. When we designate ourselves as *ashrayas*, we have only one *Vishaya* who is always looking to confer mercy on us, i.e., proper engagement for us, and at the same time we should have the same aptitude for having the connection of *Vishaya*. *Anubhab* is regulated

bhab, just following *vibhab*. Then comes *sattvika* and *sanchari*. The former is 8 in number and the latter 33 in number. *Sattvika* indicates ecstasy. The ecstatic or entheasmic features of *sattva* are displayed, developed and nurtured by the 33 *sanchari bhavas*. So *rati* is associated with the 4 ingredients *vibhav*, *anubhav*, *sattvika* and *sanchari*. When they are mixed up, we find a palatable drink *rasa*. *Rasa* is formed by the composition of these four ingredients with *rati*. Then we come to *prema-bhakti*, where *rasa* is indicatory. In *bhaba-bhakti* *rati* is the cardinal point. The *Vishaya* and the *ashraya* both drink this *rasa*. We have now come to *prayojana tattva*. *Ashrayas* taste Krishna-*rasa* and Krishna tastes *ashraya-rasa*. The development of *bhaba-bhakti* leads to *prema-bhakti*, and in *prema-bhakti* we find *rasa*. People need not confuse *chit rasa* with *jara rasa*. *Chit rasa* is tasted in a region where no imperfection can possibly reach. *Jara rasa*, as we find in stories like Nala-damayanti etc., should not be carried to that region. The domain of *rasa* is Bhagabata. The book is dedicated to *rasikas* and *bhabukas* and not to anybody else. Krishna-prema is the only *prayojana* or need. This is the final stage.

There are some people who with their hallucinative ideas think that *bhoga* should be the final goal, and

there are some perverse people who think that *tyaga* should be the final destination. But these things are not congenial for our propagatory works. We are not to confine ourselves to the ideas of *bhoga* or *tyaga*. *Parama-dharma* is not temporary religion associated with the retention of temporary things. We must not think that *parama-dharma* is on the same line with *itara dharma*. *Parama-dharma* or *sanatana dharma* is meant for our eternal purpose. Our soul being eternal, this *sanatana dharma* is to be adopted, but not the pseudo-sanatana-dharma advocated by the *karmins* and *jnanins*. So we should be very careful not to accept agnosticism of the pantheists. We should also be careful not to accept the enjoying mood of the *kurmakandins* who are very busy to have us as suppliers of their gluttonous desires. So true devotion should be defined first. In order to do so, the second shloka of the Bhagabat reading "Dharmah projjhita-etc." has come to us. *Projjhita* means from which all pretensions have been uprooted. Persons who have already transcended the mundane regions are known as *sadhus*, and the religion of the *sadhus* is inculcated in the Bhagabat. *Matsarata* is the combination of the five obstacles viz., *kama*, *krodha*, *lobha* and *mada*. By indulging in these passions we become *matsar* i. e. jealous. *Sadhus* are free

from jealousy. *Bastava Bastu* means positive entity. We should have access to the positive entity and not the negative side of the dreamy representations of the objects. By the reverential study of the Bhagabat the threefold

tapas (miseries) viz., *adhyatmik*, *adhi-daivik* and *adhibhoutik*, are completely eliminated.

Krishna-prema-rasa should be our desired end. We should be *rasika bhabukas* and not devoid of *rasa*.

The Alvar

Bhaktisar or Tirumarhisaippiran.

By Bhababandhachhid Das, Bhaktisastri, B.L.

The saint Tirumarhisaippiran appeared at a place named Tirumarhisai near Punamalai. The old name of the place was Mahisarpur. He was born as the king of Mahisarpur in the line of Bhargab in the month of Magha at the end of Dwapara Age, and was the spiritual essence of Sudarsana (Maha-Vishnu's discus). Some are of opinion that he was not the king of Mahisarpur but being a blessed devotee, was noted as 'king' of Mahisarpur.

Bhargava Rishi who occupied the west end of holy Mahisara, was spending his days in celebration of what is known as the Dirghasatra. His wife conceived and, bearing twelve months, gave birth to a child who was like a lump without features. Both husband and wife, knowing not what to do, consigned it to the shade of a

bamboo-grove. The shapeless being was, however, taken care of by Mother Earth. Gradually the lump developed into a form, limb and features and began to breathe and then to wail. Being abandoned in such a desolate forlorn place, there was nobody to answer the cry. The Lord Vishnu heard the plaintive voice, approached the strange child and affectionately conferred His Blessing with the result that the child ceased to feel hunger and thirst. Child though it was, it saw the Divine Sight of Vishnu. But in a wink, the Vision vanished, leaving the child to cry all the more bitterly to the weird silence around. The cry reached the ears of a woodman Tiruvalan who had been to the forest to fell timber. He found the babe, took it in his arms and brought it to his

wife. They were childless. The sight of the babe thrilled her woman's emotions, her breast was moistened with milk, but the child did not want it. It was a divine child and would not feed on human breast. Being safely placed in loving embrace, it stopped crying. It grew and fine developments came in the most mysterious manner. Indeed, it proved a most marvellous piece of workmanship turned out by the Great Architect of the universe.

The news of this mysterious child spread far and wide. It struck an old man who was childless and lived there with his wife. They journeyed together to have a sight of the infant and marked the spiritual glory of the boy. They had brought milk which they offered with folded hands. The infant responded and granted their prayer by drinking the milk. For many days the couple came with unfailing supply of milk. One day he drank their milk but, leaving some at the bottle, bade the couple drink the same and said, "You shall have a good son born to you". They drank the milk, as desired. The good wife conceived and gave birth to a child in due time. It was named Kanikkannar. The parents carefully educated their son in all the sacred lore permitted to their social rank.

Our young saint was now seven years of age. Though young he felt urging to practise yoga. He mused how he

should decide for himself the best course. He examined the existing systems of yoga such as Sankhya, Vaisheshika, Nyaya, Patanjali and Kapila. He considered Saivism, Mayavad and marked their dissenting points. He found they did not teach how the real knowledge of the Divinity might be attained. All proved dry and dreary for him. After rejecting many systems of thought as unsatisfactory and incomplete, he examined the Vedas and Vedanta and saw the light and thus relinquished the difficult paths of reason and yoga for the happy one of bhakti—Love to the Supreme Being. As love increases, it carries the soul to the source of all Love, the Godhead. Gleams and flashes, visions and revelations of Divinity, follow till out of Divine Mercy, the Godhead with Attributes and Entourage, reveals Himself in Person to His eternal servitors. Thus our saint did perceive and realise Godhead in His fulness of Essence, Character, Beauty, Environment and Display both in spheres spiritual as well as material.

The teaching of Vyasa was the philosophy of our saint. Firmly holding on to it with all his heart and soul, he sat down for deep meditation for seven hundred years by the side of Gajendra Tank at Kairabani (Tiruvallikkani, Madras). One day, while so engaged, Rudra and his Consort

appeared there to test the quality of the saint. He was found sewing a rag while keeping his mind constantly on Vishnu. Rudra and Parbati appeared before him, sailing in air, but he remained indifferent and paid them not the least regard. Rudra at last opened the conversation and showed his desire to confer a boon to which Tirumarhisai replied by showing his disinclination to accept anything. But on the impotency of Rudra, he requested him to grant the boon that his thread would follow the needle. The reply annoyed Rudra and he in anger thundered forth: "I will consume thee as I did Ananga". Thereupon Rudra opened his third eye on his brow, and smoke and fire issued coming forth in streams, as if to burn down the whole world. Tirumarhisai watched his opportunity and let one eye in the thumb of his right foot open. Fire came forth like unto the universal conflagration, blazing up like a million Vaisvanaras combined. Before his fire, which burned as if a million suns combined, Rudra's fire was but a fire-fly. To put down the scorching fire of the

saint, Rudra commanded Pushkalavartak storm-clouds to empty their liquid contents. They came, overspread the skies, flashed and roared. Torrents poured down. The fire was quenched and lands were converted into oceans. But the saint remained firm like mountains though hard battered by rain without being injured in the least. Rudra observed the exemplary character of the God-absorbed saint, expressed his wonder and admiration and applauding him, approvingly conferred upon him the title of Bhaktisar, and then they left the innocent recluse to his devotions. The saint passed the remaining years at Tirukkudandai (Kumbhakonam). He wrote two books of hymns known as Naumukhan Tiruvandadi and Tiruchanda Virutham and dedicated them to Lord Ara-v-amudan. He imparted to the people the Truth of Divine wisdom. The blessed yogi thus passed away, after having lived 4,700 years, leaving to posterity the aforesaid two holy lays, for their everlasting delectation, salvation and gratitude.

Drama and its influence on Indian Religious Life

By *Tridandiswami B. H. Bon*

(Continued from Pp. 547)

The subject-matter of a *Purana* does not confine itself to the particular point of view of the group to which it belongs. What it does is this. It tries to make itself intelligible to the class of persons who have a natural preference for the particular face of the world. In this form it seeks to supply the complete view of phenomena from that particular angle of vision. By such device it is able to carry the interest of its own particular type of votaries.

The manifestive group of the *Puranas* tells us of the unmixed worship of the 'Transcendental Divine Person Who is One and All-pervasive. The *Brahmins* are required to be the worshippers of this Person. He is *Vishnu*.

The etymological meaning of the word '*Vishnu*' is 'All-pervasive'. He is to be found in this mundane world also. But He is no entity of this world. The entities of this world are not all-pervasive. They are all subject to the limiting potency.

Matter is often identified with the principle of inertia only. This is not a convenient definition of the material

principle if it is to be the proper antithesis of the spiritual. Spiritual thought supplies the defect of this definition by identifying matter with the manifestations of the limiting potency. The manifestive limited is one of the three possible faces of mundane *i. e.*, limited phenomena.

Vishnu is not subject to the limiting potency. He is not, therefore, capable of being worshipped by the resources of the manifestive limited. He transcends the limits even of mundane cognition.

But *Vishnu* is nevertheless in this phenomenal world without being of it. He is super-present both as warp and woof. He indwells the soul of every mundane entity. He is simultaneously Immanent and 'Transcendent in respect of this phenomenal world. But in neither case He is of this world.

Vishnu is the spiritual Source as well as the Resulting Working of all entities as individuals and aggregates of this phenomenal world. The Brahmin possesses the real knowledge of this spiritual truth. He alone can understand and is eligible to represent

the subject-matter of the manifestive Puranas to the audience through the medium of articulated sound.

The manifestive group of the Puranas deals *primarily* with the historical Appearances of *Vishnu* in this mundane world in a visible form. These Appearances are not events of the time being. They are eternal Events. It is possible to bring about their Appearance in the form of the Archa by following the appropriate method. This is the meaning of *archana* or worship of the *Archa*.

The spiritual drama is thus really spiritual, and not an imaginary affair concocted by the limited mind. The existence of a vast body of historical literature on the subject is the unique possession of spiritual India.

Present events are also capable of being treated to all external appearance on the lines of the spiritual drama. But spiritual events alone are really represented by the genuine spiritual drama. The Doings of Godhead and the activities of His servants are being always enacted in this world in a visible form. They can also be properly represented on the stage by appropriate agents and machinery.

We find the historical precedent for a play of this nature in the Career of Sree Krishna-Chaitanya. It is necessary to reproduce the account of it by Thakur Vrindavandas, the almost contemporary

narrator of the Event. Thakur Vrindavandas, obtained his information from Lord Nityananda Who was a principal actor in the performance.

Sree Krishna-Chaitanya was a contemporary of Martin Luther. He was born at Sree Mayapur-Nabadwip in Bengal in 1486 A. C. The Event, to which we are referring, took place shortly before His renunciation of the world in about 1510 A. C. At this time He was regularly performing the *sankirttan* or singing of the Name of God in the company of pure devotees.

In the midst of these performances He conceived the desire of staging the devotional play. We are told that the method laid down in the *Sahitya Darpana* for one of the ten types of the Sanskrit drama was faithfully followed by Him on this occasion. The performance was in the Vernacular (Bengali). This is the first occasion of staging a Bengali Drama on the Sanskrit model. The modern Bengali drama is mostly an exotic from Europe, or a mixture of the two.

Stage costumes and other requisites were specially prepared for the occasion, at some cost, by Buddhimanta Khan. A rich pavilion, from the looms of Kathiwar, was used. The performance lasted through the whole of one night. The prominent devotees were the actors. The central event was the dance of Sree

Krishna Chaitanya in the costume of Lakshmi.

Sreebas acted the part of Narada and announced that he was from Vainkunta whither he had been for having the sight of Krishna. He was informed there of this Dance of his Lord in the Role of Lakshmi. He had accordingly come to Mayapur (where the play was being staged) for joining in the Dance.

This performance of Sreebas produced an impression on the audience as if Narada himself had appeared to their view. The words of Sreebas convinced Sree Sachi Devi, mother of Sree Krishna Chaitanya, that they were absolutely true, and she fell into a state of trance from which she could be restored to the normal condition by the recital of the Name of Krishna into her ear by the ladies present, viz., the loyal wives of the pure devotees.

In another apartment Sree Gaur-sundar, attired as Rukmini, was engaged in writing her epistle to Krishna beseeching Him to prevent her proposed marriage with Shishupal and instead to accept her hand Himself. The mood of Rukmini exhibited by Sree Gaur-sundar Himself, had an overpowering influence on all those fortunate beholders.

It may be mentioned in this connection that Sree Gaur-sundar had made it a condition precedent to the play that no male spectator was to be allowed

unless he had perfect control over his senses. But as Advaita and Haridas confessed their want of eligibility for being spectators on the said condition, Sree Gaur-sundar agreed to the presence of all the devotees assuring them that they would be rendered immune from any sensuous emotions for the occasion by His Mercy.

The two episodes stated above took up the whole of the first-quarter of the night. In the second quarter Gadadhar was the principal actor and personated the milk-maid of Vrindavana. The dance of Gadadhar conveyed to the audience the impression of experiencing the bodily presence of the Goddess Ganges herself whose touch sanctifies the greatest of sinners.

Thereafter Sree Gaur-sundar appeared on the stage in the Role of Adya Shakti (Primal Power). Nityananda attended upon Him as chaperon.

The wonderful performance of Sree Gaur-sundar embraced the activities of every personality of Divine Power from Rama down to the least of the goddesses. Everyone who beheld this wonderful dance realised the proper regard that is due to all goddesses, whether Vedic or belonging to the popular creeds, in as much as all of them are powers of Godhead Himself in different degrees and categories.

Nityananda, who led Sree Gaur-sundar by the Hand, could not

bear up the strain and at last fell into the state of trance. Thereupon all the devotees had a most wonderful realisation as if every one's departed mother had appeared in their midst from the world of the dead. This overpowering emotion made all persons cry in a state of great ecstasy of joy. Some wept falling on the necks of their fellows. Some cried as they clasped each other's feet.

Sree Gaursundar then mounted the throne of God with the Archa of Krishna, Consort of the milk-maids of Vrindavana, in His Lap. Everyone stood up with hands joined in prayer. He now commanded them to recite their hymns in His praise, as Power.

All the devotees, thereupon, recited the different hymns, each according to his particular preference, to the various *Shaktis* or Power as the Divine Mother. They cried by a natural and pure emotional impulse as they recited the hymns and prayed for the mercy of the Great Mother. At this time the day broke to the unutterable sorrow of all these devotees.

Thereupon, Sree Gaursundar bestowed on them His Mercy by making them all suck at His Breast. This dissipated the pang of impending separation that had proved so unbearable.

This unique performance was intended to settle the process of the employment of the Drama for the

highest service of Godhead. It offered in its real form the visible representation of the whole of the cosmic manifestation. Neither subject-matter nor performance was any conception of the human brain. The latter contingency is provided against by the selection of the actors and audience. It is within the Power of Sree Gaursundar to impart the eligibility of beholding the Form of Godhead standing self-manifest as the Source-Power (*Adya Shakti*). No entity is capable of viewing God as Power i. e. as Subject to another Principle. Such vision puts the individual soul in the relation of spectator and God as the Spectacle. This is not the real relationship between the two. God is Spectator, Spectacle and Exhibitor in One. The individual soul by his specific nature is only part of the spectacle or manifestation of God's Power. He is never either Exhibitor or Spectator. The Power of God alone can endow him with eligibility for realising himself as a dissociated infinitesimal product of Power. Power thus stands to the individual soul in the relationship of the Great Mother. One who chooses to regard himself as spectator by his own right, falls into the clutches of the deluding function of Power. Such assertive policy is to be avoided, if it be our purpose to be entitled to behold the Truth by the Grace of Power.

Thus the spiritual drama is a form of the highest spiritual worship of the Divinity by the congregation of pure souls.

But the Indian drama, although always seeking to represent the spiritual reference, has been apt to delude itself by conforming to the hollow external form, from time immemorial. The extant Sanskrit dramas while deriving their subject-matter from the the three groups of the Puranas, adopt the mundane stand-point in their treatment.

The active and inert groups of the Puranas have been most grossly misexplained. They have been supposed to signify the superiority of mundane activity and gross sensuousness respectively. Such misinterpretation has been foisted upon the texts by a deliberate policy by interested worldly person. The sattvika Puranas have also been profanely misinterpreted by misguided commentators. In India the commentators are more relied upon than even the texts themselves, due to the belief in the ineligibility of any conditioned soul, unhelped by the *bona fide*

spiritual guide, to understand the true meaning of spiritual writings. This popular disposition has been exploited by unscrupulous literatures and dialecticians. The result has been that there is to be found in India at the present moment every variety of the pseudo-religious system born of the unnatural or hypocritical attempt to understand the meaning of spiritual narratives with the resources of the limited intellect. This is not less opposed to the fundamental principles of the empiric Scientific method than to the method of revelation.

This confused state of literary method is reflected by those Dramas of the Indian stage that have received the greatest applause of the people both in Europe as well as in India, under the lead of their empiric interpreters. They serve the purpose of fatally amusing the sensuous imagination in this responsible quasi-dream of life. But the forms of the spiritual stage are thereby proselytised into the most powerful engine for destroying the prospect of the permanent well-being of the race.

(To be continued)

Round the Gaudiya Maths

Sree Chaitanya Math, Sree Mayapur :

Editor arrived here on August 1, visiting Subarnavihar, Swananda Sukhadakunja on His way. On August 2, He visited the Temples of Srila Babaji Maharaj and having squatted in the corridor explained several passages of Srimad Bhagabat before the devotees assembled. Sj. Dakshina Ranjan Ghose, retired Deputy Magistrate and Rai Dr. Barada Kanta Roy Bahadur visited Sridham on August 2. They were pleased to listen to religious discourses from the Editor.

Sree Gaudiya Math, Calcutta :

Editor, accompanied by M.M. Ananta Vasudev Vidyabhusan, B.A., and other followers arrived here on the morning on July 28, from Bombay branch of the Mission.

Tridandi Swami Srimad Bhakti Keval Audulomi Maharaj arrived here from Delhi on August 3. Rai Kashi Nath Sinha Bahadur, Zeminder of Gaya paid a visit to Sree Gaudiya Math and listened to Harikatha from the Editor. He helped the Mission in their activities at Gaya.

The annual celebrations of the Math commences today with various festivities and will continue till September 12.

Sree Kunja Kuthir, Krishnagar :

Editor with a number of devotees arrived here on July 31, from Calcutta. On hearing of His arrival Moulvi Sayadur Rahman came to meet Him. He listened to religious discourses for some time. Editor explained to him the distinction of gross and subtle body and soul. Sj. Ram Gopal Vidyabhusan came to pay his respects on August 2. Editor explained the necessity of worshipping Vishnu.

Sree Ekayan Math, Hanskhali :

The Disappearance Anniversary of Srila Lokenath Goswami who was an associated counterpart of Sriman Mahaprabhu, was celebrated on July 23. In this connection Sri Chaitanya Chariatamrita was read and explained and all present were treated to Mahaprasad.

Annual Celebrations of the Math were performed on August 3. Editor was present on the occasion. Many devotees from different places and respectable gentlemen of the locality

ROUND THE GAUDIYA MATHS

including the S. D. O., Police Officer, Teacher of the Bogoola High School attended the function. Editor left for Krishnagar next morning.

Sree Gaudiya Math, Patna

Sripad Sivananda Brahmachari, keeper of the Math, delivered a lecture at the house of Mr. Guru Sahaya Lal, Advocate at Langartuli. Many respectable gentlemen were present.

Sree Gaudiya Math, Gaya :

Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj is reading and explaining Srimad Bhagabat at the Math premises from August 1. On August 2, he read and explained Srimad Bhagabat at the house of Dr. Kumud Bhattacharji, on August 4, at the residence of Dr. Radha Krishna Sinha.

Sree Gaudiya Math, Bombay :

Tridandi Swami Srimad Bhakti Rakshak Sridhar Maharaj is staying there. He meets honest seekers of Truth at the Math premises and outside.

Sree Purushottam Math, Puri :

Tridandi Swami Srimad Bhakti Prasun Bodhayan Maharaj arrived at Puri from Cuttack on July 30. In the evening Mr. R. N. Sen, late Principal of Krishnagar College came to Math. Swamiji explained Sree Chaitanya Charitamrita and illustrated the messages of the Mission with lantern slides.

Sree Sachchidananda Math, Cuttack :

On July 20, Tridandi Swami Srimad Bhakti Bhudeb Srauti Maharaj delivered a lecture on the Leela of Sri Chaitanyadev at the local Town Hall and illustrated same with lantern slides.

On July 22, Tridandi Swami Srimad Bhakti Bhudeb Srauti Maharaj delivered a lecture on the Leela of Sree Krishna at the Math premises. Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj read and explained Srimad Bhagabat at the house of S. J. Jogananda Bakshi, Electrical Engineer, P.W.D.

On July 23, Tridandi Swami Srimad Bhakti Bhudeb Srauti Maharaj delivered a lecture on "Eternal Religion" in Hindi at the local Satya Narayan Temple of the Marwaris and read and explained Srimad Bhagabat next day. Tridandi Swami Bhakti Vivek Bharati Maharaj explained Srimad Bhagabat at the residence of S. J. Banwari Lal Sen, Zeminder.

Kharagpur.

Tridandi Swami Srimad Bhakti Bhudeb Srauti Maharaj was staying at Kharagpur on his propaganda tour. On July 25 and 26, he explained Srimad Bhagabat at the Temple of Durga. Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj arrived there on his way to Gaya. On July 27, he explained Srimad Bhagabat there. On July 28, Srauti Maharaj explained the Leela of Sriman Mahaprabhu with magic

lantern slides. On July 29, he delivered a lecture in Hindi on "Kirtan and Samkirtan" at the local Guzrati School. He went to a neighbouring village Kharida and stayed there for two days. He explained Srimad Bhagabat there on July 30 and 31.

Hooghly :

Tridandi Swami Srimad Bhakti Vaibhav Sagar Maharaj is propagating the doctrines of the Supreme Lord Sree Krishna Chaitanya in the District. In course of his preaching tour he visited Begampur, Rajbalhat and other places. On July 26, a nagar samkirtan procession was arranged at Rajbalhat. Swamiji then left for Mallarpur in the District of Birbhum.

Rangpur :

Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj is propagating in the District of Rangpur. Swamiji is delivering lectures at different places in the city at the request of local gentlemen.

Rajshahi :

Tridandi Swami Srimad Bhakti Prakash Aranya Maharaj arrived at Rajshahi on July 25. On July 26, he delivered a lecture at the local "Dharma Sabha", Rai Brojendra Mohan Maitra Bahadur, M.A.B.L., Zemindar, kindly presided. A second lecture was delivered on July 28. On July 30, he addressed the public at Saheb Bazar

on "Duty of Mankind" and next day at "Vaishnav Sabha" on "Eternal Religion". On August 1, the Leela of Sree Gauranga was shewn with lantern slides at the local "Dharma Sabha".

Assam, : at Kamrup :

A public meeting was held at Tibu Bazar on July 26. Many people from different places attended. Tridandi Swami Srimad Bhakti Vijuan Asram Maharaj read and explained Srimad Bhagabat.

Burma : at Bassein :

At the earnest request of Sj. Hem Chandra Das of Bassein Sripad Bhakti Saurabh Bhaktimaireya read and explained Srimad Bhagabat at his residence at the instance of Tridandi Swami Srimad Bhakti Sarvaswa Giri Maharaj on July 21. Tridandi Swami Srimad Bhakti Sarvaswa Giri Maharaj explained Srimad Bhagabat at the house of Sj. Amulya Krishna Basu, Advocate, on July 22. Mr. K. I. Mukherji, Bar-at-Law called at the residence of Swamiji on July 22, and listened to religious discourses from him. On July 24, Swamiji delivered a lecture on the Mercy of Sri Chaitanya and next day he explained Geeta in Hindi at the Thakurbai of LakshmiNarayan.

Departure :

The sudden demise of Sj. Manmatha Nath Sen is recorded with regret. He was a disciple of the Editor.